VOLUME V, PART 1 — Codices Romanorum, Pars Prior (1904)

Descripserunt Franciscus Cumont et Franciscus Boll

420 pages | Roman libraries (Angelica, Casanatense, Vallicelliana) + nine Vatican manuscripts

Preface (pp. v–viii)

Cumont explains that the Roman codices are divided into two fascicles to avoid excessive delay. Part 1 covers the minor Roman libraries plus a sample of Vatican manuscripts. Part 2 will cover the Barberini collection and the bulk of the Vaticani. An appendix — an excerpt from Albertus Magnus's *Speculum Astronomicum* — is included as a testimonium to the transmission of Arabic astrological titles to the medieval Latin West.

PART I: CATALOGUE (pp. 1–85)

I. Codices Angelici (Biblioteca Angelica, 3 manuscripts)

Cod. 1 = Angelicus 17 (paper, 15th c., 356 ff.)

Medical works followed at ff. 326–340 by astrological material: computation for travel abroad; methods for life/death prognosis from weekday and Moon position; Pythagorean lots (*psēphos Pythagorikē*); poem of ancient philosophers on the natures of the planets; on planetary time-lords (*chronocratores*) from the seven ages of the world; on the astronomy (*akribes philosophia*) of Chaldeans and Egyptians; on climacteric years; Hermes to Ammon excerpt on medical astrology.

Cod. 2 = Angelicus 29 (paper, 356 ff., written in 1388 by Eleutherius of Elis — the same astrologer who wrote Turin Cod. 4; **archetype** of Florence Cod. 11, Ambrosian Cod. 8, and Vatican Cod. 1057)

The most important manuscript in the entire CCAG series for the transmission of Abu Ma'shar. It preserves:

- The complete text of **Abu Ma'shar's *Kitāb al-Mudkhal*: Mysteries** (*Tade eneston tēde tēi apotelesmatikēi bibliōi tōn mystēriōn tou Apomassar*): chapters on cosmological predictions; solar and lunar eclipses; chronocratores; abundance and scarcity; lots of wheat, barley, lentils, rice; the Dog Star; planetary effects on types of men (by sign and decan); and 300+ numbered interrogational/electoral chapters
- An enormous interrogational compendium (180+ continuously numbered chapters): theft; medical questions; pregnancy and childbirth; marriage; slaves; war and military elections; travel; letters; sources of income; financial dealings; commerce; legal disputes; religious questions; dreams; weather; and much more
- The **epistle of Emperor Manuel Komnenos** (preface to the *Mysteries*) — an imperial letter defending astrological practice

Cod. 3 = Angelicus 30 (paper, 16th c.): Ptolemy's *Tetrabiblos*; further astrological chapters.

II. Codex Vallicellianus (Biblioteca Vallicelliana, 2 manuscripts)

Cod. 5 (paper, 15th c.): Large astrological collection including chapters on conjunctions of all seven planets in pairs (*schematismoi*) — predictive rules for each of the 28 binary planetary combinations. Includes political/mundane content (death of kings, civil wars, crop failures, plagues from Jupiter–Saturn, Jupiter–Mars, Saturn–Sun conjunctions) as well as natal content.

III. Codices Vaticani (Vatican Library, 9 manuscripts, numbered 6–14)

Vat. 6 = Vat. gr. 208 (parchment, 11th–12th c.): Ptolemy's *Tetrabiblos*; Pseudo-Ptolemy's *Karpos*; Porphyry's *Introduction*; Paul of Alexandria's *Eisagoge*; anonymous commentary on the *Tetrabiblos*.

Vat. 7 = Vat. gr. 1056 (paper, 14th c.) contains the *Syntagma Laurentianum* tradition — extremely rich:

- Extensive **Hephaestion of Thebes** excerpts (Books I–III)
- **Rhetorius**: on the 12 houses, lots, planetary sections
- Hundreds of interrogational chapters: illness and death; runaways; theft; travel; war; marriage; slaves; treasure
- **Antiochus of Athens**: on decans, lots, nodes; **Paul of Alexandria**; **Theophilus of Edessa**: elections; **Dorotheus of Sidon**: elections; **Julianus of Laodicea**: meteorological prognostics; eclipse interpretations; **Vettius Valens**: chronocrators

Vat. 8 = Vat. gr. 1057 (paper, 15th c., derived from Angelicus 29): Abu Ma'shar's *Mysteries*; electional and interrogational chapters.
Vat. 11 = Vat. gr. 1059 (paper, 14th c.) contains:

- A debate between **Emperor Manuel I Komnenos** (r. 1143–1180 CE) and **Michael Glycas** on the legitimacy of astrological practice — *peri astrologias Manouel kai Glykas* — an important primary document of the 12th-century Byzantine controversy about astrology. The Emperor defends astrology; the monk and historian Glycas attacks it.
- Extensive sections on the great conjunction theory (Abu Ma'shar tradition)
- Political astrology: eclipse interpretations for kingdoms; rise and fall of dynasties
- Melampous: extended lunar prognostic methods

PART II: APPENDIX — Critical Editions (pp. 85–420)

pp. 85–106 — Testimonium novum: Albert the Great, Speculum Astronomicum, Chapters II–IV
First critical edition (from 4 manuscripts) of the relevant chapters of **Albertus Magnus's** *Mirror of Astronomy* (ca. 1260 CE), listing licit and illicit astrological books in 13th-century Western Europe. Includes references to: Ptolemy; Hermes; Abu Ma'shar; Thebit ben Corat; al-Kindi; Abraham ibn Ezra; the *Liber novem iudicum*; geomantic and magical works. An important document showing how Greek astrological knowledge reached the medieval Latin West exclusively through Arabic intermediaries.

pp. 106–420 — From Cod. 2 (Angelicus 29)
The vast majority of this volume is devoted to the first edition of substantial portions of **Abu Ma'shar's *Mysteries*** from the Angelicus 29 archetype, organized in many subsections:

- Imperial epistle (Manuel Komnenos's preface) and index of the *Mysteria*
- **Part 1: Cosmological predictions** — eclipses, chronocratores, abundance and scarcity, lots of crops, planetary time-lords
- **Part 2: The complete interrogational compendium** — all 300+ chapters covering every area of interrogational astrology in the Islamic tradition

CODICUM ROMANORUM

PARTEM PRIOREM

DESCRIPSERUNT

FRANCISCUS CUMONT ET FRANCISCUS BOLL

V

BRUXELLIS
IN AEDIBUS HENRICI LAMERTIN
20, RUE DU MARCHÉ AU BOIS, 20

1904

OF THE ROMAN CODICES

THE FIRST PART

DESCRIBED BY

FRANCISCUS CUMONT AND FRANCISCUS BOLL

V

BRUSSELS

AT THE HOUSE OF HENRICUS LAMERTIN

20, RUE DU MARCHÉ AU BOIS, 20

1904

CATALOGUS

CODICUM

ASTROLOGORUM GRAECORUM

CATALOGUE

OF CODICES

GREEK ASTROLOGERS

PRAEFATIO

Codices Romanos, quibus quintus catalogi nostri tomus destinatur, omnes uno libro comprehendere noluimus, ne moles eius enormis nimiam editioni moram afferret. In parte priore, quam iam publici iuris facimus, quotquot scripta astrologica graeca in bibliothecis Urbis minoribus exstant, recognovimus. Vallicellanam, Casanatensem ac praecipue Angelicam haud sine fructu exploravimus, frustra ceteras. Nullum huius generis opusculum in nova bibliotheca Nationis publica [1], nullum in Chisianae armariis privatis [2] exstat. Codices olim Barberiniani, nunc maximo philologorum commodo Vaticani facti, simul cum reliquis eiusdem nominis in parte altera recensebuntur. Vaticanos enim nonnisi novem in hunc tomum recepimus, partem exiguam divitiarum quae in illo thesauro congestae sunt.

Uberrimorum excerptorum, quae in appendice observationibus nonnullis praemissis primum eduntur, pretium atque auctoritatem nos ipsos praedicare dedecet : iudicium legentem penes esto. Verum libenter profitemur in operoso labore iterum atque iterum ab amicis collegisque strenue nos adiutos esse. Descriptionem " Mysteriorum „ Apomasaris

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[1] Cf. Tamilia, *Index codicum graec. bibl. Nationalis* in *Studi italiani de filol. class.*, X, 1902, p. 225.

[2] Cuius rei certiores nos fecit vir humanissimus Nicolaus Festa, qui intercedente Aemydio Martini singulos codices Chisianos perlustravit, nec ullum astrologiae vestigium ibi detexit.

PREFACE

We did not wish to comprise all the Roman codices, to which the fifth volume of our catalogue is dedicated, within a single book, lest its enormous bulk bring too great a delay to the publication. In the first part, which we now make public, we have examined all the Greek astrological writings extant in the lesser libraries of the City. We explored the Vallicellana, the Casanatense, and especially the Angelica not without profit, but the others in vain. No work of this kind exists in the new public library of the Nation[1], nor any in the private shelves of the Chigi. The codices formerly of the Barberini, now transferred to the Vatican for the great benefit of scholars, will be reviewed together with the rest bearing the same name in the second part. For we have included only nine Vatican codices in this volume, a small portion of the riches amassed in that treasury.

It would be unseemly for us ourselves to proclaim the value and authority of the very rich excerpts which, preceded by certain observations, are published for the first time in the appendix: let the judgment rest with the reader. But we gladly acknowledge that in this laborious work we have again and again been vigorously assisted by friends and colleagues. The description of the "Mysteriorum Apomasaris

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Cf. Tamilia, Index codicum graec. Bible Nationalis in Studi italiani de filol.nclass., X, 1902, p. 225

Of this matter we were informed by the most courteous Nicolaus Festa, who, with the intercession of Aemydius Martini, examined the Chisian codices one by one, and detected no trace of astrology therein.

notulasque complures quas e libro Angelico excerpserat, petentibus nobis summa liberalitate commodavit Leo Parmentier Leodiensis, qui ad textum quoque purgandum multum contulit. Apographa alia vel collationes codicum utenda nobis comiter miserunt Iosephus Laurent Nanceiensis, Daniel Serruys et Henricus Lebègue Parisini, Paulus Marc et Iosephus Sickenberger Monacenses, Ioannes Graeven Trevir, Iosephus De Decker Gandavensis, Daniel Riccoboni Venetus atque in primis sodalis noster probatissimus Dominicus Bassi Mediolanensis. De scriptoribus syriacis vel arabicis Rubens Duval Parisinum, Carolum Dyroff Monacensem, Henricum Suter Turicensem nunquam frustra per epistulas adiimus. Multa in hoc quoque fragmentorum fasciculo consors operis nostri indefessus Guilelmus Kroll feliciter interpretatus est vel sanavit. Praeterea in plagulis emendandis saepe nobis opitulati sunt collegae Gandavenses devotissimi Iosephus Bidez ac Paulus Thomas. Quorum omnium, viginti fere mensibus libro peracto, grato memorique animo beneficia recolimus.

Scr. Bruxellis Idib. Novembr. MCMIV.

and the numerous notes which he had excerpted from the Angelican manuscript were lent to us with the greatest generosity at our request by Leo Parmentier of Liège, who also contributed greatly to the purification of the text. Other apographs or collations of codices were kindly sent to us for use by Josephus Laurent of Nancy, Daniel Serruys and Henricus Lebègue of Paris, Paulus Marc and Josephus Sickenberger of Munich, Joannes Graeven of Trier, Josephus De Decker of Ghent, Daniel Riccoboni of Venice, and above all our most esteemed colleague Dominicus Bassi of Milan. Concerning Syriac or Arabic writers, we never applied in vain by letter to Rubens Duval of Paris, Carolus Dyroff of Munich, and Henricus Suter of Zurich. Much in this fascicle of fragments as well was happily interpreted or emended by our tireless partner in this work, Guilelmus Kroll. Moreover, in the correction of the proofs our most devoted Ghent colleagues Josephus Bidez and Paulus Thomas frequently lent us their assistance. For the services of all these, rendered over nearly twenty months in the completion of this book, we recall them with a grateful and mindful spirit.

Written at Brussels, on the Ides of November, 1904.

BIBLIOTHECAE MINORES

MINOR LIBRARIES

I. CODICES ANGELICI

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1. Angelicus 17 [C. 5, 4]. — Chartac., cm. 15,2 × 10; ff. VIII + 356, saec. XV. — Ex Bibliotheca Passionea. Cf. G. Muccio, *Studi italiani di filol. class.*, t. IV, p. 44-49.

Post opera varia medicinalia sequuntur :

F. 326v. Tabula mensium Romanorum, Aegyptiorum, Graecorum, Hebraeorum.

F. 327. Titulo abscisso. Ψήφησον τὸ ὄνομα τοῦ ἀποδήμου καὶ τὸ ὄνομα τῆς μητρὸς αὐτοῦ — βραδύνει ἐν τῇ ἀποδημίᾳ. Deinde Μέθοδος ἄριστος [*sic*] περὶ ζωῆς καὶ θανάτου.
Ἕτερον· Διάγνωσης περὶ ζωῆς καὶ θανάτου (Ψήφησον τὴν ἡμέραν ἐνι [l. ἐν ᾗ] κατεκλήθη [*sic*] ὁ ἄρρωστος — βούλει). Cf. cod. Mediol. 23, f. 246v; cod. Vind. 10, f. 95v.

F. 328. Ζωὴ μεγάλη στιχος α'. Ζωὴ μέση στίχος β'. θάνατος στίχος γ'. Sequitur tabula. Deinde εἰ δὲ θέλης γνῶναι ποίαν ἡμέραν ἀποθνίσκη ὁ ἀσθενῶν, ψήφησον — τετράδι.

F. 328v. Ψῆφος Πιθ<αγ>ορική. Sequitur tabula. (θ' καὶ α'· τὸ α' νικᾷ — ὁ νέοτερος). Cf. cod. Ital. 29, f. 38.

F. 329. Ποίημα τῶν ἀρχαίων φιλοσόφων. Περὶ τῶν ἀστέρων οἵτοινες [*sic*] πλανῆται καλοῦνται. Μερικεῖ [*sic*] ἑρμην<εία> (Ἐπειδὴ οἱ ἀποτελεσματικοὶ ἐκ τούτων τῶν προφάσεων — κατὰ τὴν εὐδόμην χιλιάδα). Cf. *Catal.*, IV, p. 115, 31 ss. — Deinde minoribus litteris alia manu f. 331 : Ἐν δὲ τῇ ιδη περιόδῳ οὔπω συντελεσθήσης ἔσονται συχνάκις θανατικὰ καὶ λιμοὶ πολλοὶ — γέγραπται ἐν τῷ δω).

F. 331v. Περὶ τῆς ἐμπείρου ἀστρονομίας τῶν Χαλδαίων καὶ Αἰγυπτίων (Μετὰ ταῦτα λαβόντες πρόφασιν τῶν προειρημένων καθολικῶν ὑποδειγμάτων — ἀγαθὴν μητε κακήν). Opus recentius ubi de Τουρκία agitur. — Cf. *Catal.*, IV, p. 118, 10 ss.

F. 333v. Περὶ κλημαντήρος [l. κλιμακτήρος] καὶ πόσα ἔτη τις ζήσεται (Ἀπὸ τοῦ καιροῦ τῆς γενέσεως — ͵ρη'). Fort. Heliodori, cf. cod. Vind. 2, f. 210, cap. λη'.

F. 334v. Ἄλλον περὶ τῶν ε' ἀστέρων πῶς σχηματίζουσιν τῇ Σελήνῃ (Σκοπεῖν δέον κακήνο — τὰ πλάγια ζῴδια ζημίας).

I. ANGELICAN CODICES

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1. Angelicus 17 [C. 5, 4]. Paper, dimensions 15.2 × 10; ff. VIII + 356, 15th century. From the Passionea Library. Cf. G. Muccio, Studi italiani di filol. class., vol. IV, p. 44-49.

After various medical works, the following appear:

F. 326. Table of the months of the Romans, Egyptians, Greeks, Hebrews.

F. 327. With the title cut off. Calculate the name of the traveler and the name of his mother — he delays in the journey. Then the Best Method [sic] concerning life and death.

Another: Diagnosis concerning life and death (Calculate the day on which [l. on which] the sick person was summoned [sic] — as you wish). Cf. cod. Mediol. 23, f. 246; cod. Vind. 10, f. 95v. F.

328. Great life, verse 1. Middle life, verse 2. Death, verse 3. A table follows. Then: if you wish to know on which day the sick person will die, calculate — on Wednesday.

C. 328. Vowel Pythoric. Sequitur tabula. (th and first is won by the youngest). Cf. cod. Ital. 29, f. 38.

C. 329. Poem of the ancient philosophers. About the stars that [sic] wander are called. Merikei [sic] ermin<eia> (Effective from these prophecies during the nineteen thousand). Cf. Catal., IV, p. 115, 31 ff. — Deinde mino-nribus litteris alia manu f. 331: But in the same period of failure, there are frequent deaths and many famines - written here).

Γ. 331. On the Empirical Astronomy of the Chaldeans and Egyptians (After these things, having taken as a pretext the aforementioned general examples - neither good nor bad). A more recent work where Turkey is discussed. - Cf. Catal., IV, p. 118, 10 ff. Γ. 333.

On the climacteric [corr. climacteric] and how many years one will live (From the time of birth - "108"). Perhaps by Heliodorus, cf. cod. Vind. 2, f. 210, cap. 38.

Γ. 334. Another work on the fixed stars and how they form aspects with the Moon (One must observe also that – the oblique Signs of Loss).

F. 335. Sine titulo. (Ἥλιος ἐὰν γένηται τετράγωνος τοῦ κλήρου τῶν τέκνων — Ἥλιος Ἄρεος).

F. 335ᵛ. Περὶ γάμου (Ὁ Κριὸς κακὸν — ≈ καλὴ ♍ μέ[σοι]).
Περὶ διδαχῆς τέχνης καὶ λόγου (♈ καλὴ — ♍ καλόν).
Περὶ τοῦ ἐνοικίασαι (♈ καλὸν ♉ καλὸν — ♍ ὁμοίως).

F. 336. Περὶ μεταγκησμοῦ [l. μεταγγισμοῦ] οἴνου (☾ αὐξηφωτούσης — ἰσχυροτέρους ἐν θέρι) = cod. Vindobon. 2, f. 144 a. cap. ρκθ'.
Περὶ ἡμερινῶν ζῳδίων (Ἡμερινὰ ζῴδια — ὕπαυγος λέγεται).
Sine titulo. (Ἰστέον ὅτι ὁ Κρόνος — πυρροδῆ οὐσίαν).
Sine titulo. (Ἰστέον ὅτι ἡ Σελήνη — θερμοτέρα).

F. 336ᵛ. Περὶ φονηέντων (Φωνηέντα λέγονται τὰ ζῴδια διὰ τὸ ἔναι ἀνθρωποηδεί [*sic*] — Τοξότης). Sequuntur similia Περὶ ἡμηφώνων [*sic*]. — Περὶ ἀφώνων. — Περὶ θερινῶν. — Περὶ μετοπορινα [*sic*]. — Περὶ χυμερινῶν [*sic*]. — Περὶ ἐαρινά.
Περὶ τὸ τίναις τῶν ἀστέρων εἶσιν φίλοι πρὸς ἀλλήλους καὶ τίναις ἔχθροί (Ὁ Ἥλιος ἐχθρὸς τῆς Σελήνης — λυπεῖται ἐν Καρκίνῳ).

F. 337ᵛ. Sine titulo. (Ὁ Λέων γλαυκοὺς πυρροὺς εὐμόρφους — ὀφθαλμοὺς ἀδικεῖ).

F. 338. Περὶ φύσεως τὸν ιβ' ζῳδίων (Τὸν Κριὸν φύσει ἶναι θερὸν — καὶ ὑποθερμόν).
Sine titulo. Μηνὶ Μ(αρτίῳ) κ' εἰ<σ>ἔρχεται ὁ Ἄρης — ποιεῖσθ πλοῖον.

F. 339. Ἑρμοῦ φιλοσόφου ἰατροῦ μαθηματικοῦ πρὸς Ἄμμωνα Αἰγύτιον. " Hermetis liber ad Ammonem usque ad verbum καὶ ῥωννύντα (Ideler, *Phys. min.*, I, 388, 8). Post quae habentur ἐμερίσαντο ♃ Διὸς καὶ ♀ Ἀφροδίτη· ἡ γὰρ ♀ Ἀφροδίτη καὶ ♃ Διὸς εὔκρατον ἔχη τὸ ποιητικὸν τῆς δύσεως „ [Muccio].

Sequuntur ff. 340ᵛ-356ᵛ mensurarum notae et opera varia medicinalia.

2. Angelicus 29 [C. 4, 8]. — Chartac., cm. 22 × 14,5, ff. VI + 346, multa interciderunt cf. infra ad f. 173, 187, 207. Codicem scripserunt tres librarii : 1° fere totum codicem exaravit a. 1388 Eleutherius Eleus (cf. f. 152ʳ), qui et anno 1390 codicem Taurinensem 4 descripsit (*Catal. ital.*, p. 5), cf. n. ad f. 152ᵛ; altera s. XV, ff. scripsit 209-212ᵛ, 305-346ᵛ; tertia s. XV, supplevit ff. 137-148ᵛ. — Insunt et in margine adnotationes quaedam : Summo margine folii 1ʳ κτῆμα Γεωργ<ίου> κόμητος τοῦ κορινθίου; infra repetita sunt eadem et " Astrologia „ manu Philippi Vitalis. F. 10ʳ summo marg. παναγία τριὰς βοήθει μοι τῷ σῷ λάτρει ἐλευθερίῳ †; imo marg. sigill. Biblioth. Passioneae etc. Cf. descriptionem Georgii Muccio in *Studi italiani di filologia classica*, IV, p. 64. — Praestantissimus hic codex solus Apomasaris et Palchi opera nobis servasse videtur. Ex eo fluxerunt codd. Laurent. 28, 33 [= Flor. 11], Ambrosianus B, 38 sup. [= Mediol. 8], Vaticanus 1057 [v. infra] etc. Itaque accuratissime hunc archetypum descripsimus etsi plura iam in *Catal.*, I, cum de apographo eius, cod. Flor. 11, ageremus, recensita sint.

F. 335. Without title. (If the Sun becomes square to the Lot of Children — Sun of Mars).

Γ. 335. On marriage (Aries is bad - - [illegible] good gi[ven to those in the] middle]). [illegible] good - good). On the teaching of art and speech (a [illegible] * [illegible] On renting (good & good – [illegible] * likewise).

Γ. 336. On the transfer [corr. decanting] of wine (when the moon is waxing – stronger in summer) = cod. Vindobon. 2, f. 144 a. cap. 129. On diurnal Signs (Diurnal signs — is called under the rays of the sun). Without title. (It should be known that Saturn — a reddish substance). Without title. (It should be known that the Moon - warmer).

Γ. 336. On vowels (The zodiac signs are called vowels because they are human-like [sic] - Sagittarius). Similar passages follow on semi-vowels [sic]. On mutes. — On summer signs. [illegible] On autumnal [sic]. — On winter [sic]. — On spring. On which of the stars are friendly to one another and which are enemies (The Sun is the enemy of the Moon – it is afflicted in Cancer).

F. 337. Without title. (Leo [produces] grey-eyed, red-haired, handsome [people] — harms the eyes).

F. 338. On the nature of the 12 Zodiac signs (Aries is by nature hot — and somewhat warm).

Sine titulo. In the month of March) the 20th, in [illegible] Ares comes [illegible] to build a ship.

F. 339. Hermes the philosopher, physician, and mathematician to Ammon the Egyptian. * Hermetis liber ad Ammonem usque ad verbum καὶ ῥωννύντα (Ideler, Phys. min., I, 388, 8). After which are found: "they divided [it] among Jupiter and Venus, for Venus and the life of Jupiter have a well-tempered productive power of the setting" [Muccio].

There follow ff. 340–356, notations of measurements and various medical works.

2. Angelicus 29 [C. 4, 8]. Paper, cm. 22 × 14.5, ff. VI + 346; many leaves are missing, cf. below at f. 173, 187, 207. Three scribes wrote the codex: the 1st copied nearly the entire codex in 1388, namely Eleutherius Eleus (cf. f. 152'), who also in 1390 transcribed the Taurinensis codex 4 (Catal. ital., p. 5), cf. note at f. 152; a second hand of the 15th century wrote ff. 209–212', 305–346'; a third hand of the 15th century supplied ff. 137–148. — There are also certain annotations in the margins: at the top margin of f. 1, κτήμα Γεωργίου κόμητος τοῦ κορινθίου; below, the same is repeated along with "Astrologia," in the hand of Philippus Vitalis. F. 10, top margin: παναγία τριάς βοήθει μοι τῷ σῷ λάτρει ἐλευθερίῳ; bottom margin: stamp of the Biblioteca Passionea, etc. Cf. the description by Giorgio Muccio in Studi italiani di filologia classica, IV, p. 64. This most outstanding codex appears to be the sole manuscript preserving for us the works of Apomasar and Palchus. From it descended codd. Laurent. 28, 33 [= Flor. 11], Ambrosianus B, 38 sup. [= Mediol. 8], Vaticanus 1057 [see below], etc. We have therefore described this archetype with the utmost care, even though much was already reviewed in Catal., I, when we were treating its apograph, cod. Flor. 11.

F. 1. Ἐπιστολ<ὴ> ἐκδοθεῖσα παρὰ τοῦ ἀοιδίμου καὶ ἁγ<ίου> βασιλέως τοῦ πορφυρογεννήτου κυροῦ Μανουὴλ τοῦ Κομνηνοῦ κ. τ. λ. — Edita in appendice.

F. 9v. Ἐν τῷ ☿ ♂ τῆς Σελήνης οὔσης, καλὸν αἰτεῖν· οὐ καλὸν δὲ γῆμαι etc., quae iterantur imo margine f. 335. — Ib. Γίνωσκε ὅτι ὁ Ἥλιος ἐστὶ μέγας καὶ ὁ κακὸς ἀστὴρ ὁ λεγόμενος — κατάβροχος. — Ib. Ἡ ἔρις τυποῦται ὑπὸ Ἡλίου — μεγάλα νέφη καὶ τεταραγμένα, et alia notula : Ταύτας τῆς Σελήνης ἡμέρας παρατήρει etc.

F. 10. Τάδε ἔνεστιν ἐν τῇδε τῇ ἀποτελεσματικῇ βίβλῳ τῶν μυστηρίων τοῦ Ἀπομάσαρ.

F. 10-11v indicem praebent capitum.

F. 12. α'. Περὶ κοσμικῶν ἀποτελεσμάτων (Ἴδε τὸν Κρόνον — ἄρχοντες κατὰ ἀρχόντων) = cod. Venet. 7, f. 208. — In marg. rubro pigmento : Ζήτει καὶ τοῦ δευτέρου βιβλίου κεφάλαιον β'.
β'. Περὶ ἐκλείψεως Ἡλίου καὶ Σελήνης (Ὅτι ἐκλείψει ὁ Ἥλιος — τὴν φύσιν τοῦ ἀστέρος ἑκάστην) = ibidem. — In marg. rubro pigmento : Ζήτει καὶ τοῦ δευτέρου βιβλίου κεφάλαιον ρις'.

F. 12v. Ἄλλως περὶ τοῦ αὐτοῦ (Οἱ δύο φωστῆρες ὁμολογοῦμεν — σημαντικαί). In marg. Ζήτει καὶ τοῦ δευτέρου βιβλίου κεφάλαιον ρλβ'.

F. 13v. γ'. Περὶ χρονοκράτορος (Εἴπερ τύχοι ὁ Κρόνος — πανταχοῦ εὐθηνία) = *Catal.*, IV, cod. Bonon. 18, f. 272.

F. 14. δ'. Περὶ ἐκλείψεως Σελήνης (Ἐὰν γένηται ἔκλειψις — οἱ Ἰχθύες) = ibidem.
ε'. Περὶ εὐθηνίας καὶ κνιπίας (Ὅτε ἐξῆλθε ὁ Ἥλιος — ἔσται ἡ εὐθηνία) = cod. Venet. 7, f. 210v. — In marg. : Ζήτει καὶ τοῦ δευτέρου βιβλίου κεφάλαιον ρα'.
ς' Περὶ διαγνώσεως καυμάτων (Ὅτε ἐπεμβαίνῃ ὁ Ἥλιος — σφοδροὶ ἄνεμοι) = ibid., f. 211v.

F. 14v. ζ'. Περὶ τῆς τοῦ Ἑρμοῦ κακώσεως (Γίνωσκε ὅτι ὁ Ἑρμῆς — μέχρι τῶν ιζ') = ibidem.
η'. Περὶ τῆς μεθόδου τῶν Χαρανιτῶν, ἤτοι ἐναλλαγῆς τοῦ κοσμικοῦ ἔτους. Editum in *Catal.*, IV, p. 124.
θ'. Περὶ τῆς τοῦ Κυνὸς ἐπιτολῆς καὶ τῶν ἐξ αὐτοῦ σημαινομένων συμπτωμάτων. In marg. Ζήτει τοῦ δευτέρου βιβλίου κεφάλαιον ριζ'. Editum ibid., p. 125.
ι'. Περὶ ὑετῶν (Ἴδε ὅτε εἰσῆλθε ὁ Ἥλιος — τεταρτημορίου ψυχρά). Cf. infra, f. 39v, cap. ρξδ'. — In marg. : Ζήτει καὶ κεφάλαιον ρζ' δευτέρου βιβλίου.

F. 1. Letter issued by the renowned and holy king, born in the purple, lord Manuel Komnenos, etc. - Published in the appendix.

F. 9. When the Moon is in the 8th house, it is good to make a request; but it is not good to marry, etc., which are repeated at the bottom margin of f. 335. - Ibid. Know that the Sun is great and the malefic star called - katabrochos. Ibid. Strife is typified by the Sun – great and troubled clouds, and another note: Observe these days of the Moon, etc.

F. 10. The following is contained in this apotelesmatic book of the Mysteries of Apomasar.

F. 10-11v provide an index of chapters.

F. 12. Chapter 1. On cosmic outcomes (See Saturn, rulers against rulers) = cod. Venet. 7, f. 208. — In the margin in red pigment: Seek also chapter 2 of the second book.
Chapter 2. On the eclipse of the Sun and Moon (That the Sun will be eclipsed – the nature of each star) = ibid. — In the margin in red pigment: Seek also chapter 116 of the second book.

F. 12. Otherwise, on the same subject (The two luminaries, we agree, are significant). In the margin: Seek also chapter 132 of the second book.

F. 13. Chapter 3. On the chronocrator (If Saturn chances upon everywhere prosperity) = Catal., IV, cod. Bonon. 18, f. 272.

C. 14. 4. On the Eclipse of the Moon (If an eclipse occurs in the Pisces) - ibidem.
5. On abundance and scarcity (When the Sun went out — there will be the abundance) cod. It comes 7, f. 210 v. In marg.: See also of the chapter 101 of the second book.
6. On the discernment of scorching heats (When the Sun enters — strong winds) = ibid., f. 211.

Γ. 14. 7. On the affliction of Mercury (Know that Mercury — up to the 17th) = ibidem.
8. On the method of the Harranians, that is, the alternation of the cosmical year. Editum in Catal., IV, p. 124.
9. On the rising of the Dog Star and the symptoms signified by it. In marg. See the chapter 117 of the second book. Editum ibid., p. 125.
10. On rains (See when the Sun entered quadrant cold signs). Cf. infra, f. 39v, cap. 164. In marg.: see also Chapter 107 of the second book.

ια'. Περὶ ἀνέμων etc. (Στῆσον τὸν ὡροσκόπον ἐν τῷ καιρῷ — θερμούς). Cf. *Catal.* IV, cod. Bonon. 18, f. 272v.

F. 15. ιβ'. Περὶ τῆς τοῦ παντὸς συστάσεως. Editum in *Catal.*, IV, p. 125.

ιγ'. Ἄλλως περὶ αὐτοῦ. Editum ibidem.

F. 15v. ιδ'. Περὶ τοῦ ὅτι ὁ Ἑρμῆς σημαίνει τοὺς ἀνέμους, ἡ δὲ Ἀφροδίτη τὸν ὑετὸν (Γνῶθι ὅτι ὁ Ἑρμῆς σημαίνει — τοὺς δυτικοὺς ἀνέμους).

ιε'. Περὶ τοῦ γνῶναι τὸν χρονοκράτορα (Εἰ βούλῃ γνῶναι τὸν χρονοκράτορα — χρονοκράτορα).

ις'. Περὶ τοῦ ποῖον εἶδος εὐθηνίσει (Εἰ βούλῃ γνῶναι ἀπὸ τῆς τοῦ ἔτους — οὔτε κνιπεύσουσιν).

F. 16. ιζ'. Περὶ κλήρων (Εἰσίν τινες κλῆροι — τοῦ εἴδους).

ιη'. Περὶ κλήρου σίτου (Κλῆρος σίτου ἀπὸ Ἡλίου — εὐθηνίαν).

ιθ'. Περὶ κλήρου κριθῆς (Ὁ κλῆρος τῆς κριθῆς — ἀπὸ ὡροσκόπου).

κ'. Περὶ κλήρου ἐρεβίνθου (Ὁ κλῆρος τοῦ ἐρεβίνθου — ἀπὸ ὡροσκόπου).

κα'. Περὶ κλήρου φακίας (Ὁ κλῆρος τῆς φακίας — ἀπὸ ὡροσκόπου).

Sequuntur notulae brevissimae (κβ'-λθ') de sortibus.

F. 16v. μ'. Περὶ κλοπῆς etc. (Εἰ ἐρωτηθῇς περὶ πράγματος — οὐχ εὑρεθήσονται).

F. 17. μα'. Ἄλλως περὶ κλοπῆς (Εἰ ἐρωτηθῇς περὶ κλοπῆς — ἀποτέλεσον).

F. 17v. μβ'. Περὶ τοῦ εἰδέναι τὴν ἰδέαν τοῦ κλέπτου (Εἰ βούλει γνῶναι τὴν ἰδέαν — ἰσχνόσαρκος).

μγ'. Περὶ τοῦ γνῶναι ἀπὸ τῆς Σελήνης τὸ <τοῦ> κλέπτου εἶδος (Εἰ ἐρωτηθῇς περὶ τοῦ κλαπέντος — ἢ ἀργύρια).

F. 18. μδ'. Περὶ τοῦ γνῶναι ποῦ ἐστι τὸ κλαπέν (Ἴδε τὸν κύριον — τὸ κλαπέν). Cf. *Catal.*, IV, p. 88.

με'. Περὶ τοῦ γνῶναι τὸν κλέπτην ποῦ ἐστιν (Ἴδε τὸν κύριον — ἀγοράζων).

μς'. Περὶ τοῦ γνῶναι πόσα τὰ κλαπέντα (Ἐὰν τύχῃ ὁ Ἥλιος — ἀνὰ ἑκατόν). Cf. *Catal.*, IV, cod. Bonon. 18, f. 273.

μζ'. Περὶ τοῦ γνῶναι τὸ ὄνομα τοῦ κλέπτου (Στῆσον τὸν ὡροσκόπον — ὄνομα προφήτου).

F. 18v. μη'. Περὶ τοῦ γνῶναι τί τὸ κλαπέν (Εἰ ὡροσκόπος κατὰ τὸν καιρὸν — τιμίων εἰδῶν).

μθ'. Περὶ τοῦ γνῶναι τὸν κλέπτην (Ἴδε τὸν ὡροσκόπον — τὴν εὕρεσιν).

11. On winds etc. (Set the horoscope at the time — warm). Cf. Catal. IV, cod. Bonon. 18, f. 272.

F. 15. 12. On the constitution of the universe. Editum in Catal., IV, p. 125.

13. Otherwise on the same subject. Editum ibidem.

F. 15. 14. On the fact that Mercury signifies the winds, and Venus the rain (Know that Mercury signifies — the [redacted] western winds).

15. On Knowing the Chronocrator (If you wish to know the chronocrator — chronocrator).

16. On what kind of product will be abundant (If you wish to know from the year's — [redacted] will they be stingy).

C. 16. 17. On lots (There are certain lots — · of the kind).

18. On the lot of wheat (The lot of wheat from the Sun — [redacted] pros- prosperity).

19. On the lot of barley (The lot of barley — from the horo- scope).

20. On the lot of chickpea (The lot of chickpea — from the horoscope).

21. On the lot of lentil (The lot of lentil — [redacted] from the hour scope).

There follow very brief notes (22–39) on lots.

C. 16. 40. On theft etc. (If you are asked about a matter [redacted] not they will be found).

Г. 17. 41. Another [chapter] on theft (If you are asked about theft — carry out).

Г. 17. 42. On knowing the appearance of the thief (If you wish to know the appearance [redacted] lean of flesh).

43. On knowing the appearance of the thief from the Moon (If you are asked about what was stolen — or silver coins).

Г. 18. 44. On knowing where the stolen item is ("See the lord — the stolen item). Cf. Catal., IV, p. 88.

45. On knowing where the thief is (See the lord — [redacted] buying).

46. On knowing how much was stolen (If the Sun happens to be — [redacted] by the hundred). Cf. Catal., IV, cod. Bonon. 18, f. 273.

47. On knowing the name of the thief (Set the horoscope — name of [redacted] prophet).

Г. 18. 48. On knowing what was stolen (If the horoscope according to the season — of precious things).

49. On knowing the thief (Look at the horoscope — the finding).

ν'. Περὶ τοῦ γνῶναι τὴν <τοῦ> κλέπτου ἰδέαν (Ἴδε τὸν δεκανὸν τοῦ ὡροσκόπου — σώματι αὐτοῦ). Cf. supra, cap. μβ'.

F. 19. να'. Περὶ τοῦ γνῶναι ἐν ποίῳ μέρει τοῦ σώματος ὁ κλέπτης ἔχει σημεῖον (Ἴδε τὸν ὡροσκόπον — ποδός).

νβ'. Περὶ κλοπιμαίου ἱματίου (Ἐὰν ἐρωτηθῇς ποταπὸν ἦν — καμιλαύκιον). In marg. ζήτει καὶ ρνη'.

νγ'. Περὶ καταρχῆς (Τὸν ἀρξάμενον πράγματα — ἀνατραπήσεται).

F. 19ᵛ. νδ'. Περὶ καταρχῶν (Εἰ βούλῃ κατάρξασθαι — ἀκάκωτος).

νε'. Περὶ καταρχῆς διδασκαλίας (Εἰ βούλῃ τὴν καταρχὴν εὑρεῖν — ἀποκεκλικότας).

F. 20. νς'. Περὶ τοῦ πότε πλέον ὑπὸ τῶν κακοποιῶν βλάπτεται ἡ Σελήνη (Καὶ γίνωσκε ὅτι ἡ Σελήνη — βλάπτεται).

νζ'. Περὶ ἀγορᾶς [*sic*] εἰ ἐρωτηθῇς (Ἐὰν ἀγοράσῃ τις εἶδος — εἴδους).

νη'. Περὶ ἀγορᾶς δούλων (Εἰ βούλῃ ἀγορᾶσαι — πραθήσεται).

νθ'. Περὶ τοῦ εἰ βούλῃ ἀγορᾶσαί τι εἶδος (Εἰ βούλῃ ἀγορᾶσαι εἶδος — ἀγόραζε).

ξ'. Περὶ τεκνογονίας εἰ ἐρωτηθῇς (Εἰ ἐρωτηθῇς παρὰ ἀνδρὸς — πλὴν βραδέως).

F. 20ᵛ. ξα'. Περὶ τοῦ εἰδέναι τὴν σύλληψιν ἀληθής ἐστιν ἢ οὔ (Εἰ ἐρωτηθῇς περὶ γυναικὸς — ἔγγυον εἶναι).

ξβ'. Περὶ τοῦ γνῶναι εἰ ἓν βρέφος τέξει ἡ γυνὴ ἢ β' ἢ τούτων ἐπέκεινα (Ἴδε τὸν ὡροσκόπον πρῶτον — ἓν τέξεται).

ξγ'. Περὶ γυναικὸς ἐγγύου, εἰ ἄρρεν τέξει ἢ θῆλυ τέξεται (Ἴδε τὸν κύριον τοῦ ὡροσκόπου — ἐσπέριοι θῆλυ). Cf. cod. Vindobon. 2, f. 114.

F. 21. ξδ'. Περὶ γυναικὸς πότε τέξει ἐν ἡμέρᾳ ἢ νυκτί (Εἰ ἐρωτηθῇς περὶ ταύτης — καὶ ἀποφαίνου).

ξε'. Περὶ τεκνογονίας (Εἰ ἐρωτηθῇς περὶ τέκνων — πλὴν βραδέως).

ξς'. Περὶ τοῦ γνῶναι ποῖον στράτευμα νικήσει (Εἰ βούλῃ γνῶναι ποῖον τῶν β' στρατευμάτων — εἰ δὲ μὴ οὔ). Ex Theophilo Edesseno; cf. cod. Paris. 2417, f. 25.

ξζ'. Περὶ προσδοκωμένου πολέμου καὶ περί τινος μέλλοντος ἀπέρχεσθαι εἰς πόλεμον ἐὰν ἐρωτηθῇς (Εἰ ἐρωτηθῇς, λάβε τὸν ὡροσκόπον — τῷ ἐχθρῷ). Cf. ibidem.

F. 21ᵛ. ξη'. Περὶ τοῦ γνῶναι εἰ ἐπιμείνοι ὁ πόλεμος ἢ οὔ (Ἐν τῷ καιρῷ τῆς ἐρωτήσεως — ὁ πόλεμος) = ibid., f. 25ᵛ.

ξθ'. Περὶ πολέμου ποιότητος καὶ τίς νικᾷ εἰ ἐρωτηθῇς (Ἴδε τὴν δύναμιν — παρελεύσεται) = ibid., f. 26.

F. 22. ο'. Περί τινων στρατιωτῶν ἀποσταλέντων εἰς ζήτησιν ἑτέρων στρατιωτῶν, εἰ καταλάβωσιν αὐτοὺς καὶ εἰ γένηται πόλεμος

50. On knowing the appearance of the thief (Look at the decan of the horoscope — his body). Cf. above, ch. 42.

C. 19. 51. On knowing in which part of the body the thief bears a mark nF.

(Look at the horoscope — of the foot).

52. On a stolen garment (If you are asked what kind of — cap it was). In the margin: See also 158.

53. On beginnings (The one who began affairs [redacted] will be overturned'

will be overturned).

Γ. 19. 54. On beginnings (If you wish to begin — unharmed).

55. On the beginning of instruction (If you wish to find the beginning — in [redacted]cline).

Γ. 20. νς'. On when the Moon is harmed more by the malefics (And know that the Moon — is harmed).

νζ'. On purchase [sic] if you are asked (If someone buys a commodity - of a [redacted] commodity).

νη'. On the purchase of slaves (If you wish to buy — will be sold).

νθ'. On whether you wish to buy some commodity (If you wish to buy a commodity [redacted] buy).

E′. On childbearing if you are asked (If you are asked by a man — but slowly).

Γ. 20. α'. On knowing whether the conception is true or not (If you are asked concerning a woman - to be pregnant).

ἔβ'. On knowing whether the woman will bear one child or two or more than these (Look first at the horoscope — she will bear one).

93. On a pregnant woman, whether she will bear a male or female child (Look at the lord of the horoscope [redacted] in the west, female). Cf. cod. I will be there. 2, f. 114

Γ.21. 94. On a woman, when she will give birth, by day or by night (If you are asked about her – and declare).

about her – [redacted]d declare).

95. On the bearing of children (If you are asked about children – but slowly).

96. On knowing which army will be victorious (If you wish to know which of the two armies – if not, then not). From Theophilus of Edessa; cf. cod. Paris. 2417, f. 25.

97. On an expected war and on someone about to go to war, if you are asked (If you are asked, take the horoscope – to the ene[redacted]y). Cf. ibid.

Γ.21. 98. On knowing whether the war will continue or not (At the time of the inquiry – the war) == ibid., f. 25v.

69. On the quality of war and who wins if you are asked (See the power – it will pass) = ibid., f. 26.

F. 22. 70. On certain soldiers sent to search for other soldiers, whether they will overtake them and whether battle will take place

μέσον αὐτῶν (Λάβε τὸν ὡροσκόπον — καταλήψονται αὐτούς) = ibidem.

οα'. Περὶ πολέμου εἰ ἐρωτηθῇς (Εἰ ἐρωτηθῇς περὶ πολέμου — τὸ κεκρυμμένον ἐστίν) = ibid., f. 26v.

F. 22v. οβ'. Περὶ φυγάδος (Ἐὰν εὕρῃς τὴν Σελήνην — ἀναποδίζει).

ογ'. Περὶ φυγάδος τί γενήσεται εἰ ἄρα ὑποστρέψει ἢ οὔ (Στῆσαι τὸν ὡροσκόπον — ὑποστρέφει).

οδ'. Περὶ γάμου εἰ γενήσεται ἢ οὔ (Εἰ ἐρωτηθῇς περὶ τούτου — εἰρημένα σχήματα),

οε'. Περὶ γάμου (Ἐὰν τύχῃ ἡ Σελήνη — ἀγαθόν) = cod. Bonon. 18, f. 273.

F. 23. ος'. Περὶ γενεθλίου μέθοδος Ἰνδικὴ πάνυ θαυμασιωτάτη (Ὅτε γεννήθη τις — δυστυχὴς ἔσται).

οζ'. Περὶ πόλεως πολιορκουμένου [*sic*] εἰ κρατηθήσεται ἢ οὔ (Εἰ ἐρωτηθῇς καὶ εὕροις — ὁ ἐχθρός). Ex Theophilo; cf. ibid., f. 26v.

οη'. Περὶ τοῦ γνῶναι ἀγαθὸν ἢ φαῦλον κατὰ τὸν καιρὸν καθ' ὃν ἡ ἐρώτησις ἐκ τῶν Ἰνδικῶν ἀποτελεσμάτων (Εἰ βούλῃ γνῶναι τί πάθος — ἐκεῖνο).

οθ'. Περὶ τοῦ εἰ β' πρόκεινται σκοποὶ γνῶναι ποῖός ἐστιν συμφερώτερος (Ἴδε τὸν κύριον — συμφερώτερος).

π'. Περὶ θησαυρῶν τριάκοντα (Εἴ τις ἔχει — προεδιδάχθης).

F. 23v. πα'. Περὶ τοῦ εἰ βούλῃ γνῶναι ὄνομα τινος (Ἐρώτησον περὶ τοῦ ὀνόματος — τριάκοντα καὶ ἕν).

F. 24. πβ'. Περὶ τοῦ πότερον ἀγαθὸν ἢ φαῦλον γενήσεται τῷ ἐρωτῶντι (Στῆσον τὸν ὡροσκόπον — αὐτῷ λύπη).

πγ'. Περὶ φλεβοτομίας (Ἴδε ἐν ᾗ τύχῃ Σελήνη — νενόηκα).

πδ'. Εἰ βούλῃ γνῶναι περὶ ποίου σκοποῦ μέλλει σέ τις ἐρωτᾶν (Στῆσον τὸν ὡροσκόπον — ψυχὴ αὐτοῦ).

F. 24v. πε'. Περὶ ἐνθυμήσεων (Ἐπειδὴ εἶδον τοὺς πλείστους — τόπου ἰδιότητα).

F. 25v. πς'. Περὶ τοῦ γνῶναι τὴν αἰτίαν τῆς ἐρωτήσεως (Εἰ βούλῃ γνῶναι τὴν αἰτίαν — ἐναντία).

πζ'. Περὶ τοῦ γνῶναι περὶ τίνος μέλλει σε ἐρωτᾶν (Εἰ δὲ βούλῃ ἐργάσασθαι — δούλου).

F. 26. Ἄλλως περὶ τοῦ αὐτοῦ (Εἶπε δέ τις ἕτερος — τῇ πρώτῃ).

πη'. Περὶ τοῦ γνῶναι ἢ φρόνιμος ἢ μωρὸς ὁ ἐρωτῶν (Εἰ βούλῃ γνῶναι ἄρα — μέσον).

πθ'. Περὶ τοῦ γνῶναι περὶ τίνος μέλλει σε ἐρωτᾶν (Ὅτε γένηται ἡ ἐρώτησις — νόσου).

Ἄλλως (Φησὶ δὲ ὁ Δωρόθεος — ἐπεκτανθήσεται).

F. 26v. Ἄλλως (Τινὲς εἶπον — ἀναστρεφομένων).

ϛ'. Περὶ τῆς φύσεως τῶν ἀστέρων καὶ τίνων κυριεύουσιν

between them (Take the horoscope— they will overtake them) = ibidem.

71. On war if you are asked (If you are asked about war, [redacted] the hidden thing is) - ibid., f. 26.

F. 22. 72. On a fugitive (If you find the Moon — it [redacted]trogrades).

73. On a fugitive, what will happen, whether he will return or not (Set the horoscope - he returns).

104. On marriage, whether it will happen or not (If you are asked about this — the aforementioned configurations),

105. On marriage (If the Moon happens to be [redacted] good) II cod. Bonon. 18, f. 273.

F. 23. 106. On the nativity, an Indian method most wondrous (When someone is born – he shall be unfortunate).

107. On a city under siege, whether it will be captured or not (If you are asked and you fin[redacted]— the enemy). From Theophilus; cf. ibid., f. 267.

108. On knowing whether something is good or bad at the time at which the question is asked, from the Indian outcomes (If you wish to know what condition [redacted]hat thing).

109. On knowing, when 2 objectives are proposed, which is more advantageous (See the lord — more advantageous).

110. On thirty treasures (If someone has – you were taught beforehand).

Γ. 23. 111. On whether you wish to know someone's name (Ask about the name – thirty and one).

Γ. 24. 112. On whether something good or bad will happen to the questioner (Set up the horoscope [redacted] grief to him).

113. On phlebotomy (See in which sign the Moon happens to be [redacted] understood).

84. If you wish to know about what subject someone is about to question you (Set up the horoscope — its soul).

Γ. 24. 85. On thoughts (Since I have seen most [redacted] place Property).

C. 25. 86. On knowing the cause of the question (If you wish to know the cause [redacted]contrary).

87. On knowing about what someone is about to question you (If indeed you wish to work — [redacted] of a slave).

Γ. 26. Otherwise on the same subject (But another said [redacted] on the first).

88. On knowing whether the questioner is wise or foolish (If you wish to know whether [redacted] middle).

89. On knowing about what subject he is about to question you (When the question arises [redacted] of illness).

*Otherwise (Dorotheus says — it will be extended).

F. 26v. Otherwise (Some said — of those who turn back).

Γ′. On the nature of the stars and what they govern

εἰδῶν (Ἀνήκει τῷ Κρόνῳ — ὑάκινθον). Cf. *Catal.*, IV, p. 122.

F. 27v. ϛα'. Περὶ ἐνθυμήσεων (Λαμβάνεται δὲ ἀπὸ τῆς μοίρας — ἐκείνου).

F. 28. ϛβ'. Περὶ τοῦ πότε διαδεχθήσεται ὁ ἐξουσιαστής (Ἴδε ποῦ ἐμπέπτωκεν ὁ κλῆρος — δεινά).

ϛγ'. Περὶ τοῦ ἰδίου ἀδελφοῦ πῶς ἔχοι τὰ κατ' αὐτόν (Εἶπεν ὁ Ἀπομάσαρ — τελευτήσει).

ϛδ'. Περὶ χαρακτῆρος προσώπων ἀπὸ τῶν δεκανῶν (Ὁ πρῶτος δεκανὸς τοῦ Κριοῦ ἐστι τοῦ Ἄρεως καὶ σημαίνει ἄνδρα πυρρὸν — ἡμέρας) = cod. Bonon. 18, f. 280v.

F. 29. ϛε'. Περὶ τῆς μετὰ τοῦ Ἡλίου συνοδικῆς μοίρας τῶν ἀστέρων (Γίνωσκε ὅτε ἐστὶν — ὕπαυγος).

ϛς'. Περὶ τοῦ εἰ ἐφεύροι τις πλοῦτον ἢ οὔ (Εἰ ἐρωτηθῇς περί τινος — τεύξεται).

F. 29v. ϛζ'. Περὶ τοῦ γνῶναι τὸν ἀριθμὸν τῶν ὑπερπόρων [?] ὧν μέλλει ὠφεληθῆναι παρὰ ἄρχοντός τινος (Ἴδε τὸν κύριον τοῦ δευτέρου τόπου — ἐλλείπει).

ϛη'. Περὶ χρέους (Εἰ ἐρωτηθῇς περὶ χρέους — ἔριδες).

F. 30. ϛθ'. Περὶ ἀδελφῶν (Ἐὰν ἐρωτηθῇς περὶ ἀδελφῶν — ἢ τοῦ τετάρτου).

ρ'. Περὶ τριῶν ἀδελφῶν (Εἰ ἐρωτηθῇς περὶ τῶν τριῶν ἀδελφῶν — ἀδελφόν).

F. 30. ρα'. Περὶ ἐγγαίων ἤτοι ἐπιτυχίας οἰκοῦ ἢ κτήματος ἤ τινος τοιούτου [loco τινος τοιοῦτου tabula f. 11 habet ἀποτυχίας τούτου] (Εἰ ἐρωτηθῇς παρά τινος — ἀνθρώπου θανόντος).

Hinc usque ad f. 33, l. 4, aliud atramentum et cap. ρε', ρκε', ρκζ' alia manu sunt. Dimidia p. 33 et p. 33v vacant; p. 34 sqq. prius atramentum adhibetur. Ordo capitum turbatus. Pristinum ordinem servavit cod. Flor. 11, f. 49 ss.

ρβ'. Περὶ τῆς ποσότητος τῶν παροίκων καὶ τῶν φυτῶν ἐξωνηθέντος κτήματος (Εἶπεν ὁ Μασσάλλας — ὕδατος).

F. 30v. ρε'. Περὶ κοινωνίας (Ὡροσκοπείτω δίσωμον ζῴδιον — ἀγαθοποιόν) [caput marg. super. additum manu XV-XVI saec.]

ρδ'. Περὶ ἀντιδίκων (Σκόπει τὸν ὡροσκόπον — τὸν ἔχοντα τὴν κατάβασιν).

ριγ'. Περὶ ἀκοῆς εἰ ἀληθὴς καὶ εἰ καλὴ ἢ φαυλή (Ἴδε τὸν κύριον τοῦ ὡροσκόπου — πονηροὺς πονηρά).

ρδ'. Περὶ γυναικὸς ἀποχωρησάσης ἀπὸ [in indice κατὰ ὀργὴν ἐξελθούσης ἐκ τῆς οἰκίας] τοῦ ἀνδρὸς αὐτῆς, εἰ πάλιν ὑποστρέψει [ἢ οὔ add. index] (Ἔστω ὁ ὡροσκόπος ἀντὶ τοῦ ἀνδρὸς — εἰρηνοποιήσει).

of the kinds (It belongs to Saturn [redacted] hyacinth). Cf. Catal., IV, p. 122.

G. 27. a'. On Thoughts (It is taken from the degree [redacted] of that one).

E. 28. F. b'. On when the ruler will be succeeded (See where the lot has fallen — terrible things).

g'. On one's own brother, how his affairs stand (Apomasar said [redacted] he will die).

d'. On the character of persons from the decans (The first decan of Aries belongs to Mars and signifies a red-haired man — [redacted]ays) = cod. Bonon. 18, f. 280.

E. 29. 5. On the Synodic Degree of the Stars with the Sun (Know when it is — u[redacted]er the rays).

96. On whether one will find wealth or not (If you are asked about someone – he will [redacted]tain).

F. 29. 97. On knowing the number of the hyperpori [?] from which one is about to benefit from a certain ruler (Look at the lord of the second house [redacted] — is missing).

98. On debt (If you are asked about a debt – quarrels).

F. 30. 99. On brothers (If you are asked about brothers — or [redacted] the fourth).

100. On three brothers (If you are asked about three brothers [redacted] – bro[redacted]er).

F. 30. 101. On landed properties, that is, on the acquisition of a house or estate or something of the sort [in place of "something of the sort" the table at f. 11 has "failure of this"] (If you are asked by someone [redacted] — of a man who has died).

From here up to f. 33, l. 4, a different ink is used, and chapters 105, 125, 127 are in another hand. Half of p. 33 and p. 33 are blank; from p. 34 onward the earlier ink is used again. The order of chapters is disrupted. The original order is preserved in cod. Flor. 11, f. 49 ff.

102. On the number of tenants and plants of an estate that has been purchased (Massallas said — of w[redacted]ter).

F. 30. 105. On partnership (Let a bicorporeal sign be on the horoscope – benefic) [chapter added in the upper margin in a hand of the 15th–16th century].

104. On adversaries in a lawsuit (Consider the horoscope — the one who holds the descent).

113. On hearing whether it is true and whether it is good or bad ("See the lord of the ascendant - evil things to the wicked).

104. Concerning a woman who has departed [in the index: who has gone out in anger from the house of her husband, whether she will return again [redacted] [or not, add. index] (Let the horoscope stand in place of the husband — he will make peace).

ρζ'. Περὶ τοῦ ἀπερχομένου εἴς τινα εἰ εὑρήσει αὐτὸν ἢ οὔ (Εἰ ἐρωτηθῇς περὶ τούτου ἴδε τὸν — οὐχ εὑρήσει αὐτόν).
ρκβ'. Περὶ τοῦ εἰ ἀποστείλει βασιλεὺς ἢ ἄρχων τίς τινας εἰς τὸ κρατῆσαί τινα (Ἴδε τὸν — οἱ ἀπεσταλμένοι τοῦ ἐχθροῦ).
ρκ'. Περί τινος ἀπεσταλμένου εἰς δουλείαν, ἄρα ποιήσει αὐτὴν ἢ οὔ (Εἰ ἐρωτηθῇς περὶ τούτου — τελειωθῆναι).
F. 31. ρια'. Περὶ ἡνιόχων τίς νικήσει (Εἰ ἐρωτηθῇς παρά τινος — ὦσιν).
Sine num. Περὶ τοῦ μὴ ἔχοντος ἵππον καὶ ἐρωτῶντος τίς νικήσει (Εἰ ἐρωτηθῇς περὶ τούτου — τῶν εὐτελῶν).
ρκα'. Περὶ τοῦ ἀποσταλέντος εἰς βασιλέα ἢ εἰς ἕτερόν τινα ἐπὶ τὸ φονεῦσαι, εἰ φονεύσει αὐτὸν ἢ οὔ (Εἰ βούλει γνῶναι — τοῦ ὡροσκόπου).
ρη'. Περὶ πράγματος ἐλπιζομένου ἢ τιμῆς παρὰ βασιλέως (Ἴδε τὸν — δηλωτικόν).
F. 31v. ριθ'. Περὶ ἐλεύσεως πρέσβεων (Εἰ ἐρωτηθῇς, ἴδε τὴν Σελήνην— ἐπὶ τῆς Σελήνης).
Sine num. Ἄλλως. Περὶ ἀποκρισιαρίων καὶ γραφῶν (Ἴδε τὴν Σελήνην καὶ — ὑποστρέψει σῶος). Laudatur ὁ σοφώτατος Κίντης. Cf. cod. Vindobon. 2, f. 120, cap. πθ'.
F. 32. ρκδ'. Περὶ διαγνώσεως ἀποστάτου (Εἰ ἐρωτηθῇς περί τινος ὑπόπτου — αἵματος).
ρκς'. Περὶ τοῦ εὑρόντος νομίσματα πόσα εἰσίν (Ἴδε πόσαι μοῖραι καὶ — μορία μορίων).
ρζ'. Περὶ ἐλεύσεως ἀποδήμου (Σκοπεῖν ὀφείλομεν — ὑποστροφὴ γίνεται).
ρθ'. Περὶ φίλου εἰ ἑνωθήσεται αὐτῷ (Ἴδε τὸν κύριον — λοιπῶν).
Sine titulo. [Fuit Περὶ φιλίας μεταξὺ δύο τινῶν πῶς ἀποβήσεται] (Εἰ ἐρωτηθῇς ἄρα γε ἔσται φιλία μεταξὺ τοῦ δεῖνος καὶ τοῦ δεῖνος ἢ ἔχθρα, ἰδὲ τὸν — συναφὴ γένηται).
ρι'. Ἄλλως περὶ φιλίας καὶ ἔχθρας (Τὸν ἐρωτῶντα ἀπὸ τοῦ κυρίου τοῦ ὡροσκόπου — ἀποστροφὴ σημαίνει).
F. 32v. Sine num. Περί τινος ἐρωτῶντος εἰ συμφέρει αὐτῷ ἔχειν φίλον τὸν δεῖνα (Λαβὲ τὸν μὲν ἐρωτῶντα — νοεῖσθώ σοι).
ρκε'. Περὶ ἀπορροιῶν καὶ συναφῶν τῆς Σελήνης ἐν τοῖς γενεθλίοις (Ἴδε πόσαι μοῖραι — μονάδος) [manu XV saec.].
ριβ'. Περὶ τοῦ μὴ ἔχοντος ἄλογον καὶ ἐρωτῶντος τίς νικήσει (Εἰ ἐρωτηθῇς περὶ τούτου — τῶν εὐτελῶν).

Post lacunam f. 33 (v. supra) sequitur.

F. 34. ρκζ'. Περὶ χροίας ζῳδίων (Ὁ Κριὸς ἀληθινὸς — ὁμοίως).
ρκς'. Περὶ τοῦ πότε ἐὰν γένηται σύνοδος Ἡλίου καὶ Σελήνης

107. Concerning one who goes to someone, whether he will find him or not (If you are asked about this, look at the — he will not find him).

122. Concerning whether a king or some ruler will send certain persons to seize someone (Look at the — the envoys of the enemy).

120. Concerning someone sent into servitude, whether he will perform it or not (If you are asked about this — to be completed).

F. 31. 111. Concerning charioteers, who will win (If you are asked by someone — they may be).

Without number. Concerning one who has no horse and asks who will win (If you are asked about this — of the humble).

121. Concerning one sent to a king or to some other person for the purpose of killing, whether he will kill him or not (If you wish to know — of the horoscope).

108. Concerning a matter hoped for or an honor from a king (Look at the — indicative).

Γ. 31. ριθ'. On the Coming of Ambassadors (If you are asked, look at the Moon — upon the Moon).

Sine num. Otherwise. On Envoys and Letters ("Look at the Moon and — he will return safe). Praised is the most wise Quintus. Cf. cod. Vindobon. 2, f. 120, cap. πθ'.

Γ. 32. ρκδ'. On the Discernment of a Deserter (If you are asked concerning someone suspicious — of blood).

126. On the number of coins found by the finder (See how many degrees and — a fraction of fractions).

107. On the arrival of an absent person (We ought to examine — a — under-turning takes place).

109. On whether a friend will be united with him (See the lord — of — the rest).

Without title. [Was: On friendship between two persons, how it will turn out] (If you are asked whether there will be friendship between so-and-so and so-and-so or enmity, see the — a conjunction comes about).

110. Otherwise on friendship and enmity (The one asking, from the lord of the horoscope — indicates an aversion).

G. 32. Without number. On a certain person asking whether it is advantageous for him to have so-and-so as a friend (Take the one asking — let it be understood by you).

125. On the separations and applications of the Moon in nativities (See how many degrees — of a unit) [in a hand of the 15th century].

132. On the one who does not have an irrational animal and asks who will win (If you are asked about this — of the worthless things).

After the lacuna at f. 33 (see above) the following continues.

F. 34. 127. On the Color of the Zodiac Signs (Aries is true — likewise).

126. On when a conjunction of the Sun and Moon occurs

ἀποκτανθήσεται μέγιστος βασιλεύς (Ὅτε ἴδῃς τὴν σύνοδον — ἀποκτανθήσεται).

ρκη'. Περὶ ἐπιτεύξεως ἢ ἀποτυχίας τινὸς δουλείας (Ἐὰν εὕρῃς τὸν διέποντα — συνομίλησις).

ρκθ'. Περὶ τοῦ πότε ἐστὶν ὁ Ἄρης ἀνατολικὸς καὶ πότε δυτικός (Φασὶ δέ τινες — βόριος).

ρλ'. Περὶ τοῦ γνῶναι εἰ ἄνθρωπός ἐστιν τὸ γεννηθὲν ἢ τέρας (Λαβὲ τὴν μεταξὺ διάστασιν — ἀνθρώπου).

ρλα'. Περὶ τοῦ γνῶναι ἐν ποίᾳ ἡμέρᾳ τῆς ἑβδομάδος τις τελευτήσει (Ἴδε τὸν διέποντα — τὸν σάββατον).

ρλβ'. Περὶ τοῦ ὅτι ἐὰν τύχῃ ὁ δεῖνα ἀστὴρ ἐν τῷ δεῖνι τόπῳ ἐν γενεθλίῳ, τοιόσδε κίνδυνος κεῖται τῷ γεννηθέντι (Ὅτε τύχῃ ὁ Ἑρμῆς — ἀφ' ὕψους).

ρλγ'. Περὶ τοῦ γνῶναι πότε καὶ ἀπό τινος ὠφέλεια ἔσται τινί (Ὠφέλεια κατ' ἔτος — προηγούμενα).

F. 34v. ρλγ' [*sic*]. Περὶ ἐναλλαγῆς ἄλλως (Ὅτε καταλάβῃ ὁ Ἥλιος — δεδοκίμασται γάρ).

ρλδ'. Περὶ τοῦ εἰ ἔχει μέγαν ῥῖνα ὁ γεννηθείς (Ὅτε τις ἐν τῇ γενέσει — ἀνθρώποις).

ρλε'. Περὶ τοῦ πότε τελευτᾷ ὁ πατὴρ τοῦ γεννηθέντος ἐν ἀποδημίᾳ (Ὅτε τύχῃ ὁ Ζεὺς — ἐν ἀποδημίᾳ).

ρλς'. Περὶ τοῦ πότε πόρνη γένηται ἡ γεννηθεῖσα (Ὅτε τύχῃ ἐν γενέσει — αὐτῷ).

Ἄλλως (Ὅτε γεννηθεὶς — ὑπὸ πολλοῦ οἴστρου).

ρλζ'. Περὶ τοῦ γνῶναι διὰ ποίας ἀρρωστείας τις ἀποθανεῖται (Ὁ ἔχων τὸν η' τόπον — τελευτήσει).

ρλη'. Περὶ τοῦ πότε ὁ γεννηθείς ἐστι στραβός (Ὁ ἔχων ὡροσκόπον — ὀφθαλμούς).

ρλθ'. Περὶ τοῦ πότε οὐ ζήσεται ὁ γεννηθείς (Ὅτε τύχῃ ἡ Σελήνη — οὐ ζήσεται).

ρμ'. Περὶ τοῦ νουπούχαρ [*sic*] τῶν Ἰνδῶν ἤτοι περὶ τοῦ δασμοῦ τῶν μοιρῶν ἑκάστου ζῳδίου (Ἀπονέμουσιν οἱ Ἰνδοὶ — τῷ Διί).

F. 35. ρμα'. Περὶ τοῦ εἰ βούλῃ γνῶναι ζυγὰ ἢ μονά (Ἡ Σελήνη μονὰ — μονά ἐστιν).

F. 35v. ρμβ'. Περὶ τοῦ πότε οἱ κακοποιοὶ τὴν κακίαν αὐτῶν ἐλαττοῦσι καὶ ὅτι ἡ Σελήνη σημαίνει τὰ μέλλοντα ἀγαθὰ ἢ τὰ φαῦλα ἀπὸ τῶν σχηματισμῶν αὐτῆς (Γίνωσκε ὅτι οἱ κακοποιοὶ — κακοποιῷ ἀστέρι).

ρμγ'. Περὶ τοῦ ποῦ ἔχει ἡ Σελήνη μεγάλην δύναμιν καὶ ποῦ ὁ Ἥλιος καὶ ποταπὴ ἡ φύσις ἐστὶ τοῦ Κρόνου (Ἡ Σελήνη μεγάλην δύναμιν — ἐστὶ τοῦ Κρόνου) = *Catal.*, IV, cod. Bonon. 18, f. 273.

Sine num. Περὶ τοῦ ὅτι ὁ γεννηθείς ἐν δισώμῳ ζῳδίῳ οὐ μὴ

a great king will be slain (When you see the conjunction — he will be slain).

128. On the achievement or failure of some service (If you find the ruler – conversation).

129. On when Mars is eastern and when it is western (Some say — northern).

130. On knowing whether what is born is a human being or a monster (Take the interval between — of a human).

131. On knowing on which day of the week someone will die (Look at the ruler — Saturday).

132. On the fact that if such-and-such a star happens to be in such-and-such a place in the nativity, such-and-such a danger lies in store for the native (When Mercury happens — from a height).

133. On knowing when and from what source someone will receive benefit (Benefit year by year — preceding).

G. 34. 133 [sic]. On the alternation, otherwise (When the Sun arrives — for it has been approved).

134. On whether the native has a large nose (When someone in the nativity — among people).

135. On when the father of the native dies abroad (When Jupiter happens — abroad).

136. On when the female native becomes a prostitute (When it happens in the nativity — to him).

Otherwise (When the native — by great frenzy).

137. On knowing from what illness someone will die (He who has the 8th place — will die).

138. On when the native is cross-eyed (He who has the horoscope — eyes).

139. On when the native will not survive (When the Moon happens — he will not survive).

140. On the noupouchar [sic] of the Indians, that is, on the distribution of degrees of each zodiac sign (The Indians assign — to Zeus).

G. 35. 141. On whether you wish to know even or odd (The Moon odd — it is odd).

G. 35. 142nd. On when the malefics diminish their malice and that the Moon signifies future good or evil things from her configurations (Know that the malefics – malefic star).

143rd. On where the Moon has great power and where the Sun, and of what nature is Saturn (The Moon has great power — is of Saturn) = Catal., IV, cod. Bonon. 18, f. 273.

Without number. On the fact that one born in a bicorporeal sign will not

προκόψῃ κἂν υἱός ἐστιν βασιλέως (Ὅτε τύχῃ ὁ ὡροσκόπος — βασιλέως) = ibid., f. 273v.

F. 36. ρμδ'. Περὶ τοῦ πότε εὐτυχής ἐστιν ὁ γεννηθείς (Εὐτυχής ἐστιν ὁ γεννηθεὶς — τῷ Διί).

ρμε'. Περὶ τοῦ γνῶναι ὁπωρῶν ιβ' ἔμπροσθέν σου, μὴ ὁρῶντός σου, εἰπεῖν ποῖόν ἐστι καλὸν καὶ ποῖον φαῦλον (Δώδεκα ὁπωρῶν προτεθέντων — καὶ καλήν). Fort. dodecaeteris Chaldaïca.

ρμζ'. Περὶ τοῦ ἔν τισι τοῦ σώματος ἕκαστος τῶν ἀστέρων ἔχει ἐνέργειαν (Ἐνέργειαν ἔχει ὁ Κρόνος — δεξιὸν πόδα) = ibidem.

ρμη'. Περὶ τοῦ ποιῆσαι ἔτους γενεθλιακοῦ ἐναλλαγήν (Ἴδε τὸν κατὰ πῆξιν ὡροσκόπον — λογίζεται).

F. 37. ρμβ'. Περὶ οἰκειώσεως πρὸς βασιλέα (Ἴδε τὸν κύριον — μεγίστην).

ρν'. Περὶ εὐθηνίας εἰδῶν καὶ κνιπίας (Ἴδε ὅτε καταλάβοιο — εὐθηνία). Cf. infra, f. 198v, cap. σε'.

ρνα'. Περὶ τῆς τῶν ἀστέρων χαρᾶς (Χαίρει ὁ Ἥλιος — τόπῳ) = cod. Bonon. 18, f. 280.

F. 38. ρνβ'. Περὶ τοῦ ὅπως τὰ βρέφη ἐν τῇ μήτρᾳ ἀνατρέφονται (Γίνωσκε ὅτε συλλήψεται — τὸν Δία).

ρνγ'. Περὶ τοῦ γνῶναι τὰ περὶ τῶν ἐξουσιαστῶν πῶς ἀποτελεσθήσονται κατὰ τὰς Ἰνδικὰς μεθόδους (Λέγουσιν οἱ Ἰνδοὶ — αὐτοῦ).

F. 38v. ρνδ'. Περὶ κλήρου παιδεύσεως καὶ φρονήσεως (Λαμβάνεται ὁ τοιοῦτος κλῆρος — γεννηθέντα).

ρνε'. Περὶ τοῦ γνῶναι τὸ παιδίον εἰ οἰκεῖόν ἐστιν ἢ ἀλλότριον (Ποίησον ἐρώτησιν — ἀλλότριον).

ρνς'. Περὶ τοῦ προνοῆσαι τὴν τοῦ ἐρωτῶντος ἐρώτησιν (Ἐὰν ἐν τῷ καιρῷ τῆς ἐρωτήσεως — περὶ βασιλέως).

F. 39. ρνζ'. Περὶ τοῦ πότε ὁ Κρόνος σημαίνει δόξας μεγάλας (Ὁ Κρόνος ὅτε ἐστὶν ἐνδύναμος — μεγάλας).

Ἄλλως (Ὅτε ἐστὶν ὁ σημαντὴρ — φαύλων).

ρνη'. Περὶ καταρχῆς (Πρόσεχε ἐπὶ πᾶσαν καταρχὴν — αὐξιφωτοῦσα).

ρνθ'. Περὶ τοῦ τί σημαίνει ὁ Ἑρμῆς, ἡ Ἀφροδίτη καὶ ὁ Ἄρης (Γίνωσκε ὅτι ὁ Ἑρμῆς — τιμωρίας).

ρξ'. Περὶ τοῦ τί σημαίνει ἡ Σελήνη ἐν τῷ ὡροσκόπῳ τῆς γεννήσεως οὖσα ἀκάκωτος (Ὅτε τύχῃ ἡ Σελήνη ἐν τῷ καιρῷ — δύναμιν).

ρξα'. Περὶ τοῦ ὅτι ὁ ὡροσκόπος σημαίνει τὸ σῶμα, ὁ δὲ κύριος αὐτοῦ τὴν ψυχήν (Γίνωσκε ὡς ὁ μὲν [ὁ] ὡροσκόπος — ἀφροντισίαν).

F. 39v. ρξβ'. Περὶ ἀποκλείστου ἢ περὶ ὁρισθέντος ἢ ἐξορισθέντος (Ὅτε ἐπισυμβῇ τινι πάθη — δεινά).

prosper even if he is the son of a king (When the horoscope happens to fall — of a king) == ibid., f. 273.

G. 36. 144th. On when the native is fortunate (The native is fortunate — with Jupiter).

145th. On knowing, from twelve fruits placed before you without your looking, how to tell which is good and which is bad (Twelve fruits having been placed — and good). Perhaps the Chaldean dodecaeteris.

147th. On in which parts of the body each of the planets has influence (Saturn has influence — right foot) - ibid., f. 148th. On making the revolution of the nativity year (See the horoscope fixed by the setting — is reckoned).

G. 37. 142nd. On familiarity with the king (See the lord — greatest).

150th. On abundance of provisions and scarcity (See when you find — abundance). Cf. infra, f. 198, cap. 205.

151st. On the joy of the stars (The Sun rejoices — topim) - cod. Bonon. 18, f. 280.

Г. 38. 152. On how infants are nourished in the womb (Know when she will conceive — Jupiter).

153. On knowing the affairs of rulers, how they will turn out according to the Indian methods (The Indians say — of him).

Г. 38. 154. On the lot of education and wisdom (Such a lot is taken – of the native).

155. On knowing whether a child belongs to the household or is of foreign origin (Make an inquiry — foreign).

156. On foreknowing the question of the inquirer (If at the time of the question – concerning the king).

Г. 39. 157. On when Saturn signifies great glories (Saturn, when it is powerful — great).

*Otherwise (When the significator is — of base things).

158. On an inception (Pay attention to every inception — increas- illuminating).

159. On what Mercury, Venus, and Mars signify (Know that Mercury — punishment).

170. On what the Moon signifies when it is in the horoscope of the nativity, unafflicted (When the Moon happens to be in power at that time).

171. On the fact that the horoscope signifies the body, while its ruler signifies the soul (Know that the horoscope [indeed] — carelessness).

Г. 39. 172. On confinement, or on one who has been sentenced or exiled (When afflictions befall someone — terrible things).

ρξγ'. Περὶ φυγάδος (Ἴδε τὸν ὡροσκόπον — κακοποιῷ).
ρξδ'. Περὶ ὑετῶν (Εἰ βούλῃ γνῶναι πότε ἔσται — οὐ γενήσονται) = cod. Bonon. 18, f. 280. Cf. supra, f. 14v, cap. ι'.
Ἄλλως (Γίνωσκε ὅτι — ἀμφότερον).

Τάδε ἔνεστιν ἐν τῷ δευτέρῳ βιβλίῳ τῶν μυστηρίων τῆς ἐπιστήμης τοῦ Ἀπομάσαρ.

F. 39v-42 indicem praebent capitum.

F. 42. α'. Περὶ τοῦ πότε μήτε ἀνέτ[ου] μήτε ἀφέτου εὑρεθέντος ἐν τῷ γενεθλίῳ γίνονται οἱ ἄνθρωποι πολυχρόνιοι· καὶ πότε φθάνουσι τὰ ἐλάχιστα ἔτη τῆς Ἀφροδίτης καὶ πότε ὑφέσταται ὁ γεννηθεὶς καὶ πότε οὐδὲν ἀγαθὸν σημαίνει τὸ γενέθλιον (Εἶπεν ὁ Σαδᾶν ὅτι· ἤκουσα τοῦ Ἀπομάσαρ λέγοντος ὅτι — οὐδὲν σημαίνει ἀγαθόν).

F. 42v. β'. Περὶ τοῦ πότε ὁ Κρόνος σημαίνει τὰ τοῦ σιδήρου μέταλλα καὶ πότε τὰ ὑψηλὰ δένδρα (Εἶπεν ὁ Σαδᾶν ὅτι· εἶπον τῷ Ἀπομάσαρ ὅτι λέγουσι — καὶ τοῦ ὡροσκόπου).
γ'. Περὶ τοῦ ὅτι τῆς Σελήνης τετραγωνιζούσης τὸν Ἄρην, λῃσταῖς περιπίπτει ὁ ἀποδημίαν ποιησάμενος καταρχήν [l. κατ' ἀρχήν?]. Editum in appendice.
δ'. Περὶ τοῦ ὅτε ὁ Κρόνος συνοδεύει τῷ Διί, εἰ τύχῃ γεννηθῆναί τινα καὶ ἔχει τὸ ζῴδιον ἔνθα ἡ τοιαύτη σύνοδος ὡροσκοποῦν ἢ μεσουρανοῦν, γενήσεται ὁ τοιοῦτος μέγας βασιλεύς (Εἶπεν ὁ Ἀπομάσαρ· αἱ σύνοδοι τοῦ Κρόνου καὶ τοῦ Διός — τὸ ὄνομα αὐτοῦ). Cf. cod. Venet. 5, f. 231v, cap. ξδ'.
ε'. Περὶ τοῦ γνῶναι εἰ ἀληθεύει τις ἢ ψεύδεται προφήτην ἑαυτὸν ἀποκαλῶν. Editum in appendice.

F. 43. ς'. Περὶ τοῦ ὅτι ἐὰν οἱ τρεῖς ὑψηλοὶ ἀστέρες συνέλθωσι καὶ ἐφορᾷ αὐτοῖς ὁ Ἥλιος, ἀποτελοῦσι μέγαν βασιλέα (Εἶπεν ὁ Ἀπομάσαρ ὅτι ἡ σύνοδος τῶν ἀστέρων — ἀποτελοῦσι μέγαν βασιλέα).

F. 43v. ζ'. Περὶ τοῦ ὅτι τὴν θρησκείαν τοῦ προφήτου τῶν Σαρακηνῶν οὐκ ἔγνω τις τῶν μαθηματικῶν σημαινομένων [l. -νην] ἄλλοθεν ἢ ἀπὸ τοῦ Ζυγοῦ. Editum in appendice.
η'. Περὶ τοῦ ὅτι οὐκ ἔγνω τις παυθησομένην τὴν τοιαύτην θρησκείαν. Editum ibidem.
θ'. Περὶ ἐπιτυχίας ἀποστασίας (Εἶπεν ὁ Ἀπομάσαρ ὅτι — ἐπιτεύξεται βασιλείας).
ι'. Περὶ τοῦ τίνα σημαίνουσι αἱ μακραὶ σύνοδοι ἤγουν τοῦ Ἄρεως καὶ τοῦ Ἡλίου καὶ τῆς Ἀφροδίτης καὶ τοῦ Ἑρμοῦ καὶ τῆς Σελήνης (Εἶπεν ὁ Ἀπομάσαρ· γίνωσκε τί εἶπεν — καὶ βλάβην τῶν γερόντων).

173. On a fugitive (Look at the horoscope [illegible] malefic).
174. On rains (If you wish to know when there will not be — shall be) [illegible] cod. Bonon. 18, f. 280. Cf. supra, f. 14r, cap. ι'.
*Otherwise (Know that [illegible] both).

The following are contained in the second book of the Mysteries of the science of Apomasar.

F. 39-42 provide an index of chapters.

F. 42. 1. On when, neither an anetus nor an aphetus being found in the nativity, men become long-lived; and when they reach the minimum years of Venus, and when the native falls into decline, and when the nativity signifies nothing good (Sadan said: I heard Apomasar saying that — it signifies nothing good).

F. 42. 2. On when Saturn signifies the metals of iron and when the tall trees (Sadan said: I said to Apomasar that they say — and of the horoscope).

3. On the fact that when the Moon squares Mars, one who has undertaken a journey at the outset [l. at the beginning?] falls among robbers. Edited in the appendix.

4. On the fact that when Saturn is in conjunction with Jupiter, if it happens that someone is born and has the sign in which such a conjunction is found ascending or culminating, such a person will become a great king (Apomasar said: the conjunctions of Saturn and Jupiter — his name). Cf. cod. Venet. 5, f. 231v, cap. Ed'.

5. On knowing whether someone tells the truth or lies when calling himself a prophet. Published in the appendix.

Γ. 43. 6. On the fact that if the three superior planets come together and the Sun looks upon them, they produce a great king (Said the Apomasar says that the conjunction of the stars — they produce a great king).

F. 43. 7. On the fact that the religion of the prophet of the Saracens was not known by any of the mathematicians as significant (1. -νην] from elsewhere than from Libra. Editum in appendice.

8. On the fact that no one knew that such a religion would cease. Editum ibidem.

9. On the success of a revolt (Apomasar said that [illegible] he would attain kingship).

10. On what the great conjunctions signify, namely those of Mars and the Sun and Venus and Mercury and the Moon (Apomasar said: know what he said — and [illegible] harm to the elders).

ια'. Περὶ τῆς συνόδου τοῦ Κρόνου καὶ τοῦ Διὸς ἐν Κριῷ (Ὅτε συνοδεύει ὁ Ἑρμῆς τῇ Σελήνῃ — γενήσονται οἱ δυνάσται κακοί).

F. 44. ιβ'. Περὶ τῶν ιβ' τόπων (Εἶπεν ὁ Ἀπομάσαρ καὶ τοῦτο ὅτι — τὰ τῶν βασιλέων τῆς δύσεως).

ιγ'. Περὶ ὑετῶν (Εἶπεν ὁ Ἀπομάσαρ· ἴδε τὸν ἀστέρα τὸν κυριεύοντα — τῶν ἀστέρων).

ιδ'. Περὶ τοῦ ὅτι ἐπικρατεστέρα ἐστὶν ἡ τῶν ζῳδίων σημασία τῆς τῶν ἀστέρων σημασίας καὶ ὅτι τοῦ ιβ' τόπου κακουμένου, τυχόντος ἐκεῖ κακοποιοῦ, οἱ πόδες κακοῦνται, κἂν ἀγαθύνωνται τὰ ζῴδια τὰ σημαίνοντα σκέλη καὶ πόδας, καὶ ὅτι ποτὲ ὁ Κριὸς καὶ πόδας σημαίνει (Εἶπον τῷ Ἀπομάσαρ· ποίει ἐστὶ — τῶν ἀστέρων μεταβαλλομένων).

F. 44v. ιε'. Περὶ τοῦ ὅτι ὁ Κρόνος, ὁ Ζεὺς καὶ ὁ Ἄρης καὶ ὁ Ἥλιος σημαντικοί εἰσιν τῶν ἀρχόντων, τῶν πραγματευτῶν καὶ γραμματέων ὁ Ἑρμῆς (Εἶπεν ὁ Ἀπομάσαρ — τὸν Ἑρμῆν).

ις'. Περί τινος ἀποτελέσματος δόξαντος παραδόξου (Εἶπεν ὁ αὐτὸς — καθὼς εἶπεν).

ιζ'. Περὶ τοῦ πότε σημαίνει ἡ Σελήνη ὑετὸν καὶ πότε συνάφειαν [nigro é superscr.] (Εἶπεν ὁ αὐτός· ὅτε τύχῃ ἡ Σελήνη — καὶ συνεφείας καὶ ἀτμούς).

ιθ'. Περὶ τοῦ ὅτι <ἐὰν> ἐρωτηθῇς περὶ ζωῆς καὶ τύχῃ ἐν τῷ ὡροσκόπῳ ὁ Ἥλιος καὶ ὁ Κρόνος, τελευτήσει ὁ περὶ οὗ ἡ ἐρώτησις (Εἶπον τῷ Ἀπομάσαρ — τελευτήσει).

Sine num. Περὶ τοῦ ὅτι ψυχρὸς καὶ σηπώδης ἐστὶ ὁ σύνδεσμος (Εἶπον τῷ Ἀπομάσαρ — καὶ σηπώδης).

κ'. Περὶ τοῦ πότε εὐχόμενον ἀκούει ὁ θεὸς κατὰ τὴν τῶν Ἑλλήνων δόξαν ἢ τίς εὐσεβής. Editum in appendice.

κα'. Περὶ τοῦ πῶς τυχόντος τοῦ Ἑρμοῦ ὁ γεννηθεὶς λόγιος καὶ ῥήτωρ καὶ στιχοπλόκος γίνεται (Εἶπεν ὁ Ἀπομάσαρ ὅτε τύχῃ — τοιουτοτρόπῳ).

κβ'. Περὶ τοῦ πῶς τυχόντος τοῦ Κρόνου ὁ γεννηθεὶς εὐτυχὴς γίνεται καὶ εἰς τοὺς αὐτοῦ παῖδας μεταβαίη ἡ εὐτυχία (Εἶπεν ὁ αὐτὸς ὅτι — παῖδας καὶ ἔγγονα).

F. 45. κγ'. Περὶ τοῦ πότε μέλλει εἰσελθεῖν εἰς βασιλέα, ᾧ μέλλει χρήσασθαι εἰς τὴν τῶν ἀστρονόμων ἐπιστήμην (Εἰπέ μοι δὲ ὁ αὐτὸς — ἐστι ψευδές).

κδ'. Περὶ τοῦ εἰ μέλλει ἀποδημῆσαί τις χάριν ὠφελείας αὐτοῦ, πῶς ἵνα σχηματίζοι τὸ θεμάτιον (Εἶπε δέ μοι ὁ αὐτὸς — τὰ τοιαῦτα).

κε'. Περὶ τοῦ πότε σημαίνεται ἐπίμονος εὐτυχία καὶ ἀπαλλαγὴ τῶν λυπηρῶν (Εἶπεν ὁ αὐτὸς ὅτε συνάπτουσιν — ἀπαλλαγὴν τῶν λυπηρῶν).

11. On the conjunction of Saturn and Jupiter in Aries (When Mercury conjoins the Moon, the rulers will become evil).

F. 44. 12. On the 12 places (Apomasar also said this, that — the affairs of the kings of the west).

13. On rains (Apomasar said: look at the star that rules — of the stars).

14. On the fact that the signification of the Zodiac signs is more dominant than the signification of the stars, and that when the 12th place is afflicted, a malefic being placed there, the feet are harmed, even if the signs signifying the legs and feet are in a favorable condition, and that sometimes Aries also signifies the feet (They said to Apomasar: what is — as the stars change).

G. 44. 15. On the fact that Saturn, Jupiter, and Mars, and the Sun are significators of rulers, of men of affairs, and of scribes is Mercury (Apomasar said — Mercury).

16. On a certain outcome that seemed paradoxical (The same one said — as he said).

17. On when the Moon signifies rain and when conjunction [nigro é superscr.] (The same one said: when the Moon happens — and of conjunctions and vapors).

19. On the fact that if you are asked about life and the Sun and Saturn happen to be in the horoscope, the person about whom the question is asked will die (I said to Apomasar — he will die).

Without number. On the fact that the conjunction is cold and putrid (I said to Apomasar — and putrid).

20. On when God hears one who prays, according to the opinion of the Greeks, or who is pious. Published in the appendix.

21. On how, when Mercury happens to be positioned, the one born becomes learned, an orator, and a composer of verses (Apomasar said: when he happens — in such a manner).

22. On how, when Saturn happens to be positioned, the one born becomes fortunate and the fortune passes on to his children (The same one said that — children and grandchildren).

Γ. 45. 23. On when one is about to enter before a king, whom he is about to serve in the science of astronomers (The same one said to me — it is false).

24. On whether someone is about to travel abroad for his own benefit, and how he should configure the chart (The same one said to me — such things).

25. On when lasting good fortune and relief from sorrows is signified (He said: when they conjoin — relief from sorrows).

κς'. Περὶ τοῦ ὅτι ἐν τοῖς φρέασιν ἀμβλύνονται αἱ δυνάμεις οὐ τῶν ἀγαθοποιῶν. Editum in appendice.

κζ'. Περὶ τοῦ ὁποῖος ὁ γεννηθεὶς ὅτε τύχῃ ὁ Ἄρης ἑσπέριος ἐν Καρκίνῳ, καὶ ὁποῖος ὅτε ἐν τῷ Αἰγικέρῳ [*sic*], μὴ συνοδεῦ [συνοδεύοντος?] ἢ Κρόνου ἢ Διὸς ἢ Ἡλίου ἢ Ἑρμοῦ (Εἶπεν ὁ αὐτὸς — αἱματόχυτον).

κη'. Περὶ τοῦ ὅτι μεγάλας μεταβολὰς ποιεῖ ὅτε τύχῃ ὁ μὲν Κρόνος ἐν τῷ Ζυγῷ, ὁ δὲ Ζεὺς ἐν τῷ Καρκίνῳ (Εἶπεν ὁ αὐτὸς — ἐν τῷ κόσμῳ).

κθ'. Περὶ τοῦ πότε καλή ἐστιν ἡ τῆς θαλάσσης ἀποδημία (Εἶπεν ὁ αὐτὸς· ὅστις — ἀποδημία ἀγαθή).

F. 45v. λ'. Περὶ ἀντιδίκων (Εἶπεν ὁ αὐτὸς — ὁ ἀντίδικος αὐτοῦ).

λα'. Περὶ τοῦ ὅτι οὐκ ἔχει δύναμιν ὁ κλῆρος τῆς τύχης ὁ μετρούμενος ἐν τῇ διαμέτρῳ Ἡλίου καὶ Σελήνης (Εἶπον τῷ Ἀπομάσαρ· εἰπὲ κύριέ μου — ἀποτέλεσμα).

λβ'. Περὶ τοῦ ποία θρησκεία πρώτη καὶ ποία δευτέρα εὗρε τὴν ἀστρονομίαν. Editum in appendice.

λγ'. Περὶ τοῦ πότε οὐ βλάπτονται οἱ ὀφθαλμοὶ ὄντος τοῦ Ἡλίου καὶ τῆς Σελήνης κεκακωμένων ἐν γενεθλίῳ (Εἶπον τῷ Ἀπομάσαρ ὅτι εὑρίσκομεν — οὐ τυφλωθήσεταί ποτε ὁ γεννηθείς).

λδ'. Περὶ τοῦ πότε αὖθις βλάπτονται (Εἶπεν ὁ Ἀπομᾶσαρ· ἐδοκίμασα — παρὰ τοὺς ὀφθαλμούς).

λε'. Περὶ τοῦ πῶς δεῖ ἀποτελεῖν περὶ ἀποτυχίας καὶ ἐπιτυχίας ἔρωτος (Εἶπεν ὁ Σαδὰν ὅτι ἦλθε πρὸς ἐμέ τις ἄρχων ὅστις εἶχεν ἔρωτα πρός τινα, καὶ ἔδειξέ μοι ἐρώτησιν — τηνικαῦτα ἐμποδισμοὺς καὶ χωρισμοὺς σημαίνει).

F. 46. λς'. Περὶ τοῦ πότε βλάπτουσιν οἱ κακοποιοὶ ἐν ταῖς ἐπεμβάσεσι, καὶ πῶς ἐν τῷ περιπάτῳ τοῦ ἀφέτου, οἱ δὲ ἀγαθοποιοὶ αὖθις πῶς ὠφελοῦσι (Εἰπέ μοι δὲ ὁ Ἀπομάσαρ ὅτι θεώρημα — ἔσται τὰ δεινά).

F. 46v. λζ'. Περὶ ἀπολύσεως ἀποκλείστου (Εἶπεν ὁ Ἀπομάσαρ· ἀπεκλείσθη — ἀληθέστατος πάνυ).

λη'. Περὶ ἀντιδίκων καὶ τῶν ἐξερχομένων εἰς πόλεμον (Εἶπεν ὁ αὐτὸς — ἢ τῷ Κριῷ). In marg. Ζήτει καὶ κεφάλαιον οε'.

F. 47. λε'. Περὶ τοῦ ὅτι ὁ Ἥλιός ἐστι κακοποιὸς πάνυ καὶ περὶ τοῦ Ἑρμοῦ ὅτι ἐστὶ μετὰ τῶν ἀγαθοποιῶν ἀγαθοποιὸς καὶ μετὰ τῶν κακοποιῶν βλαπτικός (Εἶπον τῷ Ἀπομάσαρ ὅτι λέγουσίν τινες — τι ἀγαθόν).

μ'. Περὶ ἀφετῶν (Εἶπεν ὁ Ἀποσαὶτ ὅτι εἶπον τῷ Ἀπομάσαρ — οὐ λαμβάνομεν αὐτοὺς ἀνέτας). Partim editum in appendice.

F. 48. μα'. Περὶ τοῦ ὅτι ἐν τοῖς Ἰνδοῖς εὑρίσκεται καὶ ἀγαθοποιὸς ὁ

26. On the fact that in the wells the powers of the benefic planets are dulled. Edited in the appendix.

27. On what kind of person is born when Mars happens to be evening [vespertine] in Cancer, and what kind when in Capricorn [sic], not travelling together [travelling together?] with either Saturn or Jupiter or the Sun or Mercury (Said the same — blood-planted.

28. On the fact that great changes occur when Saturn happens to be in Libra and Jupiter in Cancer (Said the same in the world).

29. On when a sea voyage is auspicious (Said the same: whoever — a voyage is good).

C. 45. 30. On adversaries (Said the same — his adversary).

31. On the fact that the Lot of Fortune has no power when measured at the diameter of the Sun and Moon (I said to Abumashar, speak my lord — outcome).

32. On which religion first and which second discovered astronomy. Edited in the appendix.

33. On when the eyes are not harmed when the Sun and Moon are afflicted in a nativity (I said to Abumashar that we find the native will never be blinded).

34. On when they are again harmed (Said Abumashar, I tested — near the eyes).

35. On how one must judge concerning failure and success in love (Said Sadan that there came to me a certain ruler who had a passion for someone, and showed me a question — then it signifies obstacles and separations). C. 46.

36. On when the malefic planets harm in the transits, and how during the course of the apheta, and again how the benefic planets are helpful (Tell me then, Abumashar, that the observation — the terrible things will come to pass).

F. 46. 37. On the release of one who is imprisoned (Apomasar said: he was imprisoned – most true indeed).

38. On adversaries and those going out to war (Said the same – or in Aries). In the margin: See also chapter 75.

C. 47. 35. On the fact that the Sun is very malefic and on Mercury that it is benefic among the benefics and harmful among the malefics (I said to Apomasar that some say – something good).

40. On aphetas (Aposait said that I said to Apomasar – we do not take them as released). Partly published in the appendix.

C. 48. 41. On the fact that among the Indians Saturn is also found to be benefic (I said to Apomasar: some say

Κρόνος (Εἶπον τῷ Ἀπομάσαρ·)έγουσί τινες — τῶν Ἰνδῶν τῷ Κρόνῳ).

μβ'. Περὶ τοῦ τίνα σίνη ποιεῖ ἕκαστος τῶν ἀστέρων ἐν τοῖς φρέασι (Εἶπεν ὁ Ἀπομάσαρ ὅτε τύχῃ ὁ Ἑρμῆς — ἔσται τὰ δεινά).

μγ'. Περὶ τοῦ πότε ὁ Ζεὺς κύριος ὢν τοῦ ὡροσκόπου καὶ ἐν τῷ ὑψώματι αὐτοῦ εὑρίσκεται καὶ ὠφελής (Εἶπεν ὁ Ἀπομάσαρ ὅτε ἐστὶ ὁ Ζεὺς — τοιοῦτος ὢν ἀνήρ).

μδ'. Περὶ τοῦ ὅτι ἡ Σελήνη ἔν τισι φρέασι οὐ βλάπτεται ἀλλ' ὠφελεῖται (Εἶπεν ὁ αὐτὸς ὅτε — ὠφεληθήσεται δι' ἔργων πυρός).

μγ'. Περὶ τοῦ ἐὰν τύχῃ ἡ Σελήνη μετὰ τοῦ Κρόνου ἐν φρέατι ἐπὶ γενεθλίου [ου λίῳ] ("Οτε γεννηθῇ — ἀρρωστίας).

μς'. Περὶ τοῦ ὅτι ἐὰν τύχῃ ὁμοίως σύνοδ[εύουσα] Ἄρει ("Οτε ἡ Σελήνη — τῶν ἀστέρων).

F. 48v. μζ'. Περὶ τῶν φρεάτων (Φρέαρ ἐστί — ηκζ' καὶ ηκη').

μη'. Περὶ τῆς γέννας [*sic*] καὶ τῆς συλλήψεως (Εἶπεν ὁ Ἀπομάσαρ ἐπὶ πάσης γενέσεως — ἐσφάλη).

μθ'. Περὶ τοῦ κίντ [?] (Εἶπον τῷ Ἀπομάσαρ· εἰπέ μοι τί ἐστι τό λεγόμενον περὶ τῆς ἐπιστήμης κίντ [vel κίνον] — ιβ').

ν'. Περὶ σχήματος ἐπιληψίας (Εἶπεν ὁ Ἀποσαίτ ὅτι ὁ Ἀπομάσαρ — ἐκ τῆς ἐπιληψίας).

F. 49. να'. Περὶ τοῦ εἰ τύχῃ ὁ Ἑρμῆς κύριος τοῦ ὡροσκόπου (Ἤκουσα τοῦ Ἀπομάσαρ λέγοντος — ὁ ἄνεμος).

νβ'. Περὶ ἀρρωστίας (Εἶπεν ὁ Ἀπομάσαρ· δεῖ σκοπεῖν — αὐτοῦ).

νγ'. Περὶ ἐξουσιαστῶν (Εἰ δὲ βούλῃ σκοπῆσαι — τὸ σῶμα αὐτοῦ).

νδ'. Περὶ τοῦ γνῶναι εἰ γνησία ἐστὶν ἡ μετά τινος γυνὴ ἢ ἐπείσακτος. Editum in appendice.

νε'. Περὶ κρίσεως ἀφέτων ἀπὸ τῆς ζωῆς πατρὸς καὶ μητρὸς καὶ πάππου συνοδεύοντος τοῦ ἀφέτου κακοποιῷ ([Ἦ]λθέ τις ἐμοῦ παρόντος πρὸς τὸν Ἀπομάσαρ — ἀποθνήσκειν, εἰ δὲ μή, ἔστι τις ἐλπὶς σωτηρίας).

F. 49v. νς'. Περὶ τοῦ γνῶναι εἴτε κακὰ ἐπικρατεῖ εἴτε ἀγαθὰ ὅτε καὶ ἀγαθοποιὸς καὶ κακοποιὸς τύχωσιν ἐν ἐρωτήσει (Εἶπον τῷ Ἀπομάσαρ ἐὰν — τὰ φαῦλα).

νζ'. Περὶ τοῦ καταλαβεῖν τὴν τοῦ ἀνθρώπου ἐνθύμησιν (Εἶπον τῷ Ἀπομάσαρ ὅτι τὸ καταλαβεῖν — καὶ ἄχρηστον).

Ἄλλως (Εἶπεν ὁ Ἀποσαὶτ ὅτι — ἐθαύμασεν).

F. 50. νη'. Περὶ τοῦ ὅτι οὐκ εἰσὶν οἱ ἀστέρες αὐτεξουσίως ἐνεργοῦντες ἀλλὰ φυσικῶς. Editum in appendice.

νθ'. Περὶ τοῦ πῶς ὁ Κρόνος ἀφέτης ἀναπεποδισμένος ὢν

to Saturn). — of the Indians

42. On what harm each of the stars causes in the houses (Apomasar said: when Mercury happens – the terrible things will occur).

43. On when Jupiter, being lord of the horoscope and found in its exaltation, is also beneficial (Apomasar said: when Jupiter is such, being a man).

44. On the fact that the Moon in some houses is not harmed but benefited (The same said: when it will be benefited through works of fire).

43. On the case when the Moon happens to be with Saturn in a well at a nativity [or west] (When one is born — of illness).

46. On the case when she happens likewise to be in conjunction with Mars (When the Moon — of the stars).

Г. 48. 47. On Wells (A well is — 827 and 828). 48. On birth [sic] and conception (Apomasar said concerning every nativity — he erred). 49. On kint [?] (I said to Apomasar: tell me what is said concerning the knowledge of kint [or kinon] — 12).

50. On the figure of epilepsy (Aposaites said that Apomasar from epilepsy).

Г. 49. 51. On the case where Hermes happens to be lord of the horoscope (I heard Apomasar saying — the wind).

52. On illness (Apomasar said: one must examine his).

53. On rulers (But if you wish to examine his). the body

54. On knowing whether the woman with someone is legitimate or introduced from outside. Published in the appendix.

55. On the judgment of the aphetes from the life of father and mother and grandfather when the aphetes is in conjunction with a malefic (Someone came while I was present to Apomasar — to die, but if not, there is some hope of salvation).

Г. 49. 56. On knowing whether evil or good prevails when both a benefic and a malefic happen to be in a question (I said to Apomasar: if — the base things).

57. On grasping the thought of a person (I said to Apomasar that to grasp — and useless).

Otherwise (Apomasaris said that he marveled).

F. 50. 58. On the fact that the stars do not act of their own free will but by nature. Published in the appendix.

59. On how Saturn, being the apheta in retrograde motion

ἐλογίσθη τῷ Ἀπομάσαρ διδοὺς τὰ μεσὰ ἔτη καὶ οὐχὶ etc., etc. (Ἀπέσταλον πρὸς τὸν Ἀπομάσαρ γενέθλιον τοῦ υἱοῦ τοῦ βασιλέως τῶν Ἰνδῶν· εἶπεν ὁ Ἀποσαίτ — τῶν ἀγαθοποιῶν).

F. 50v. ξ'. Ὅτι ἀκριβεστέρα ἐστὶν ἡ μέθοδος τῆς ἀκτινοβολίας τοῦ Μασάλλα τῆς ἀκτινοβολίας τοῦ Πτολεμαίου, καὶ ὅτι αἱ ἰσόμοιροι ἀκτινοβολίαι ἀνήκουσι τοῖς οἰκοῦσι τὸν ἰσημερινὸν κύκλον (Εἶπεν ὁ Σαδὰν ὅτι ἡ λεγομένη — τῶν ἀκτινοβολιῶν).

ξα'. Ὅτι ὁ Εὐκλείδης ὁ γεωμέτρης πεποίηκε τὰ σχήματα etc. Editum in appendice.

ξβ'. Περὶ φήμης ἀληθοῦς καὶ ψευδοῦς (Εἶπον τῷ Ἀπομάσαρ ὅτι ἔγραψαν — μάλιστα δεῖ σκοπεῖν τὸν ὡρόσκοπον).

F. 51. ξγ'. Περὶ ἀφετῶν τοῦ Ἡλίου καὶ τῆς Σελήνης (Εἶπον τῷ Ἀπομάσαρ· ὁμολογοῦσι — καὶ ἀφέτης καὶ ἀνέτης).

ξδ'. Περὶ τοῦ πῶς οἱ κακοποιοὶ τὰ διδόμενα παρ' αὐτῶν αὖθις ἀφαιροῦνται (Εἶπον τῷ Ἀπομάσαρ· λέγουσί τινες — συμφοραῖς).

ξε'. Περὶ σχηματισμοῦ τοῦ Ἑρμοῦ καὶ τοῦ Ἄρεως ἐν γενεθλίῳ (Εἶπεν ὁ Ἀπομάσαρ· ὁ Ἑρμῆς — τοὺς πολέμους ἀγαπῶν).

F. 51v. ξς'. Περὶ τοῦ γνῶναι τὴν ὥραν τῆς ἐκτέξεως [ἡμέρας ἢ νυκτός] (Εἶπον τῷ Ἀπομάσαρ· ἀνέγνων — ψευδομένην).

ξζ'. Ὅτι ἡ κεφαλὴ τοῦ Ὀφιούχου ἀστέρος ἐστὶν ἐν τῷ Ὑδροχόῳ (Εἶπον τῷ Ἀπομάσαρ ὅτι ὁ — Ὀφιούχου).

ξη'. Περὶ τοῦ ὅτι ψευδές ἐστιν τὸ κανόνιον τῶν δωδεκατημορίων (Εἶπον δὲ αὐτὸς — ψευδές).

ξθ'. Περὶ τοῦ ὅτι οἱ κομῆται μεγάλα ἀποτελοῦσι συμπτώματα Editum in appendice.

ο'. Περὶ τοῦ ὅτι ὁ Ζεὺς ὅτε ἐστὶν ἐν τῷ Κριῷ πλείονα δύναται ἢ ὅτε ἐστὶν ἐν τῷ Τοξότῃ (Εἶπεν ὁ Ἀπομάσαρ, ἔστι καὶ τὸ — αἱ ἰσημερίαι).

F. 52. οα'. Ὅτι ὁ Ζεὺς ἐν τῷ Κριῷ ὢν μὴ ἐφορώμενος ὅλως ὑπὸ τοῦ Ἄρεως ἢ τοῦ Κρόνου φαυλῷ σχήματι etc. (Εἶπεν ὁ Στέφανος ὅτε τύχῃ — δικαιοσύνῃ χρωμένους).

οβ'. Περὶ τοῦ ὅπ μεγάλους βασιλεῖς ἐργάζεται ἡ ἐν τῷ Κριῷ σύνοδος τοῦ Διὸς καὶ τοῦ Κρόνου (Εἶπεν ὁ Ἀπομάσαρ ὅτι αἱ — ἐργάζεται).

ογ'. Περὶ τῆς μοίρας τῆς πανσελήνου ὅτι δέχεται ἀφετῶν ἔστιν ὅτε (Εἶπεν ὁ Ἀπομάσαρ· διελογίσαμεν — πλὴν ἐμοῦ).

οδ'. Περὶ τοῦ τίς τῶν ἀντιδίκων εὐτελέστερος καὶ πτωχότερος (Εἶπεν ὁ αὐτὸς ὅτι — ὑψωθήσεται).

οε'. Περὶ ἐξελεύσεως ἐν πολέμῳ (Εἶπεν ὁ αὐτός· εἰ βούλῃ — ἀναγκαιότατον).

ος'. Περὶ τῶν ἀποκειμένων ποτὲ ἐν τῷ παλατίῳ βιβλίων μαθηματικῶν καὶ μὴ διδομένων. Editum in *Catal. Flor.*, p. 83.

was calculated by Apomasar giving the middle years and not etc., etc. (The nativity of the son of the king of the Indians was sent to Apomasar; Aposaet said — of the benefic planets). f. 50. 5. That the method of the rays of Mashallah is more accurate than the rays of Ptolemy, and that the equidistant rays belong to those who inhabit the equatorial circle (Sadan said that the so-called — of the rays). 61. That Euclid the geometer made the figures etc. Edited in the appendix.

62. On true and false rumor (They said to Apomasar that they had written — one must above all examine the horoscope).

f. 51. 63. On the aphetas of the Sun and the Moon (They said to Apomasar they agree — both apheta and anetes).

64. On how the malefic planets take back again what has been given by them (They said to Apomasar, some say — misfortunes).

65. On the configuration of Mercury and Mars in a nativity (Apomasar said: Mercury — loving wars). f. 51.

66. On knowing the hour of birth [by day or by night] (They said to Apomasar: I read — lying).

67. That the head of the star Ophiuchus is in Aquarius (They said to Apomasar that — Ophiuchus).

68. On the fact that the canon of the dodecatemoria is false (I myself said — false).

69. On the fact that comets produce great calamities. Editum in appendice.

70. On the fact that Zeus, when he is in Aries, has more power than when he is in Sagittarius (Apomasar said, and there is also the — the equinoxes).

F. 52. 71. That Zeus, being in Aries and not at all observed by Mars or Saturn in a malefic aspect, etc. (Stephanus said that when fortune — those who use justice).

72. On the fact that the conjunction of Jupiter and Saturn in Aries produces great kings (Apomasar said that the — produces).

73. On the degree of the full moon, that it sometimes receives the apheta (Apomasar said, we reasoned — except for me). 74.

On which of the two adversaries is more inferior and poorer (The same said that — shall be exalted).

75. On setting out in war (The same said: if you wish — most necessary).

76. On the mathematical books once kept in the palace and not given out. Editum in Catal. Flor., p. 83.

F. 52v. οζ'. Περὶ τῆς φύσεως καὶ δυνάμεως τῶν ἀπλανῶν ἀστέρων (Εἶπεν ὁ αὐτός· εἰ βούλῃ — τοῦ ἰσημερινοῦ κύκλου).
οη'. Περὶ τοῦ ὅτι ἡ καθολικὴ ἐρώτησις ὁμοία ἐστὶν γενεθλίῳ (Εἶπον τῷ Ἀπομάσαρ· ὅτε λαμβάνομεν — γενεθλίῳ).
οθ'. Περὶ διαμονῆς ἄρχοντος ἐν τῇ δοθείσῃ αὐτῷ ἀρχῇ (Εἶπον τῷ Ἀπομάσαρ πῶς — ἐξουσιαστής).
π'. Περὶ τοῦ κλήρου τοῦ σίνους (Εἶπεν ὁ αὐτὸς ἐν τῷ — περὶ τοὺς πόδας).

F. 53. πα'. Περὶ τοῦ ὅτι κουφότερά εἰσι τὰ δεινὰ ὅτε τὰ πλάτη τῶν ἀστέρων ἔχουσιν ἐναλλάξ (Εἶπεν ὁ Ἀπομάσαρ· ἐρώτησεν — ἔσται τὰ δεινά).
πβ'. Περὶ τοῦ ὅτι ἐὰν ὁ Ζεὺς τύχῃ ἐπικρατήτωρ ἐν γεννήσει καὶ ὁρᾷ τὸν ὡροσκόπον, ποιεῖ μεγάλας δυστυχίας (Εἶπεν ὁ Ἀπομάσαρ ἐνδυναμούντων — ἐπικουρίαν).
πγ'. Περὶ τοῦ ὅτι καὶ χωρὶς τῆς τοῦ Ἡλίου βοηθείας ἐν γενήσει προσγίνεταί τινι ἀρχή (Εἶπεν ὁ Ἀποσαίτ ὅτι εἶδον — ἤρξεν).
πδ'. Περὶ διαγνώσεως χρόνου ζωῆς ὅτε ἡ Σελήνη μικρὸν ἀπέχει τοῦ Ἄρεως. Editum in appendice.

F. 53v. πε'. Περὶ τοῦ πότε γίνονται εὐτυχεῖς αἱ γεννήσεις (Εἶπεν ὁ Ἀπομάσαρ ὅτι τότε — εὐτυχίαν σημαίνει).
πς'. Περὶ ἀγαθῶν δόσεων ἀπὸ κακοποιῶν (Εἶπεν ὁ Ἀπομάσαρ ὅτι ἔχουσιν — μὴ ἀγαθὸν εἶναι).
πζ'. Ὅτι ὁ δεύτερος τόπος πολλὰ ἔχει μυστήρια καὶ δυσκατάληπτα (Εἶπεν ὁ Ἀπομάσαρ ὅτι τὰ μυστήρια — ὁ γεννηθείς).

F. 54. πη'. Περὶ τοῦ ὅτι οὐ δεῖ τὸν ἐπιστήμονα πάντα ὅσα οἶδε διδάσκειν, τὴν οἰκείαν πραγματευόμενος τιμήν. Editum in appendice.
πθ'. Περὶ τοῦ ὅτι ἐκφαντικωτέραν ἔχει τὴν δύναμιν ὁ κλῆρος τοῦ δαίμονος ἐπὶ νυκτὸς [l. νυκτερινῆς] γενέσεως (Εἶπον τῷ Ἀπομάσαρ· εἰπέ μοι — ὀνείρατα).
ϛ'. Περὶ τοῦ πότε ὁ τοιοῦτος κλῆρος μετὰ τοῦ Ἡλίου εὑρίσκεται (Εἶπον τῷ Ἀπομάσαρ ὅτι ὁ Μασάλλα λαμβάνει — τοῦ Ἡλίου).

F. 54v. ϛα'. Περὶ τοῦ ἁρμόζειν ποιεῖν τὸν περίπατον τῶν κλήρων (Εἶπον τῷ Ἀπομάσαρ· ἄρα γε — κακύνεται).
ϛβ'. Περὶ τοῦ ὅτι ὁ κλῆρος τῆς τύχης καὶ ὁ κλῆρος τοῦ γάμου καὶ ὁ κλῆρος τοῦ ι' τόπου μεγάλας ἔχουσι σημασίας (Εἶπον τῷ Ἀπομάσαρ· ἄρα γε — κλῆρος τοῦ ι' τόπου).
ϛγ'. Περὶ τοῦ εἰ ἐρωτηθῇς εἰ ἐξῆλθέ τις ἀπὸ τῆς πατρίδος αὐτοῦ (Εἶπεν ὁ Ἀπομάσαρ εἰ — τῆς πατρίδος αὐτοῦ).
ϛδ'. Περὶ τοῦ εἰ τύχῃ ὁ Ἑρμῆς ἐν τοῖς Ἰχθύσι ἐν ἰδίοις ὁρίοις ἢ ἐν Τοξότῃ ὁμοίως (Εἶπεν ὁ αὐτὸς ὅτε τύχῃ — ἀληθές).

F. 52. 77. On the nature and power of the fixed stars
(The same said: if you wish — of the equinoctial circle).
78. On the fact that the universal question is similar to a nativity
(I said to Apomasar when we take a nativity).
79. On the continuation of a ruler in the office given to him
(I said to Apomasar how a ruler).
80. On the lot of harm (The same said in the on
the feet).

C. 53. 81. On the fact that dangers are lighter when the latitudes of the stars are alternating (Apomasar said: one asked — the dangers will be).

82. On the fact that if Jupiter happens to be the dominant ruler in a nativity and aspects the horoscope, it produces great misfortunes (Apomasar said, as those gaining strength — assistance).

83. On the fact that even without the help of the Sun, authority is acquired by someone in a nativity (Aposaeit said that he had seen — he ruled).

84. On the determination of the length of life when the Moon is a short distance from Mars. Published in the appendix.

C. 53. 85. On when nativities become fortunate (Apomasar said that then — signifies good fortune).
86. On good gifts from malefic planets (Apomasar said that they have not to be good).
87. That the second place has many mysteries and things difficult to comprehend (Apomasar said that the mysteries – the one born). G.
54. 88. On the fact that the learned man ought not to teach everything he knows, conducting himself in regard to his own honor. Editum in appendice.
89. On the fact that the Lot of the Daemon has a more revelatory power in a nocturnal [1. nighttime] nativity (They said to Apomasar: tell me — dreams).
3. On when such a lot is found together with the Sun (I said to Apomasar that Masalla takes — of the Sun).

3. 54. 1. On making the progression of the lots fitting (I said to Apomasar: is it then corrupted).
32. On the fact that the lot of fortune and the lot of marriage and the lot of the 10th place have great significations (I said to Apomasar: is it then lot of the 10th place).
G 3. On whether, if you are asked whether someone has departed from his homeland (Apomasar said — of his homeland).
64. On whether Mercury happens to be in Pisces in its own terms or likewise in Sagittarius (The same one said: when it happens — true).

ϛε'. Περὶ εὐτυχίας τῆς ἀπὸ τῆς κάτω τύχης (Εἶπεν ὁ αὐτὸς ὅτι — σχήματα).
ϛς'. Περὶ τοῦ ὅτι παρακμάζει ἡ ἐπικράτεια τῶν Ἀράβων. Editum in appendice.
ϛζ'. Περὶ τοῦ ὅτι οὐκ ἔστι διττὸς ὁ θάνατος καθὼς εἶπεν ὁ Στέφανος. Editum in appendice.
ϛη'. Περὶ τῶν νεφελοειδῶν συστροφῶν (Εἰσὶν αἱ νεφελοειδεῖς — ἄχρι τῶν κδ'). Ut vid. ex Palchi cap. ρλζ' (f. 144) edito in appendice.
F. 55. ϛθ'. Περὶ τοῦ ὡροσκόπου παντὸς θέματος (Γίνωσκε ὅτι ὁ ὡροσκόπος σημαίνει τὰ τοῦ σώματος — ὁ κύριος αὐτοῦ).
ρ'. Περὶ τοῦ παντὸς τόπου γενεθλίου κακουμένου (Ἐπὶ τῶν γενεθλίων — ἡ κάκωσις).
Περὶ εὐθηνίας καὶ κνιπίας (Εἰ βούλῃ γνῶναι περὶ — τῆς συνόδου) = cod. Bonon. 18, f. 281v.
ρα'. Πότε πῶς εὑρισκόμενος ὁ Ἄρης ἐν ἀλλαγῇ ἔτους κίνῃ πολέμους (Γίνωσκε ὅτι ὁ Ἄρης — ἢ τὸν Δία).
ρβ'. Περὶ θέματος ἐν ἀλλαγῇ ἔτους ἀπὸ τοῦ ὡροσκόπου καὶ τῆς Σελήνης (Γίνωσκε ὅτι ὁ ὡροσκόπος — τοῦ ἔτους).
ρδ'. Περὶ ἄρχοντος λαοῦ καὶ τῶν συνέργων αὐτοῦ καὶ συνέργων τῶν ἰδιωτῶν (Τὰ τοῦ ἄρχοντος — τοῦ δευτέρου τόπου).
ρε'. Περὶ μυστηριωδῶν (Εἰ βούλῃ ποιῆσαι — ἀποκρυβήσεταί τι).
ρς'. Περὶ ἀντιδίκου καὶ μεσάζοντος μέσον σου καὶ ἐκείνου (Εἰ ἐρωτηθῇς περὶ ἀντιδίκου — τοῦ δευτέρου τόπου).
ρζ'. Εἰ ἐρωτηθῇς πῶς ἔχουσι τὰ κατὰ τὸν δεῖνα (Εἰ ἐρωτηθῇς περί τινος πῶς — κατ' ἐκεῖνον).
ρη'. Περὶ τοῦ εἰ ἐφορᾷ κακοποιὸς ἐν γενεθλίῳ τὴν μοίραν τοῦ ὡροσκόπου ὅτι ὀλιγοζωίαν ποιεῖ (Εἶπεν ὁ Ἀπομάσαρ ἐν τοῖς γενεθλίοις — φαῦλα).
F. 55v. ρθ'. Περὶ καταρχῆς ἡμερινῆς ἐχούσης τὸν Ἥλιον ἐν τῷ θ' τόπῳ ἢ τῷ ιβ', ἐπὶ δὲ νυκτερινῆς τὴν Σελήνην (Ὅτε τύχῃ ὁ Ἥλιος — σημαίνει διαδοχήν).
ρι'. Περὶ καταρχῆς ἀπὸ τοῦ Κρόνου τουτέστι πόσους χρόνους κρατήσῃ ὁ ἀρχών (Ὅτε τύχῃ — κε').
ρια'. Μέχρι πόσων μοιρῶν ἐστιν ὕπαυγος ὁ Κρόνος καὶ ὁ Ζεύς (Ὅτε ἐστὶ τὸ μεταξὺ — λογίζου).
ριβ'. Περὶ τοῦ πότε καλῶς ἢ κακῶς ἕξει τὰ κατὰ τὸν γεννηθέντα (Ὅτε γεννήθη τις καὶ — κατ' αὐτόν).
ριγ'. Περὶ τοῦ πότε ἐξελεύσεταί τις μετὰ τοῦ βασιλέως (Εἰ δὲ ἐρωτήσει σέ τις — ἀποκίνησιν).
F. 56. ριδ'. Περὶ ἐλευθερίας δούλου ἢ μή (Εἰ ἐρωτηθῇς περὶ τούτου — εἰ δὲ μή, οὐχί).
ριε'. Πότε ὁ Ἥλιος βορρᾶν ἀναβαίνῃ καὶ πότε τὸν αὐτὸν

35. On good fortune derived from the lower fortune (The same one said that — configurations).

65. On the fact that the dominion of the Arabs is waning. Edited in the appendix.

67. On the fact that death is not twofold as Stephanos said. Edited in the appendix.

38. On nebulous clusters (The nebulous — up to the 24th). As it seems from Palchus ch. 137 (3. 144) edited in the appendix.

3.55. 69. On the ascendant of every theme (Know that the ascendant signifies the matters of the body — its lord).

100. On the Entire Nativity Place Being Afflicted (On the Affliction in Nativities).

On Prosperity and Miserliness (If you wish to know about of the the conjunction) = cod. Bonon. 18, f. 281.

101. When and how Mars, found in the change of the year, stirs up wars (Know that Mars or Jupiter).

102. On the figure at the change of the year from the horoscope and the Moon (Know that the horoscope — of the year).

104. On the ruler of the people and his associates and the associates of private individuals (The affairs of the ruler — of the second place).

105. On mysteries (If you wish to do — something will be hidden).

106. On the adversary and the mediator between you and him (If you are asked about an adversary — of the second place).

107. If you are asked how the affairs of a certain person stand (If you are asked about someone how — according to him).

108. On whether a malefic in a nativity oversees the degree of the horoscope, that it produces short life (Apomasar said in the nativities — bad things).

C. 55. 109. On a diurnal inception having the Sun in the 9th place or the 12th, and in a nocturnal one the Moon (When the Sun happens — it signifies succession).

110. On the inception from Saturn, that is, how many years the ruler shall hold power (When it happens — 25).

111. Up to how many degrees Saturn and Jupiter are under the rays (When the interval is — reckon).

112. On when the affairs of the native will fare well or ill (When someone was born and — according to him).

113. On when someone will go out with the king (If someone asks you — departure).

G. 56. 114. On the freedom of a slave or not (If you are asked about this — if not, no).

115. When the Sun ascends to the north and when it descends the same

καταβαίνῃ καὶ πότε νότον καταβαίνῃ καὶ πότε ἀναβαίνῃ (Ὁ Ἥλιος ἐν τῷ Κριῷ — νότον καταβαίνῃ).
ρις'. Περὶ σημασιῶν τῶν ἐκλείψεων (Εἰ γένηται ἔκλειψις — καὶ νόσος ἐν τοῖς ἀνθρώποις λοιμική).
ριζ'. Περὶ ἀποτελεσμάτων κατὰ <τὴν> τοῦ Κυνὸς ἐπιτολήν (Ἐὰν κατὰ τὴν τοῦ Κυνὸς ἐπιτολήν — λιμὸς καὶ λοιμὸς ἔσται).
F. 56v. ριη'. Περὶ καταρχῶν (Γίνωσκε ὅτι πρῶτον — καὶ καθυπερτερηθῇς).
ριθ'. Περὶ ἀποδημίας (Εἰς ἀποδημίαν — ὑποστήσεται) [1].
ρκ'. Περὶ ἀποδημίας διὰ πλοὸς (Εἰ βούλῃ ἀποδημῆσαι — ἐν τῷ γ' ἢ ἐν τῷ ε') = cod. Bonon. 18, f. 281v.
F. 57. ρκα'. Περὶ γάμου (Παρατήρου — ἐπὶ πολλῶν ἐτηρήθη) = ibidem.
ρκβ'. Περὶ χρίσματος (Μὴ ποιήσῃς χρίσμα — τοῦ Ἡλίου οὔσης) = ibidem.
ρκγ'. Περὶ κουρεύματος (Μὴ κουρευθῇς — ἐν τῷ Ζυγῷ) = ibidem.
ρκδ'. Περὶ ὀνύχων (Πρόσεχε μὴ — τοῦ Ἄρεος) = ibidem.
ρκε'. Περὶ ἱματίων συγκοπῆς καὶ φορέσεως (Μὴ κόψῃς ἱμάτιον — ἐν τῷ Αἰγόκερῳ) = ibidem.
ρκς'. Περὶ καθαρσίου (Μήτε μὴν ἐν τῷ Αἰγόκερῳ — ἀγαθοποιός) = ibidem.
ρκζ'. Περὶ χειρουργίας (Μὴ χειρουργήσῃς τινὰ — χειρουργεῖς) = ibidem.
ρκη'. Περὶ τοῦ ἐκβαλεῖν αἷμα (Εἰ βούλῃ ἐκβαλεῖν — φλεβοτομεῖν) = ibidem.
ρκθ'. Περὶ καταρχῆς κτίσματος (Κτίσματος μὴ κατάρξῃς — ἀναβαίνουσι) = cod. Bonon. 18, f. 272v.
F. 57v. ρλ'. Περὶ δανείου (Μὴ δανειθῇς — αὐτά) = ibidem.
ρλα'. Περὶ κλοπῆς (Ὅτε κλαπῇς τι — ἀπολάβοις) = ibidem.
Ἄλλως (Ὅτε γένηται ἡ κλοπὴ — οὐκ ἐπὶ πολύ). In marg. Ζήτει κεφ. σις'.
ρλβ'. Περὶ ἀγορᾶς (Ὅτε ἀγορασθῇ τι — καὶ πραθήσεται εὐθενῶς) = ibidem.
ρλγ'. Περὶ ὑποπτευομένης βλάβης (Ὅτε ὑποπτεύσῃς — τὸ δεινόν).
ρλδ'. Περὶ γυναικὸς εἰ ἄρα παρθένος ἐστὶν ἢ διεφθαρμένη· δοκιμασθέν (Εἰ ἐρωτηθῇς περὶ τούτου — παρθένος).
ρλε'. Περὶ νόσων (Ἔστι τις μέθοδος — ἐπισκέψεται).
ρλς'. Περὶ μετοικισμοῦ ἢ μεταβάσεως ἀπὸ διαθέσεως εἰς διάθεσιν (Εἰ βούλῃ ἀφ' ἧς — ἢ τῷ ια' τόπῳ).

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[1] Cap. ριθ'-ρλα' eodem fere ordine repetuntur in fine libri II (cap. σς'-σις').

descends and when it descends to the south and when it ascends (The Sun in Aries — descends to the south).

116. On the significations of eclipses (If an eclipse occurs — and pestilential disease among men).

117. On the effects according to the rising of the Dog Star (If at the rising of the Dog Star — there will be famine and pestilence). G. 56. 118. On inceptions (Know that first — and you will be overcome).

119. On travel abroad (On a journey abroad [redacted] will undertake) 1.

120. On travel abroad by sea voyage (If you wish to travel abroad [redacted] in

Tw T'n EY Tw e') = cod. Bonon. 18, f. 281v.

n' In the e

F.57. 121. On marriage (Observe [redacted] was observed in many cases) ibid.

122. On anointing (Do not make an anointing [redacted] of the Sun while) = ibidem.

123. On haircut (Do not have your hair cut [redacted] in Libra) [redacted] ibidem.

124. On nails (Take care not to — of Mars) ibidem.

125. On the cutting and wearing of garments (Do not cut a garment — in Capricorn) = ibidem.

126. On purification (Nor indeed in Capricorn [redacted] agatha- what kind) = ibidem.

127. On surgery (Do not perform surgery on someone [redacted] surgery/ you lead) ibid.

128. On bloodletting (If you wish to let blood — phlebotomy) ibidem.

129. On the inception of a building (Do not begin a building [redacted] — they ascend) = cod. Bonon. 18, f. 272.

Г. 57. 130. On a loan (Do not borrow — them) ibidem. 131. On theft (When something is stolen from you — you might recover it) = ibidem. *Otherwise (When the theft occurs — [redacted] for long). In the margin: See chapter 216.

132. On buying (When something is purchased — and will [redacted] and will be sold be sold cheaply) = ibidem.

133. On suspected harm (When you suspect — a terrible [redacted] the thing).

134. On whether a woman is a virgin or has been corrupted, tested (If you are asked about this — a [redacted]gin).

135. On illnesses (There is a certain method [redacted]he will examine).

136. On moving or passing from one condition to another (If you wish from the one — or [redacted]n the 11th place).

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1 Chapters 119–131 are repeated in nearly the same order at the end of Book II (chapters 206–216).

ρλζ'. Περὶ γραμμάτων (Εἰ βούλῃ γράψαι γράμμα — ἀνεπιτήδειον) = cod. Bonon. 18, f. 273.

F. 58. ρλη'. Περὶ δυστοκίας γυναικῶν (Εἶπον οἱ Ἰνδοὶ — εὐτοκήσουσι).

ρλθ'. Περὶ κρύψεως πραγμάτων (Εἶπεν ὁ Νουπακτ, εἰ βούλῃ — χωριζομένης).

ρμ'. Περὶ τοῦ πότε δίδωσιν εὐτυχίαν ὁ Ἄρης ἐν γενεθλίῳ (Εἶπον καὶ τοῦτο — τὸν γεννηθέντα).

ρμα'. Περὶ συμπτώματος συμπεσόντος τινί καὶ ἀγνοοῦντος ὅθεν ἐστί (Εἰπόν τινες ὅτι ὅτε — καὶ σωτηριασθήσεται).

ρμβ'. Περὶ γενεθλίου ἄλλως (Εἰπόν τινες ὅτι ὅτε τύχῃ — τοὺς ὀφθαλμούς).

ρμγ'. Περὶ κακώσεως ὀφθαλμῶν (Εἰσὶ δὲ ἐν τῷ Ζῳδίῳ — ἐν τῷ Καρκίνῳ ηθ').

ρμδ'. Περὶ τετραγώνου Σελήνης καὶ Ἡλίου (Εἰπόν τινες — τοῦ Κρόνου).

ρμε'. Περὶ δύο ὑποθέσεων (Εἰ ἐρωτηθῇς περὶ β' ὑποθέσεων — τὸ συμφέρον σοι).

F. 58v. ρμς'. Περὶ δάνους (Εἰπόν τινες — καὶ ἡ Σελήνη).

ρμζ'. Περὶ ἀρρωστίας (Ἔστι καὶ τοῦτο — ταχέως ὑγιανεῖ).

ρμη'. Περὶ κινήσεως τῆς ἀνάστρου σφαίρας (Εἰπέ τις τῶν ἀρχαίων — μίλια).

ρμθ'. Περὶ νοσούντων (Ὁ ἔχων ὡροσκόπον — σωθήσεται).

ρν'. Περὶ καταστάσεως ἀστέρων ἤτοι περὶ ὑετοῦ (Ὅτε συνοδεύει — ἡ Ἀφροδίτη).

ρνα'. Περὶ παιγνίου ζατρικίου ἢ ταυλίου. Editum in *Catal.*, IV, p. 127.

F. 59. ρνβ'. Περὶ τοῦ εἰδέναι ποῖον μέρος τοῦ σώματός ἐστιν ὑγιεινόν (Ἰδὲ ἀπὸ τοῦ ὡροσκόπου — τὸν Ἑρμῆν).

ρνγ'. Περὶ κακοποιῶν ἀπλανῶν ἀστέρων καὶ ποιούντων κλιμακτῆρας (Ἡ κάρη τοῦ Λέοντος - μετ' Αἰγοκέρω).

ρνδ'. Περὶ πράσεως καὶ ἀγορᾶς (Εἰ βούλῃ ἀγοράσαι — συμφέρον τοῖς δυσὶ μέρεσι).

ρνε'. Περὶ ὑπομνηστικοῦ (Εἰ βούλῃ ποιῆσαι — τοιουτοτρόπως) = cod. Bonon. 18, f. 273v.

ρνς'. Περὶ σπορᾶς (Εἰ βούλῃ σπεῖραι — ἔτι κρεῖττον) = ibidem.

F. 59v. ρνζ'. Περὶ φυτείας δένδρων (Εἰ δένδρα βούλῃ — οἰκοδεσπότης) = ibidem.

ρνη'. Περὶ μεγέθους ἀστέρων (Τὸ μέγεθος τοῦ Ἡλίου — καὶ ὄπισθεν).

ρνθ'. Περὶ τῆς τῶν β' φωστήρων ἐν τῇ ἐκλείψει κακώσεως (Ὁ Ἥλιος πρὸ — τῆς ἐκλείψεως αὐτοῦ).

137. On letters (If you wish to write a letter that is unsuita-
unsuitable) = cod. Bonon. 18, f. 273.

Γ. 58. 138. On difficult childbirth in women (The Indians said — they will have an easy easy deliv-
delivery).

139. On the concealment of matters (Noupakt said, if you wish — as it separates).

140. On when Mars grants good fortune in a nativity (They said this also — the one born).

141. On a mishap that has befallen someone who does not know whence it comes (Some said that when — and he will be saved).

142. On nativity, otherwise (Some said that when it happens — the eyes).

143. On the affliction of the eyes (There are in the sign in of Cancer 89).

144. On the square of the Moon and the Sun (Some said — of Saturn).

145. On two propositions (If you are asked about 2 propositions — what is advantageous for you).

Γ. 58. 146. On a loan (Some have said and the Moon).

147. On illness (This too is — will quickly recover). 148. On the motion of the starless sphere (One of the ancients said — miles).

149. On the sick (He who has the horoscope — will be saved).

150. On the condition of the stars, or on rain (When it travels together — Venus).

151. On the game of Chess or Backgammon. Editum in Catal., IV, p. 127.

F. 59. 152. On knowing which part of the body is healthy (Look from the horoscope — Mercury).

153. On malefic fixed stars and those producing critical periods (The head of Leo — with Capricorn).

154. On Sale and Purchase (If you wish to buy – beneficial to both parties).

155. On a Memorandum (If you wish to make in such a manner in such a way) == cod. Bonon. 18, f. 273.

156. On sowing (If you wish to sow still better) ibid.

Γ. 59. 157. On the Planting of Trees (If you wish trees – house ruler of it) - ibidem.

158. On the Size of the Stars (The size of the Sun — and behind).

159. On the Affliction of the Two Luminaries in Eclipse (The Sun before – of its eclipse).

ρε'. Περὶ κακώσεως τῆς Σελήνης (Ἡ Σελήνη κακοῦται ὅτε — κατὰ σῶμα).

ρεα'. Περὶ ἀκριβοῦς συναφῆς τῶν ἀστέρων (Εἰ βούλῃ γνῶναι τὰς ἀκριβεῖς — τῆς συνόδου).

F. 60. ρεβ'. Περὶ ὧν σημαίνει ἕκαστος τῶν ἀστέρων ἀγαθοποιὸς ἢ κακοποιὸς συσχηματιζόμενος ἐν ἐναλλαγῇ χρόνου (Εἰ δὲ ἐν ἐναλλαγῇ χρόνου γένηται — φόβους καὶ ζημίας).

F. 60v. ρεγ'. Περὶ συνόδου Κρόνου καὶ Διός (Εἶπον οἱ ἀρχαῖοι — πάνυ λογίους). Cf. cod. Vindobon. 2, f. 152v.

ρεδ'. Περὶ κοσμικῶν σημειώσεων ἀπὸ τῆς τοῦ Κρόνου καὶ τοῦ Διὸς μεταβάσεως (Ὁ Κρόνος ὅτε μεταβαίνει — γενήσεται βλάβη περὶ τὰ ἱερὰ καὶ τοὺς ναοὺς καὶ τοὺς οἰκοῦντας).

F. 61. ρεε'. Περὶ τῶν σημασιῶν τῆς ἐπιστήμης (Εἰσὶν αἱ σημασίαι — περὶ ἐχθρῶν).

ρεϛ'. Περὶ τῆς φιλίας καὶ τῆς ἔχθρας τῶν ἀστέρων καὶ ὅτι χωρὶς τῆς αὐτῶν διαγνώσεως οὐ δύναται ὁ τεχνίτης ποιῆσαι ἀποτέλεσμα (Οὐ δύναται ὁ ἐπιστήμων — τῇ φύσει τοῦ ἑτέρου).

F. 61v. ρεζ'. Περὶ τῆς τῶν ζῳδίων ἐναντιώσεως καὶ τῆς φιλίας τῶν ἀστέρων (Ἐναντιοῦνται δὲ καὶ — πορεύονται).

F. 62. ρεη'. Περὶ τοῦ ὁποίας ποιεῖται τὰς τῶν κακῶν ἀπαλλαγὰς ἐν τοῖς οἴκοις τῶν λοιπῶν ἀστέρων ὧν ὁ Ζεύς (Ὅτε τύχῃ ὁ Ζεύς — συκοφαντίας).

ρεθ'. Περὶ τῶν σημασιῶν τῆς Ἀφροδίτης ὅτε συνοδεύει τῷ Ἄρει ἢ τῷ Κρόνῳ ἢ τῷ Διὶ ἢ τῷ Ἡλίῳ, καὶ περὶ τοῦ Διὸς ὅτε συνοδεύει τοῖς αὐτοῖς (Ἡ Ἀφροδίτη ὅτε τύχῃ — μετ' εὐτυχίας).

ρο'. Περὶ τῆς ἐργασίας τῶν ἀστέρων (Οἱ β' κακοποιοὶ ποιοῦσιν — φονεύει).

F. 62v. ροα'. Περὶ τοῦ πότε οὐ βλάπτουσιν οἱ κακοποιοὶ ἀστέρες (Γίνωσκε δὲ καὶ τοῦτο — καὶ ὁ ζ').

ροβ'. Περὶ τοῦ τίνα ἐργάζεται εἰ τύχῃ ὁ κύριος τοῦ η' τόπου ἐν τῷ ὡροσκόπῳ μετὰ τοῦ Ἡλίου ἢ καὶ τῆς Σελήνης (Ὅτε τύχῃ ὁ κύριος τοῦ η' τόπου — ὠφελεῖται).

ρογ'. Περὶ τῆς τῶν ἀστέρων δυνάμεως (Δυναμικώτερος — σημαίνει τὰ κακά).

F. 63. ροδ'. Περὶ τῶν οἴκων καὶ ὑψωμάτων τῶν ἀστέρων ἐν οἷς οἱ αὐτοὶ χαίρουσι πλέον (Γίνωσκε ὅτι οἱ οἶκοι — ἀφανίζουσιν).

F. 63v. ροε'. Περί τινος ζητήσαντος σπάθην. Editum in appendice.

ρος'. Περὶ κακώσεως ἀστέρων (Γίνωσκε ὅτι κακοῦνται — εὐφροσυνῶν πραγμάτων).

F. 64. ροζ'. Περὶ τῆς μεγάλης δυνάμεως αὐτῶν (Ἡνίκα δὲ οἱ ἀστέρες — κατὰ πολύ).

160. On the affliction of the Moon (The Moon is afflicted when [illegible] in conjunction with the body).

161. On the exact conjunction of the stars (If you wish to know the exact moments of conjunction).

C. 60. nF. 162. On what each star signifies, whether benefic or malefic, when configured in a change of time (But if in a change of time it occurs – fears and losses).

Γ. 60. 163. On the conjunction of Saturn and Jupiter (The ancients said: very learned). Cf. cod. Vindobon. 2, f. 152.

164. On cosmic indications from the transit of Saturn and Jupiter (When Saturn transits — harm will occur regarding the sacred places and the temples and those who dwell there). F. 61. 165. On the significations of the science (The significations are concerning [illegible] enemies).

166. On the friendship and enmity of the stars and that without knowledge of these the practitioner cannot produce an outcome (The scholar is not able [illegible] by the nature of the [illegible] of another).

G. 61. 167. On the Opposition of the Zodiac Signs and the Friendship of the Stars (But they are opposed also – they travel).

G. 62. 168. On what kinds of relief from evils Zeus brings about when he is in the houses of the remaining stars (When Zeus happens – slanders).

169. On the significations of Venus when she travels with Mars or with Saturn or with Jupiter or with the Sun, and on Jupiter when he travels with the same (Venus when she happens to be with [illegible] good fortune).

170. On the Activity of the Stars (The two malefics produce — kills).

F. 62. 171. On When the Malefic Stars Do Not Cause Harm (Know also this — and the 7th).

172. On What the Lord of the 8th House Produces When It Happens to Be in the Ascendant Together with the Sun or the Moon (When the lord of the 8th house happens — is benefited).

173. On the Power of the Stars (The more powerful one [illegible] signifies evil).

F. 63. 174. On the Domiciles and Exaltations of the Stars in Which They Themselves Rejoice More (Know that the domiciles — destroy). F. 63. 175. Concerning Someone Who Sought a Sword. Published in the appendix. 176. On the Affliction of Stars (Know that they are [illegible] afflicted — of joyful matters).

F. 64. 177. On Their Great Power (But when the stars — by much).

ροη'. Περὶ τῆς τῶν ἀστέρων ἐγκαρδίας δυνάμεως (Λέγουσι δέ τινες ὅτι — ἡ κακία).

F. 64v. ροθ'. Περὶ τοῦ ὅτι ψεύδονται οἱ λέγοντες μὴ βλάπτεσθαι τὸν ἀστέρα γινόμενον ὕπαυγον ἐν τῷ ἰδίῳ οἴκῳ ἢ ὑψώματι (Εἶπον δέ τινες ὅτι — ὑπομένει αὐτό).

ρπ'. Περὶ προποδιζόντων ἢ ἀναποδιζόντων [ἀστέρων praebet index libro praefixus] (Γίνωσκε ὅτι ἔχουσιν — τὴν ἐνέργειαν αὐτῶν).

F. 65. ρπα'. Περὶ τοῦ τίνες τῶν ἀστέρων ἐν τοῖς οἰκείοις ταπεινώμασιν πλέον βλάπτονται καὶ τίνες ἧττον (Τὰ ταπεινώματα τῶν ἀστέρων — περὶ τὴν ἀπώλειαν αὐτοῦ).

F. 65v. ρπβ'. Περὶ ἀποκλιμάτων ἤγουν τίνα τούτων εἰσὶ χείρονα (Γίνωσκε ὅτι χείρονα — τοῦ ἐπικέντρου).

ρπγ'. Περὶ πάσης ἐρωτήσεως καὶ ἐρωτήσεως ἀποδημίας ὅτι ἔχουσιν οὐχ ὁμοίως (Εἶπεν — ὑπ' ἀλλήλων).

ρπδ'. Περὶ τῆς τοῦ Ἡλίου δυνάμεως ἐν ἑκάστῳ δεκανοκράτως [?] τοῦ Κριοῦ (Γίνωσκε δὲ καὶ τοῦτο — καὶ παιδιαῖς ἐνησχολημένος).

ρπε'. Περὶ τοῦ τίνα σημαίνουσιν οἱ ἀστέρες προποδίζοντες καὶ τίνα ἀναποδίζοντες (Ὁ ἀναποδίζων — ἀσθενῆ).

ρπς'. Περὶ τοῦ ὅτι ἀφαιρετικοὶ ὄντες οἱ ἀστέρες ἢ ἐν βραδέσι ζῳδίοις βραδείας ποιοῦσι τὰς δόσεις [in tabula libro praefixa δυνάμεις], ταχείας δὲ προποδίζοντες (Οἱ δὲ ἀστέρες — ζῳδίῳ).

ρπζ'. Περὶ μάχης καὶ φιλονεικίας καὶ δίκης (Εἰ ἐρωτηθῇς περὶ — ὁ ἕτερος τὸν ἕτερον).

F. 66. ρπη'. Περὶ πλούτου ἐλπιζομένου (Εἰ ἐρωτηθῇς περὶ — ἀποτυχεῖν).

ρπθ'. Περὶ τῶν φύσεων καὶ τῶν οὐσιῶν τῶν ἀστέρων (Γνῶθι ὡς ὁ μὲν — τῆς πρεσβείας).

ρϛ'. Περὶ τοῦ ἐὰν ἐρωτηθῇς ὁποῖός ἐστιν ὁ ἀπατήσας καὶ δελεάσας τινά (Βούλομαί σοι ἀναγνωρίσαι — τοῦ ἀστέρος).

ρϛα'. Περὶ τοῦ μὴ ἀποτελεῖν πρὶν ἢ καλῶς εἰδέναι τὴν ἐρώτησιν (Μὴ ἀποτέλεσόν τι — ἡ ἐρώτησις).

ρϛβ'. Περὶ τοῦ τίνα καὶ ἕτερα σημαίνει ἡ Σελήνη ἐπέκεινα τῶν προδηλωθέντων (Ἡ Σελήνη σημαίνει — finis deest : spatium trium versuum vacuum).

ρϛγ'. Περὶ ἀποκρύφων (Γίνωσκε ὅτι ὁ Ἑρμῆς — τὰ κρύφια).

ρϛδ'. Περὶ πράξεως ἐὰν ἐρωτηθῇς (Ἐὰν ἐρωτηθῇς εἰ ἄρα — ταλαιπώρου).

F. 66v. ρϛε'. Περὶ τῶν ἀγαθῶν τῶν ἐπὶ τῷ γάμῳ τοῦ Διὸς καὶ τῶν κακῶν τῆς Ἀφροδίτης καὶ τοῦ Ἄρεος (Γίνωσκε ὅτι ὁ Ζεὺς — γάμους).

178. On the Power of the Stars' Cazimi (But some say that — the malice).

F. 61. 179. On the Fact That Those Who Say a Star Is Not Harmed When It Becomes Combust in Its Own Domicile or Exaltation Are Wrong (But some said that — endures it).

180. On planets in direct or retrograde motion [the index prefixed to the book provides ἀστέρων] (Know that they possess — their influence their influence).

G. 65. 181. On which of the stars are harmed more in their own degrees of depression and which less (The degrees of depression of the of stars — concerning his loss).

F. 65. 182. On the declining houses, that is, which of these are worse (Know that the worse ones — of the pivot).

183. On every question and the question of travel abroad, that they are not treated alike (He said — by one another).

184. On the power of the Sun in each decan-ruler [?] of Aries (Know also this — and occupied with games).

185. On what the stars signify when moving forward and what when moving backward (The one moving backward — weak).

186. On the fact that stars being subtractive or in slow signs produce slow givings (in the table prefixed to the book [powers]), but swift ones when moving forward (The stars in a sign).

187. On battle and quarrel and lawsuit (If you are asked concerning — one against the other).

F. 66. 188. On hoped-for wealth (If you are asked concerning — to fail).

189. On the natures and substances of the stars (Know that the one — of the embassy).

190. On the case when you are asked what sort of person is he who has deceived and enticed someone (I wish to make known to you — of the star). 191. On not judging before knowing the question well (Do not judge anything — the question).

Chapter 102. On what else the Moon signifies beyond what has been previously indicated (The Moon signifies — end is missing: space of three lines left blank).

103. On hidden things (Know that Hermes — the secret things).

104. On action, if you are asked (If you are asked whether indeed — of the wretched).

Γ. 66. 165. On the good things pertaining to the marriage of Zeus and the evil things of Aphrodite and Ares (Know that Zeus — marriages).

ρϛς'. Περὶ ἀνδρὸς καὶ γυναικὸς εἰ συνεγένοντο ἢ οὔ (Εἰ ἐρωτηθῇς, ἴδε — οὐ συνεγένοντο).
ρϛζ'. Περὶ τοῦ ὅτι αἱ ἐρωτήσεις διὰ δ' αἰτιῶν σφάλλουσιν (Γίνωσκε ὅτι διὰ — ὑπὲρ σοῦ).
ρϛη'. Περὶ τῆς ἐνεργείας τῆς Σελήνης· ἐὰν ἢ ἀγαθυνομένη ἢ κακυνομένη ἢ κενοδρομοῦσα (Γίνωσκε ὅτι μετ' ἐνεργείας — καὶ ἀργίαν) = cod. Bonon. 18, f. 280.
ρϛθ'. Περὶ τῆς βραδύτητος τῶν ἀργῶν ἀστέρων καὶ τῆς τῶν κακοποιῶν σημασίας (Οἱ κακοποιοὶ — ταχέως) = ibidem.
σ'. Περὶ τῆς σημασίας τῶν στερεῶν ζῳδίων (Τὰ στερεὰ — μέσως) = ibidem.
σα'. Περὶ τῆς σημασίας τῶν ἀστέρων ὅτε εἰσὶν ἑῷοι καὶ ὅτε δυτικοί (Γνῶθι ὡς ὅτε — ἀδυνάτῳ).
σβ'. Περὶ συσχηματισμοῦ τῆς Σελήνης μετὰ τῶν λοιπῶν ἀστέρων (Γίνωσκε ὅτι ἡ — εἰς ἕτερον).
σγ'. Περὶ τῆς ἐν τοῖς ζῳδίοις τῶν ἀστέρων διελεύσεως ἢ πότε εἰσὶν ἀσθενεῖς ἐν αὐτοῖς καὶ πότε δυνατοί ("Οτε ἐστὶν ὁ ἀστὴρ — ἀδύνατος).
σδ'. Περὶ τοῦ ὅτι τῆς σημασίας διδομένης ἐκ β' ζῳδίων, τὸ πρῶτον ἐπικρατεῖ (Γίνωσκε καὶ τοῦτο — ἐπικρατεῖ).
σε'. Περὶ συγκρίσεως τῶν κέντρων καὶ τῶν λοιπῶν τόπων (Γίνωσκε καὶ τοῦτο — χείρονες).
F. 67. σϛ'. Περὶ ἀποδημίας ("Οτε τύχῃ ἡ Σελήνη — ἐν τῷ πέμπτῳ τόπῳ). Cf. supra p. 20, n. 1.
σζ'. Περὶ γάμου (Οτε μέλλει — ἐν τῷ Καρκίνῳ) = cod. Bonon. 18, f. 281.
ση'. Περὶ χρίσματος ("Αφες τὸ χρίσμα — τοῦ Ζυγοῦ) = ibidem.
σθ'. Περὶ ἀφαιρέσεως τριχῶν (Μὴ ἀφαιρήσῃς ἀπὸ τῶν τριχῶν — ἐν τῷ Ζυγῷ) = ibidem.
σι'. Περὶ κόψεως ὀνύχων (Μὴ ἐπιχειρήσῃς κόψαι — τῷ Λέοντι) = ibidem.
σια'. Περὶ συγκοπῆς καὶ ἐνδύσεως νέων ἱματίων (Μὴ κόψῃς — ζῳδίῳ) = ibid., f. 281v. Cf. cod. Vindobon. 2, f. 120, cap. πη'.
σιβ'. Περὶ καθαρσίου (Οὐ χρή — ἐστιν ἡ Σελήνη) = cod. Bonon., ibidem.
σιγ'. Περὶ τοῦ ἐκβαλεῖν αἷμα (Εἰ βούλῃ ἐκβαλεῖν — τοῦ Ἑρμοῦ) = ibidem.
F. 67v. σιδ. Περὶ ἰατρείας κεφαλῆς (Τὴν κεφαλὴν — ἀγαθοποιός) = ibidem.
σιε'. Περὶ δανείου (Μηδ' ὅλως δανεῖσαι — ἐκ τοῦ δανείου) = ibidem.
σις'. Περὶ κλοπῆς ("Οτε κλαπῇς τι — βραδείως).
σιζ'. Περὶ μεταβάσεως ἀπὸ τόπου εἰς τόπον ἢ ἀπὸ διαθέσεως

106. On a man and a woman, whether they have lain together or not (If you are asked, see — they have not lain together).

107. On the fact that questions go wrong for four reasons (Know that because of — on your behalf).

108. On the activity of the Moon: whether she is being made good or being made bad or travelling void (Know that with activity — and idleness) = cod. Bonon. 18, f. 280.

109. On the slowness of the idle stars and the signification of the malefic ones (The malefics — quickly) = ibidem.

200. On the signification of the fixed signs (The fixed ones — moderately) = ibidem.

201. On the signification of the stars when they are eastern and when they are western (Know that when — to the incapable).

202. On the configuration of the Moon with the remaining stars (Know that she — into another).

206. On the transit of the stars through the signs, or when they are weak in them and when they are strong (When the star is — powerless).

204. On the fact that when the indication is given from 2 signs, the first prevails (Know this also — prevails).

205. On the comparison of the centers and the remaining places (Know this also -- worse).

Γ. 67. σς'. On Travel ("When the Moon happens to be in the fifth in the fifth place). Cf. supra p. 20, n. 1.

στ'. On Marriage (When one is about to in Cancer) cod. Bonon. 18, f. 281.

ση'. On Anointing (Release the anointing — of Libra) - ibidem.

σθ'. On the Cutting of Hair (Do not cut from the hair — in Libra) = ibidem.

σι'. On the Cutting of Nails (Do not attempt to cut — the in Leo) ibid.

σια. On the Cutting and Putting on of New Garments (Do not cut — in a Sign) = ibid., f. 281. Cf. cod. Vindobon. 2, f. 120, cap. πη'.

σιβ'. On Purification (One must not — is the Moon) cod. Bonon., ibidem.

σιγ'. On the Drawing of Blood (If you wish to draw — of Hermes) = ibidem.

Γ. 67. σιδ. On the Treatment of the Head (The head benefic) = ibid.

σιε'. On a Loan (By no means lend — from the loan) ibidem.

216. On Theft (When something is stolen – slowly).

217. On moving from place to place or from one condition

ἐφ' ἑτέραν διάθεσιν (Ποίησον ὡρόσκοπον καὶ — τόπων εἰσίν).
σιη'. Περὶ ἀποδημίας (Εἴπερ ἐστὶν ἡ Σελήνη — ἀγαθά).
σιθ'. Περὶ ἐναποκλειστῶν (Ἐὰν ἴδῃς ἄνθρωπον — ἐν τῇ φυλακῇ).
σκ'. Περὶ ἐρωτήσεώς τινος ἀποδήμου εἰ ζῇ ἢ τέθνηκεν (Ἰδὲ τὸν κύριον τοῦ ὡροσκόπου — τέθνηκεν).
σκα'. Περὶ φήμης (Εἰ βούλῃ γνῶναι — αὐτόν).
Τέλος τοῦ βου βιβλίου τῶν ἀποτελεσματικῶν μυστηρίων τῆς ἐπιστήμης τοῦ Ἀπομάσαρ.

F. 68. Τάδε ἔνεστιν ἐν τῷ γ' βιβλίῳ τῆς εἰσαγωγῆς τοῦ Ἀπομάσαρ. Sequitur index capitum.

F. 68v. α'. Περὶ τοῦ ὅτι διαδίδοταί τις δύναμις ἀπὸ τῶν οὐρανίων ἐπὶ τὰ ἐπίγεια. Editum in appendice.
β'. Περὶ τοῦ ὅτι ἔχει ἡ Σελήνη τόπους κη' (Εἰσὶ τῆς Σελήνης — οἱ ἀστέρες).
γ'. Περὶ τοῦ ὅτι καὶ οἱ γεωργοὶ γινώσκουσι τοὺς ἐπιτηδείους καιροὺς εἰς τὰ ἀνήκοντα αὐτοῖς. Editum in appendice.

F. 69. δ'. Περὶ τοῦ ὁποῖον τέξεται ἡ γυνὴ παιδίον μετὰ τὸ πρῶτον γεννηθέν, ἄρρεν ἢ θῆλυ (Γινώσκεται δέ τι — καὶ ἀρρενικά).
ε'. Περὶ τῆς ἐκτέξεως τῶν προβάτων ὅτι ἔχουσι σημεῖα οἱ ποιμένες. Editum in appendice.

F. 69v. ς'. Περὶ τοῦ ὅτι σφαιροειδὲς τὸ σχῆμα τοῦ οὐρανοῦ (Γίνωσκε ὅτι οἱ παλαιοὶ — συντάξει).
ζ'. Περὶ τοῦ τόπου τῶν ἀπλανῶν καὶ τῆς ποσότητος τῶν τηρηθέντων ἐξ αὐτῶν, ὁμοίως καὶ τῶν πλανητῶν (Εἰσὶ δὲ οἱ ἀπλανεῖς — τῆς ἐνεργείας αὐτῶν).
η'. Δι' ἣν αἰτίαν ὠνομάσθησαν στερεὰ τροπικὰ ζῴδια καὶ δίσωμα (Ἐπειδὴ δέ εἰσι οἱ τοῦ ἔτους καιροί — ἐστὶ τοῦ ἑτέρου καίρου).

F. 70. θ'. Περὶ αἰτιῶν ἀρρένων καὶ θηλέων ζῳδίων (Ὁμολογουμένου — καὶ ἑξῆς οὕτως) = cod. Bonon. 18, f. 281v.
ι'. Περὶ τοῦ ὅτι ὁ Ἥλιος αἴτιος γενέσεως καὶ φθορᾶς (Ὁ Ἥλιός ἐστιν αἴτιος — ἔστι γὰρ πάνυ παχὺ τὸ ὕδωρ αὐτοῦ καὶ πάνυ ἁλυκόν).
ια'. Περὶ τοῦ διὰ τί ὁ Ἥλιος ἐτάχθη τὴν μέσην ἔχειν ζώνην (Ὅρα δὲ καὶ τὴν σοφίαν — τοῦ Ἡλίου).
ιβ'. Περὶ τοῦ ὅτι ἡ Σελήνη συμμέτοχος τῷ Ἡλίῳ ἐν ταῖς γενέσεσι καὶ ταῖς φθοραῖς (Περὶ δὲ τῆς Σελήνης λέγομεν — αἱ ὑπονοστήσεις).

F. 70v. ιγ'. Περὶ τῶν ἐνεργειῶν τῆς Σελήνης (Προείπομεν τὴν ἐνέργειαν — ὁ τίμιος λίθος).

F. 71. ιδ'. Περὶ τῆς φύσεως τῶν ζ' πλανητῶν. Editum in appendice.

F. 71v. ιε'. Περὶ ὁρίων (Εὕρομεν τοὺς ἀρχαίους — κατ' Ἰνδούς).

to another condition (Cast the horoscope and — are of the places).
218. On travel abroad (If the Moon is — good things). 219.
On those confined (If you see a person — in prison). 220. On the question of whether an absent person is alive or dead (See the lord of the horoscope — is dead).
221. On rumor (If you wish to know — him).
End of the second book of the Apotelesmatic Mysteries of the science of Apomasar.

Γ.68. The following are contained in the 3rd book of the Introduction of Apomasar. Sequitur index capitum.

E. 687. 1. On the fact that a certain power is transmitted from the heavenly bodies to earthly things. Editum in appendice.

2. On the fact that the Moon has 28 stations (These are of the Moon — the stars).

3. On the fact that even farmers know the suitable seasons for their respective tasks. Editum in appendice.

F. 69. 4. On what kind of child a woman will bear after the firstborn, whether male or female (But something is known — and male ones).

5. On the birthing of sheep, that shepherds have signs for it. Editum in appendice.

G. 694. 6. On the fact that the shape of the heaven is spherical (Know that the ancients — treatise).

7. On the place of the fixed stars and the number of those observed among them, and likewise of the planets (The fixed stars are – of their activity).

8. For what reason the signs of the zodiac were named solid, tropical, and bicorporeal (Since the seasons of the year are is of the other season).

Γ. 70. 9. On the causes of masculine and feminine zodiac signs (As is agreed — and so forth) cod. Bonon. 18, f. 281.

10. On the fact that the Sun is the cause of generation and destruction (The Sun is the cause – for its water is very thick and very salty).

11. On why the Sun was appointed to have the middle zone (Observe also the wisdom – of the Sun).

12. On the fact that the Moon is a co-participant with the Sun in births and destructions (Concerning the Moon, we speak of her returns from below).

E. 70. 13. On the activities of the Moon (We foretold the activity - the precious stone).

G. 71. 14. On the nature of the 7 planets. Editum in appendice.

F. 71. 15. On terms (We found the ancients – according to the Indians).

ις'. Περὶ μοιρῶν ἀρρένων καὶ θηλυκῶν (Εἰσὶ δὲ μοῖραι — ἄρρεναι).

F. 72. ιζ'. Περὶ μοιρῶν λαμπρῶν σκοτεινῶν σκιωδῶν καὶ κούφων (Ἀπένειμαν οἱ παλαιοί — σκιωδεῖς).

F. 72v. ιη'. Περὶ εὐτυχῶν μοιρῶν (Εἰσὶ δὲ ὡς ἔφασαν — τῶν Ἰχθύων).

ιθ'. Περὶ ζῳδίων φιλιουμένων [*sic*] πρὸς ἄλληλα καὶ μισουμένων πρὸς ἄλληλα καὶ ὀρθοαναφόρων καὶ λόξων καὶ προτασσόντων καὶ ὑπακουόντων (Εἰσί τινα τῶν ζῳδίων — τὸ διαμετρεῖν ἄλληλα).

F. 73. κ'. Περὶ τῶν ζῳδίων τῶν συμπάθειαν ἔχοντων πρὸς ἄλληλα εἰ τάχα καὶ τετραγωνίζουσι πρὸς ἄλληλα (Εἴπομεν ἐξ ἀρχῆς ὅτι — ἐναντιοῦνται ἀλλήλοις).

κα'. Περὶ τῶν παρανατελλόντων ἑνὶ ἑκάστῳ δεκανῶν (Τῷ πρώτῳ δεκανῷ τοῦ Κριοῦ — ὄπισθεν μετὰ τοῦ Κήτους). Cf. Boll, *Sphaera*, p. 485. Nonnulla edentur in appendice.

F. 77v. κβ'. Περὶ κλιμάτων τῶν ἀνακειμένων ἐν [l. ἑνὶ] ἑκάστῳ ζῳδίῳ (Τῷ Κριῷ ἀνάκειται ἡ Βαβυλὼν καὶ ἡ Περσίς — ἐν οἷς σαγηνεύονται οἱ ἰχθύες). Cf. *Catal.*, IV, p. 125, n. 1.

κγ'. Περὶ ζῳδίων κινητῶν καὶ ἀκινήτων (Ὁ μὲν Κριὸς — ὁ Ζεύς).

F. 78. κδ'. Περὶ τῶν ζῳδίων τῶν σημαινόντων τὰς ἕξεις ἀνθρώπων (Λογικὰ ζῷά εἰσι οἱ Δίδυμοι — τῆς κάτω τύχης).

κε'. Περὶ ζῳδίων τῶν ἀνακειμένων ἑνὶ ἑκάστῳ μορίῳ τοῦ σώματος (Ὁ Κριὸς κυριεύει τῆς κεφαλῆς — τὰ ποδαγρικά).

κς'. Περὶ ζῳδίων εὐμόρφων καὶ περὶ ζῳδίων δηλούντων ἐλευθηριότητα καὶ μεγάλας δωρεὰς καὶ περὶ ζῳδίων τῶν ἐπισυναγόντων καὶ πληρουμένων καὶ φθινόντων καὶ τῶν πλουσίων καὶ τῶν διδόντων καὶ λαμβανόντων (Τὰ μὲν ὡραῖα ζῴδια — σημαίνει πενίαν).

F. 78v. κζ'. Περὶ ζῳδίων δηλούντων ἐρωτήσεις, ἐπιθυμίας καὶ νόσους (Τὰ δὲ ζῴδια τὰ δηλοῦντα — δηλώσομεν).

κη'. Περὶ ζῳδίων δηλούντων τὴν φρόνησιν καὶ τὴν σωφροσύνην αὐτῶν (Τὰ δὲ ζῴδια τὰ δηλοῦντα ταῦτα — καὶ οἱ Ἰχθύες).

κθ'. Περὶ πολυσπόρων ζῳδίων καὶ διδύμων καὶ στείρων (Τὰ μὲν πολύσπορα — καὶ ὁ Ὑδροχόος).

λ'. Περὶ φωνηέντων καὶ μέσων καὶ ἀφώνων (Τὰ δὲ φωνήεντα — κωφόν).

λα'. Περὶ ζῳδίων σημαινόντων ψώρας καὶ λέπρας καὶ λειχῆνας καὶ κνισμαρας [= κνησμούς?] καὶ φαλάκρας καὶ σπανίαν καὶ ἀγένειαν (Τὰ δὲ ζῴδια τὰ δηλοῦντα — περὶ γενεθλίων).

λβ'. Περὶ σινωτικῶν ζῳδίων τῶν ὀφθαλμῶν καὶ μοιρῶν. Editum in appendice.

F. 79. λγ. Περὶ ζῳδίων ἀπατηλῶν καὶ ὑποκειμένων πάθεσι καὶ φροντίσιν ἔτι δὲ καὶ σκοτεινῶν (Τὰ μὲν ἀπατηλὰ — ζοφώδης).

16. On masculine and feminine degrees (The degrees are masculine).

G. 72. 17. On bright, dark, shadowy, and light degrees (The ancients assigned – shadowy).

G. 72. 18. On fortunate degrees (They are, as they said — of Pisces). 19. On signs that are friendly toward one another and hostile toward one another, and of straight rising and oblique, and of those that will predominate and those that are subservient (There are certain signs — to be diametrically opposite to one another).

G. 73. 20. On the signs that have sympathy with one another, even if they happen to be in square aspect to one another (We said from the beginning that they are opposed to one another).

21. On the paranatellonta of each decan (For the first decan of Aries – behind, together with Cetus). Cf. Boll, Sphaera, p. 485. Some things will be published in the appendix.

Γ. 77. 22. On the climates assigned to each zodiac sign (To Aries are assigned Babylon and Persia – in which the fish are caught in nets). Cf. Catal., IV, p. 125, n. 1.

23. On Movable and Fixed Signs (Aries indeed - Zeus).

F. 78. 24. On the Signs Signifying the Dispositions of Men (The Gemini are rational animals — of lower fortune).

25. On the Signs Assigned to Each Part of the Body (Aries rules the head — gouty conditions). 26. On well-formed Signs and on Signs indicating generosity and great gifts, and on signs that gather and are filled and wane, and of the wealthy and of those who give and receive (The beautiful signs indeed signify poverty).

F. 78. 27. On Signs Indicating Inquiries, Desires, and Diseases (The signs that indicate — we shall explain).

28. On Signs Indicating Wisdom and Temperance (The Signs that indicate these — and Pisces). 29. On Prolific Signs and Twins and Barren Signs (The prolific ones — and Aquarius).

30. On Vowel, Middle, and Mute Signs (The vowel ones — mute).

31. On Signs Signifying Mange, Leprosy, Lichens, Itching [= scratchings?], Baldness, Scarcity, and Beardlessness (The signs that indicate — concerning nativities).

32. On Signs Harmful to the Eyes and Degrees. Edited in the appendix.

F. 79. 33. On Deceptive Signs Subject to Passions and Anxieties, and also Obscure Ones (The deceptive ones — gloomy).

λδ'. Περὶ ζῳδίων σημαινόντων τὰ πτηνὰ καὶ τὰ τετράποδα τοὺς ἰχθύας καὶ τὰ ἑρπετά (Οἱ Δίδυμοι, ἡ Παρθένος — τοὺς ἰχθύας)

λε'. Περὶ ζῳδίων σημαινόντων τὰ δένδρα καὶ τὰ φυτά (Τὰ ζῴδια τὰ σημαίνοντα τὰ δένδρα — τὰ ὄσπρια).

λς'. Περὶ ζῳδίων ὑδατωδῶν καὶ πυρωδῶν ἅπερ ἔχεις(?), μᾶλλον δὲ περὶ τῶν σημασιῶν τῶν ιβ' τόπων (Ὁ πρῶτος τόπος — δηλωθήσεται).

F. 79v. λζ'. Περὶ ζῳδίων ἐμψύχων καὶ ἀσωμάτων καὶ σωματικῶν καὶ ἐμψύχων καὶ ἀψύχων καὶ ἀσωμάτων (Τὰ ζῴδια τὰ μεταξὺ — καὶ ἔμψυχα).

λη'. Περὶ χρωμάτων ζῳδίων (Τὰ ἀπὸ τοῦ ὡροσκόπου ζῴδια — ζοφῶδες).

λθ'. Περὶ ἀναβαινόντων καὶ καταβαινόντων ζῳδίων καὶ μακρῶν καὶ βραχέων (Τὰ ἀπὸ τοῦ μεσουρανήματος μέχρι τοῦ γ' τόπου — εἰσὶ μακρά).

μ'. Περὶ αἰτίας πολευόντων καὶ διεπόντων (Ἀπένειμαν οἱ ἀρχαῖοι — τῶν λοιπῶν ὁμοίως).

μα'. Περὶ διαθέσεως ἀστέρων (<Π>ροεδηλώσαμεν — ὀλιγόφωτοι).

F. 80. μβ'. Περὶ τῶν πρὸς τὸν Ἥλιον συσχηματισμῶν τῶν ἀστέρων (Οἱ ε' ἀστέρες ἔχουσι — εἶτα προποδίζουσιν).

F. 80v. μγ'. Περὶ τοῦ ἐν ποίοις τόποις τοῦ θέματος ἔχουσιν οἱ ἀστέρες δύναμιν (Ἔχουσι δὲ οἱ ἀστέρες — ἥττονα).

μδ'. Περὶ τοῦ πλάτους τῶν ἀστέρων (Γίνωσκε δὲ ὅτι τὸ σῶμα — τοῦ Ἑρμοῦ ζ').

με'. Περὶ συνόδου ἀστέρων (Συνοδεύουσι δὲ οἱ ἀστέρες — ἐστὶ κακοποιός).

F. 81v. μς'. Περὶ συσχηματισμῶν ἀστέρων (Οἱ δὲ συσχηματισμοὶ — τὴν ἐρώτησιν).

μζ'. Περὶ δυνάμεως καὶ ἀδυναμίας ἀστέρων (Ἐνδυναμοῦται ὁ ἀστὴρ ὅτε — τὴν ἐνέργειαν αὐτῶν).

F. 83. μη'. Περὶ ἐμπερισχέσεως (Ἔστι δὲ καὶ ἄλλη κάκωσις — ἐν τῷ θ' τόπῳ).

μθ'. Περὶ ἀριθμῶν ἀστέρων (Ἔχουσι δὲ οἱ ἀστέρες ῥητοὺς — τοῦ δὲ Ἄρεος ιε').

F. 84. ν'. Περὶ ἰδιοτήτων ἀστέρων (Τοῦ Κρόνου ἡ κρᾶσις — καὶ ἐρημῖτας).

να'. Περὶ τοῦ Διός (Ἡ τοῦ Διὸς κρᾶσίς ἐστι — τὸ χεῖρον).

F. 84v. νβ'. Περὶ τοῦ Ἄρεος (Ἡ δὲ τοῦ Ἄρεός ἐστι — ἔτι δὲ καὶ τοὺς ἀνασκειμμένους).

νγ'. Περὶ τοῦ Ἡλίου (Ἡ τοῦ Ἡλίου κρᾶσις — καὶ τῶν ἀδικητῶν).

34. On the Signs signifying birds and four-footed animals, fish and reptiles (Gemini, Virgo [signify] fish)
35. On the Signs signifying trees and plants (The Signs signifying trees — legumes).
36. On watery and fiery Signs, which you have (?), or rather on the significations of the 12 houses (The first house — shall be indicated).

f. 79. 37. On animate and incorporeal and corporeal and animate and inanimate and incorporeal Signs (The signs that are intermediate and animate).

38. On the colors of the signs (The signs from the horoscope — Dark).

39. On ascending and descending Signs and long and short ones (Those from the midheaven up to the 3rd house — are long).

40. On the cause of those that rule and govern (The ancients assigned — the rest likewise).

41. On the disposition of stars (we indicated [in advance] briefly to the luminaries).

G. 80. 42. On the configurations of the stars with respect to the Sun (The 5 stars have — then they move forward).

E'. 80. 43. On the places in the chart in which the stars have power (The stars have — lesser).

44. On the latitude of the stars (Know that the body — of Mercury 7).

45. On the conjunction of stars (The stars are in conjunction — is malefic).

F. 81v. 46. On the configurations of stars (The configurations [concern] the question).

47. On the power and weakness of stars (A star is strengthened when — their activity).

F. 83. 48. On encirclement (There is also another affliction in the 9th place).

49. On the numbers of stars (The stars have fixed numbers — and of Mars 15').

F. 84. 50. On the properties of stars (The temperament of Saturn — and hermits).

51. On Jupiter (The temperament of Jupiter is the worse).

F. 84. 52. On Mars (The temperament of Mars is — and also those who are overthrown).

53. On the Sun (The temperament of the Sun — and of the the wronged).

F. 84v. νδ'. Περὶ τῆς Ἀφροδίτης (Ἡ τῆς Ἀφροδίτης κρᾶσίς ἐστιν — καὶ τὴν μυρεψικήν).
νε'. Περὶ τοῦ Ἑρμοῦ (Ἡ κρᾶσις δὲ τοῦ Ἑρμοῦ — τὰ ζῷα).
F. 85. νς'. Περὶ τῆς Σελήνης (Ἡ δὲ Σελήνη ἐστὶ φωστήρ — τὰ ἀφροδίσια).
νζ'. Περὶ κλήρων (Γίνωσκε ὅτι οἱ ἀκριβεῖς κλῆροι — ἀναβιβάζονται ϛζ').
F. 86. νη'. Περὶ τῶν κλήρων τῶν ζ' ἀστέρων (Ἐπειδήπερ ὁ Ἥλιος — τοῦ κλήρου τῆς τύχης).
νθ'. Περὶ τοῦ κλήρου τοῦ Κρόνου (Ἐπειδὴ δέ ἐστιν ὁ κλῆρος τοῦ Κρόνου — τῆς φυλακῆς).
F. 86v. ξ'. Περὶ τοῦ κλήρου τοῦ Διός (Ἐπειδὴ δὲ ὁ Ζεύς ἐστι — ἀγαθόν).
ξα'. Περὶ τοῦ κλήρου τοῦ Ἄρεος (Ἐπειδὴ δὲ ὁ Ἄρης σημαίνει — τὰς ἀπάτας).
ξβ'. Περὶ τοῦ κλήρου τῆς Ἀφροδίτης (Ἐπειδὴ δέ ἐστιν ἡ Ἀφροδίτη — τὰς εὐωδίας).
ξγ'. Περὶ τοῦ κλήρου τοῦ Ἑρμοῦ (Ὁ δὲ κλῆρος τοῦ Ἑρμοῦ — τῶν ἀστρονομικῶν).
ξδ'. Περὶ τοῦ κλήρου τῆς Σελήνης (Ὁ δὲ κλῆρος τῆς Σελήνης — ὁ κλῆρος αὐτῆς).
ξε'. Τοῦ Ἀπομάσαρ περὶ κλήρου τῶν ιβ' τόπων (Ὁ ὡρόσκοπος ἔχει κλήρους γ' ὧν πρῶτός ἐστιν — κακῶς κείμενος σημαίνει δυστυχίας καὶ ταλαιπωρίας, καλῶς δὲ τὸ ἀνάπαλιν).
F. 90v. ξς'. Περὶ κλήρων μὴ ἀναφερομένων μήτε εἰς τοὺς ζ' πλανήτας μήτε εἰς ιβ' τόπους (Πρῶτος κλῆρός ἐστι τοῦ ἀφέτου — κακῶς δέ, ψευδεῖς).
F. 91. ξζ'. Περὶ ἀγορᾶς δούλων (Σελήνη — βουλεύονται).
ξη'. Περὶ ἀποδημίας (Σελήνη — κυνηγέσια).
Τέλος τῶν ἀποτελεσματικῶν μυστηρίων τῆς ἐπιστήμης τοῦ Ἀπομάσαρ.

Τάδε ἔνεστιν ἐν τῇδε τῇ ἀποτελεσματικῇ βίβλῳ τοῦ Πάλχου [1]. Sequitur index capitulorum.
F. 92v. α'. Περὶ τῶν ιβ' ζῳδίων καὶ τῶν δ' καιρῶν (Δέον τιθέναι τὰ ἀπὸ Ἀδὰμ ἔτη — ἀκρόδρυα). Edetur in appendice.
F. 94v. β'. Περὶ τροπῶν ἀέρων (Σκοπεῖ τὸν ἐαρινὸν τρόπον — ποιοῦσιν).
F. 95. γ'. Περὶ τροπῶν τῶν δ' καιρῶν (Εἰ βούλει γνῶναι τὰ μέλ-

[1] Palchi astrologi plura in appendice edentur, ubi de aetate et auctoribus eius nonnulla invenies.

G. 84. 54. On Venus (The temperament of Venus is
and the art of perfumery).
55. On Mercury (The temperament of Mercury the animals).
G. 85. 56. On the Moon (The Moon is a luminary the aphrodisiac).
57. On Lots (Know that the precise lots – ascending ascending 6').
G. 86. 58. On the Lots of the 7 Stars (Since the Sun
of the lot of fortune).
59. On the Lot of Saturn (Since the Lot of Saturn is – of the prison).
Γ. 86. E'. On the Lot of Jupiter (Since Jupiter is a good
[influence]).
81st. On the Lot of Mars (Since Mars signifies – deceptions).
82nd. On the Lot of Venus (Since Venus [signifies] fragrances).
83rd. On the Lot of Mercury (The Lot of Mercury: of astronomers/astrologers).
84th. On the Lot of the Moon (The Lot of the Moon – its lot).
65th. Of Apomasar, on the Lot of the 12 Places (The horoscope has 3 lots, of which the first is – when badly placed, it signifies misfortunes and hardships, but when well placed, the opposite).
Γ. 90. 66th. On Lots not assigned to either the 7 planets or the 12 Places (The first lot is that of the apheta – when badly placed, false [outcomes]).
Γ. 91. 67th. On the Purchase of Slaves (Moon – they deliberate).
68th. On Travel Abroad (Moon – hunting).
End of the effective mysteries of the science of Apomasar.

The following are contained in this astrological book of Palchus. Sequitur index capitulorum.

F. 92. 1. On the 12 signs of the zodiac and the 4 seasons (One must place the years from Adam – fruits of trees). Will be published in the appendix.
F. 94. 2. On the changes of the winds (Observe the spring change – they make them).
F. 95. 3. On the changes of the 4 seasons (If you wish to know the future

[1] More works of the astrologer Palchus will be published in the appendix, where you will find some information about his era and his authors.

λοντα — τὸ ἔτος λέγουσιν). Cf. infra Theophilum in cod. 7, cap. λη'.

F. 96. δ'. Ἐὰν ἐρωτηθῇς παρά τινος, τί γίνεται αὐτῷ ἀγαθὸν ἢ κακόν (Ἴδε ἀκριβῶς τὴν μεσουρανοῦσαν μοῖραν — τοῖς ἐμφανέσι προσώποις). Insunt ὑποδείγματα duo.

F. 96v. ε'. Περὶ φάσεων καὶ ἀγγελιῶν (Περὶ δὲ φάσεων καὶ ἀγγελιῶν οὕτω σκόπει — εἰς γνῶσιν ἐλθεῖν).

ς'. Περὶ καταρχῶν (Ἐπὶ ἑκάστῃ καταρχῇ λάμβανε τὸν πολεύοντα — καὶ μὴ ὑπὲρ γῆν).

F. 97v. ζ'. Περὶ τοῦ γνῶναι ἀπὸ τοῦ κλήρου τῆς τύχης τὸν πυνθανόμενον περὶ τίνος θέλει ἐρωτᾶν (Ἐπὶ ἑκάστῃ καταρχῇ λάμβανε τὸν κλῆρον τῆς τύχης — καὶ τὸ περὶ προσώπων Δωροθέου).

η'. Περὶ τοῦ γνῶναι ἀπὸ τοῦ ὁριοκράτωρος τοῦ Ἡλίου καὶ τοῦ προσώπου αὐτοῦ <τὸν πυνθανόμενον> περὶ τίνος θέλει ἐρωτᾶν (Σκόπει τὸν ὁριοκράτωρα τοῦ Ἡλίου — τὴν τροπὴν δείξει).

F. 98. θ'. Πῶς δεῖ εἰδέναι <εἰ> ἀνθρώπου ἡ γέννησις ἢ τέρατός ἐστιν (Πότερόν ποτε ἀνθρωπινόν ἐστι τὸ γεννηθὲν — ἢ τετράπουν σημαίνει).

ι'. Πῶς δεῖ εἰδέναι ἀλόγων γεννήσεων καταρχήν (Ἐὰν ὁ τοῦ κλήρου τῆς τύχης κύριος — μετὰ ἀνθρώπων διαιτώμενα).

F. 98v. ια'. Περὶ προαιρέσεως τοῦ ἐρωτῶντος καὶ εἰ ὠφέλιμος (Ὅταν τις πρός σε ἐρωτῶν ἔλθῃ — μάχας σημαίνουσιν).

ιβ'. Περὶ γεννήσεως πότερον ζῶντός ἐστιν ἢ τεθνεῶτος (Ἐν ᾗ σκέπτῃ ὡροσκόπος τὴν γέννησιν — κατὰ συμπαρουσίαν).

F. 99. ιγ'. Ἐὰν ἔλθῃ ἀκοὴ περὶ ἀνθρώπου ἀποθανόντος (Ἐὰν θέλῃς γνῶναι ζῇ ἢ τελευτᾷ — ἐπὶ τῆς Σελήνης).

ιδ'. Περὶ τοῦ γνῶναι τί γέγραπται ἐν τῇ δεδομένῃ σοι ἐπιστολῇ (Ἐὰν θέλῃς τὴν ἐπιδοθεῖσάν σοι ἐπιστολὴν γνῶναι — ἀποστελλόμενος) = cod. Venet. 7, f. 191, cap. σπε'.

ιε'. Περὶ τῶν κατ' εἶδος ἐκ τῆς τῶν ἀστέρων φύσεως, καὶ πότε χρησόμεθα τῇ τοῦ Κρόνου βοηθείᾳ (Σκέπτου τὸν κύριον τῆς ζητουμένης πράξεως — ὄπισθεν εἰρημένας).

F. 100. ις'. Περὶ δικαστηρίου (Ὁ ὡροσκόπος δηλοῖ τὸν κατήγορον — τοιαύτας τινάς).

F. 100v. ιζ'. Περὶ ἀπωλείας πράγματος κατὰ Ἐρασίστρατον, εὑρεῖν τὸν κλέπτην καὶ τὸ ἀπολόμενον καὶ ποῦ κεῖται. Editum in *Catal.*, I, p. 95.

F. 102. ιη'. Τιμαίου Πραξίδου [*sic*] περὶ δραπετῶν καὶ κλεπτῶν. — Editum in *Catal.*, I, p. 97.

F. 103. ιθ'. Περὶ καταρχῶν Σεραπίωνος. Editum ibid., p. 99.

κ'. Περὶ πρακτικῶν καὶ ἀπράκτων ἡμερῶν (Ἐν ᾧ ἂν ζῳδίῳ τις γεννηθῇ — παρασκευάζει καὶ ὑγιεστέραν). Cf. Hephaest., III, 6.

lonta — they call it the year). Cf. infra Theophilum in cod. 7, chap. l'.

Γ. 96. δ'. If you are asked by someone what good or evil befalls him (Look carefully at the degree of the midheaven in relation to the prominent persons). There are two ὑποδείγματα.

Γ. 96[5]. ε'. On apparitions and reports (Concerning apparitions and reports, examine thus — to arrive at knowledge).

ς'. On inceptions (At each inception take the ruling planet — and not above the earth).

Γ. 97. ζ'. On knowing from the Lot of Fortune what the inquirer wishes to ask about (At each inception take the Lot of Fortune — and the section on persons of Dorotheus). η'. On knowing from the term-ruler of the Sun and its face what the inquirer wishes to ask about (Examine the term-ruler of the Sun — the ingress will show). Γ. 98. θ'. How one must know whether a birth is human or monstrous (whether the thing born is human — or signifies a four-footed creature).

ι'. How one must know the inception of births of irrational animals (If the lord of the Lot of Fortune — living together with humans).

Γ. 98. ια'. On the intention of the inquirer and whether it is beneficial (When someone comes to you with a question — they signify battles).

ιβ'. On a nativity, whether it belongs to a living or a dead person (In which the ascendant examines the nativity — according to co-presence).

Γ. 99. 13. If news comes about a man who has died (If you wish to know whether he lives or has passed away — concerning the Moon).

14. On knowing what is written in the letter given to you (If you wish to know the letter delivered to you — — — being sent) = cod. Venet. 7, f. 191, cap. 285.

15. On the specific matters drawn from the nature of the stars, and when we shall make use of the aid of Saturn (Consider the lord of the Sought Action — as stated above).

Γ. 100. 16. On a court of law (The horoscope indicates the accuser — certain such things).

Γ. 100. 17. On the loss of a thing according to Erasistratus, to find the thief and the lost item and where it lies. Published in Catal., I, p. 95.

Γ. 102. 18. Timaeus Praxidus [sic] on runaways and thieves. — Published in Catal., I, p. 97.

Γ. 103. 19. On the beginnings (katarchai) of Serapion. Published ibid., p. 99.

20. On active and inactive days (In whatever zodiac sign one is born — prepares and makes healthier). Cf. Hephaest., III, 6.

F. 103v. κα'. Περὶ ἐμπράκτων καὶ ἀπράκτων ὡρῶν (Ὧραι δὲ ἔμπρακτοί εἰσιν — τὰ αὐτὰ σημεῖα).
κβ'. Περὶ μηνῶν (Μῆνες δέ εἰσι ἀσύμφοροι — ἔμπρακτοί εἰσι οἱ μῆνες).
κγ'. Περὶ ἀέρων (Ἐν μὲν τῷ ἡμισφαιρίῳ — ὁ δὲ τοῦ Ἑρμοῦ τοῖς παισίν).
F. 104. κδ'. Περὶ τοῦ κολάζεσθαι (Τῆς Σελήνης οὔσης ἐν Κριῷ — ὡροσκοπούντων ἀστέρων).
κε'. Περὶ τοῦ ποῦ εὑρεθῆναι τὸ ἀπολόμενον ἢ ὁ κλέπτης (Ἐὰν ἐν Κρόνου ζῳδίῳ — τοῦ Ἑρμοῦ ἐν πόλει).
κς'. Περὶ δραπετευόντων (Ὁ ὡροσκόπος ἐστὶν ὁ δραπετεύων — ποδῶν ἢ τοῦ στήθους).
F. 104v. κζ'. Περὶ συμπτώσεως οἰκιῶν (Ἐὰν ὁ τοῦ Κρόνου ἐκ ζῳδίου — συμπτώσεις γίνονται).
κη'. Περὶ ἐμπυρισμῶν (Ἐμπυρισμοὶ δὲ γίνονται — ὁ ἐμπυρισμὸς ἔσται).
κθ'. Περὶ μετοικισμῶν (Ἐν Κριῷ μετοικίζεσθαι συμφέρει — τρανότερον γέγραπται).
λ'. Περὶ πυρεσσόντων ὡς δεῖ τὰς ἡμέρας συλλογίζεσθαι (Ἐὰν μὲν οὖν ἡ Σελήνη φωτί — τοῦ ἀστέρος δύσεως).
F. 105. λα'. Καταρχὴ ὅτε εἰσῆλθεν Θεόδωρος ὁ αὐγουστάλιος ἐν Ἀλεξανδρείᾳ. Editum in *Catal.*, I, p. 100.
F. 105v. λβ'. Περὶ τῶν σημασιῶν τοῦ πολεύοντος καὶ τοῦ διέποντος (Αἱ μὲν οὖν σημασίαι τοῦ στῆναι — ταχεῖς ἀλαζονικωτέρους).
F. 106. λγ'. Περὶ συναλλαγῶν πρὸς γυναῖκας Σεραπίωνος (Παρατηρεῖν δεήσει τὴν Σελήνην — γεγραμμένα εὑρήσῃς).
λδ'. Περὶ ἀποδημίας (Ἐν ταῖς ἀποδημίαις μετὰ τὴν τῶν ζῳδίων ἐπίσκεψιν — τῶν ἀπορροιῶν).
F. 106v. λε'. Ἄλλη σκέψις περὶ ἀποδημίας (Ἐὰν θέλῃ τις ἀποδημῆσαι — ζημίας ποιεῖ).
λς'. Πόσον χρόνον ποιεῖ ὁ ἀπόδημος ἐν τῇ πρώτῃ ἀποδημίᾳ (Σκέπτου τὸν Ἥλιον καὶ τὰ τετράγωνα — ἢ ποταμῶν).
F. 107. λζ'. Ἄλλος τρόπος ζητήσεως, πότε ἐπανελεύσεται (Ἀπὸ τῆς σεληνιακῆς μοίρας — τῆς Σελήνης).
λη'. Περὶ δρασμοῦ Σεραπίωνος. Editum in *Catal.*, I, p. 101.
F. 107v. λθ'. Τοῦ αὐτοῦ περὶ συνοχῶν καὶ κατακλίσεων. Editum ibidem.
μ'. Τοῦ αὐτοῦ περὶ πάσης κοινωνίας. Edetur in appendice.
F. 108. μα'. Ἐὰν ἐρωτηθῇς περὶ σπορᾶς ἢ ἱματίου ἢ θανάτου ἢ φυλακῆς ἢ δούλου τινὸς οἰκέτοῦ μὴ ἔχοντος ρίζαν (Βλέπε Κρόνον ἐν ποίῳ ζῳδίῳ — τὰ ζῴδια ἡμέρας εἰσί) = cod. Venet. 6, f. 89, cap. ρκγ'.
μβ'. Περὶ ἐξουσίας, ὑψώματος, ξενιτείας, ἀγαθοῦ πότε συμ-

Γ. 103. 21. On active and inactive hours (The active hours are — the same signs).

22. On Months (The months are unfavorable — the months are active).

23. On Airs (In the hemisphere — to the but that of Mercury children).

G. 104. 24. On Punishment (The Moon being in Aries — of the stars on the horoscope).

25. On where the lost thing or the thief is to be found (If in the sign of Saturn — of Mercury in the city).

26. On runaways (The horoscope is the runaway — of the feet or of the chest).

F. 104. 27. On the collapse of houses (If Saturn from a sign — collapses occur).

28. On conflagrations (Conflagrations occur — the conflagration will be).

29. On relocations (It is advantageous to relocate in Aries — it is written more clearly).

30. On fever patients, on how one must calculate the days (If then the Moon by light — of the rising of the star).

F. 105. 31. An inception for when Theodoros the augustalis entered Alexandria. Editum in Catal., I, p. 100.

F. 105v. 32. On the significations of the stationary and the ruling planet (The significations then of standing still — swifter, more boastful).

F. 106. 33. On transactions with women, by Serapion (It will be necessary to observe the Moon — you will find what is written).

34. On travel abroad (In journeys abroad after the inspection of the signs — of the effluences).

Γ. 106. 35. Another consideration concerning travel abroad (If someone wishes to travel abroad — causes losses).

36. How long the traveler stays during the first journey abroad (Consider the Sun and the squares - or rivers).

Γ. 107. 37. Another method of inquiry, when he will return (From the degree of the Moon — of the Moon).

38. On the flight of Serapion. Published in Catal., I, p. 101.

F. 107. 39. By the same author, on imprisonments and bedridden illnesses. Published in the same place.

40. By the same author, on every kind of partnership. To be published in the appendix. F. 108. 41. If you are asked about sowing, or a garment, or death, or imprisonment, or some domestic slave who has no root (Look at Saturn in which sign his own domicile falls by day) === cod. Venet. 6, f. 89, cap. 123.

42. On authority, exaltation, sojourn abroad, and prosperity — when it

βαίνῃ καὶ καταντᾷ, εἰ θέλῃς γνῶναι (Βλέπε τὸν Δία — τότε γίνεται).

μγ'. Περὶ πολέμου προσδοκωμένου ἢ κακοῦ, πότε γίνεται (Σκόπει Ἄρην καὶ ἐὰν εὕροις — τότε γενήσεται ὁ πόλεμος) = cod. Venet. 6, f. 76v, cap. πα'. Cf. infra Theophilum in cod. 7, cap. λα'.

F. 108v. μδ'. Περὶ ἐξουσιαστοῦ ἢ ὑπουργοῦ νεωστὶ ἐγχειρισθέντος, πόσα ἔτη ἢ μῆνας διαμένει (Σκόπει τὴν Σελήνην καὶ τὸν Ἄρην — ἐξ αὐτῆς). Cf. ibid., cap. λβ'.

με'. Περὶ ἀνθρώπου βουλομένου εἰσελθεῖν εἰς βασιλέα ἢ ἐξουσιαστὴν εἰδέναι ἐὰν πληροῖ τὰς ὑποσχέσεις ἃς συντάσσεται ἢ οὔ (Βλέπε ὅταν εἰσέρχεται πρὸς αὐτὸν — ἀλλὰ ἀπατᾷ σε). Cf. ibidem, cap. λγ'.

μς'. Περὶ ἐξουσιῶν, καὶ ἐὰν βούλῃ γνῶναι εἰ νικᾷ ἢ νικᾶται (Βλέπε τὸν Ἥλιον — τὸ ἔτος ἐκεῖνο). Cf. ibidem, cap. λδ'.

μζ'. Ἐὰν καταλάβῃς γῆν καὶ θέλῃς οἰκεῖσθαι αὐτόθι εἰ καταντᾷς ἐν αὐτῇ καλὸν ἢ κακόν (Ὅταν καταλάβῃς ἐκεῖ — τὸ αὔταρκες). Cf. cod. Taurin. 4, f. 68v; cod. Venet. 7, f. 302, cap. φνζ'.

F. 109. μη'. Περὶ ἀκοῆς εἰ ἀληθής, καὶ ὅτε θέλεις γνῶναι τίς ἐστιν ἡ ἀκοὴ ἐκείνη (Βλέπε τὴν Σελήνην καὶ ἐάν ἐστιν — ἰσχυρῶς ἐτράπησαν). Cf. cod. Taurin. 4, f. 60.

μθ'. Περὶ ὁδοιπορίας, ἐὰν ἀπαίρῃ ἢ οὔ (Ἐὰν δὲ ἐρωτᾷ τις — τροπικὸν ἀπαίρῃ).

ν'. Ἐὰν ἐρωτηθῇς περὶ ἀποδήμου τινὸς ἐὰν ὑποστρέψει ἢ οὔ, ζῇ ἢ τελευτᾷ καὶ πόσας ἡμέρας ἢ μῆνας ποιεῖ ἐκεῖ (Σκόπει τὸν ὡροσκόπον — ἢ ἐν τῇ ὁδῷ).

F. 109v. να'. Ἐὰν ἐρωτηθῇς περὶ ὑποθέσεως καὶ θέλεις γνῶναι πότε γίνεται (Σκόπει τὸν Ἥλιον — ἐν τῷ μάρτυρι).

νβ'. Περὶ ἱματίων, ἐάν ἐρωτᾶσαι περὶ αὐτῶν (Ὅτε θέλῃς εἰδέναι — τῶν κιτρίνων).

F. 110. νγ'. Περὶ τοῦ γνῶναι τί τὸ ἐν τῇ χειρὶ κρατούμενον, ἀπὸ τῆς ψήφου τῶν ἀστέρων (Ἐπιθεώρει τὸν ὡροσκόπον — γινομένων ἐξ αὐτῶν).

νδ'. Περὶ ἑκάστου ἀστέρος ἣν χροιὰν καὶ ὄσφρησιν κέκτηται, διότι ἕκαστος αὐτῶν ἰδίας ἔχει καὶ ἐνήλλακται (Ἐν ἑπτὰ χροιαῖς τε καὶ — πᾶσι τοῖς κλίμασιν). Cf. *Catal.*, II, p. 88 ss. (Valens).

F. 111. νε'. Ἐὰν ἐρωτήσῃ σέ τις ποῦ ἐκοιμήθη, καὶ θέλῃς γνῶναι τί εἰργάσατο ἐκεῖ, καλὸν ἢ φαῦλον (Σκόπει Ἀφροδίτην καὶ ἐὰν τύχῃ — διὰ τάχους ἀνυσθήσεται).

F. 112. νς'. Περὶ φαρμάκων συνθέσεως (Πρὸς τὰ κεφαλικὰ πάντα — ξύλον κόπτε).

νζ'. Καταρχὴ πλοίου. Editum in *Catal.*, I, p. 102.

comes to pass and arrives, if you wish to know (Look at Jupiter — then it comes to be).

43. On an expected war or calamity, when it occurs (Consider Mars, and if you find — then the war will take place) cod. Venet. 6, f. 76v, cap. 81. Cf. below Theophilus in cod. 7, cap. 31.

F. 108. 44. On a ruler or minister newly entrusted with office, how many years or months he remains in it (Consider the Moon and Mars — from it). Cf. ibid., cap. 32.

45. On a man wishing to approach a king or ruler, to know whether he fulfills the promises he makes or not (Look when he enters before him — but he deceives you). Cf. ibid., cap. 33.

46. On authorities, and if you wish to know whether one conquers or is conquered (Look at the Sun — that year). Cf. ibid., cap. 34. 47. If you arrive at a land and wish to settle there, whether dwelling in it will be good or bad (When you arrive there — sufficient). Cf. cod. Taurin. 4, f. 68r; cod. Venet. 7, f. 302, cap. 557.

Г. 109. 48. On a rumor, whether it is true, and when you wish to know what that rumor is (Look at the Moon and if it is they were strongly turned). Cf. cod. Taurin. 4, f. 60.

49. On a journey, whether one will depart or not (But if someone asks about a cardinal sign, whether one will depart).

50. If you are asked about a certain traveler abroad, whether he will return or not, whether he is alive or dead, and how many days or months he spends there (Consider the horoscope – or on the road).

Г. 109. 51. If you are asked about a matter and you wish to know when it will happen (Consider the Sun — in the witness).

52. Concerning garments, if you are asked about them (When you wish to know — of the yellow ones).

Г. 110. 53. On knowing what is held in the hand, from the calculation of the stars (Observe the horoscope – of those arising from them).

54. On the color and scent that each star possesses, because each of them has its own and they vary (In seven colors and — in all the climes). Cf. Catal., II, p. 88 ss. (Valens). Г. 111. 55. If someone asks you where he slept, and you wish to know what he did there, whether good or bad (Consider Venus and if it happens — it will be accomplished quickly).

Г. 112. 56. On the Composition of Medicines (For all ailments of the head, cut wood).

57. Inception of a voyage. Published in Catal., I, p. 102.

νη'. Ἐρώτησις περὶ καταρχῆς φόβου πλοίου ἐν Ἀθήναις. Editum ibid., p. 103.

F. 112v. νθ'. Ἄλλη ἐρώτησις ἐν Σμύρνῃ περὶ φόβου πλοίου· προσεδοκᾶτο γὰρ πρὸ πολλοῦ ἐληλυθέναι ἀπὸ Ἀλεξανδρείας καὶ οὐκ ἐληλύθει. Editum ibidem.

F. 113. ε'. Δημητρίου περὶ δραπετευόντων. Editum ibid., p. 104.

ξα'. <Iuliani> Περὶ πολέμου. Edetur infra in appendice.

ξβ'. Ἄλλη σκέψις. Edetur ibidem.

F. 114v. ξγ'. Περὶ ἀναλύσεως πολέμου. Edetur ibidem.

ξδ'. Περὶ ἐπιθέσεως ἐχθρῶν (Σελήνης μόνης — ἡ Σελήνη ὑπάρχει).

ξε'. Περὶ κριτηρίων ἐν αἷς δεῖ ἡμέραις ἐγκαλεῖν (Ὅταν ἡ Σελήνη — κατακρίνουσι).

F. 115. ξς'. Περὶ κρυφιμαίων (Κρυφιμαῖα τῆς Σελήνης — ἐν Ἰχθύσι μή).

ξζ'. Περὶ ἀφροδισίων ἵνα ἔρωτες γένωνται (Τῆς Σελήνης οὔσης μετὰ Ἀφροδίτης — ὅτε οὐ δεῖ).

ξη'. Περὶ μαντειῶν (Μαντεύεσθαι χρὴ Ἡλίου — καὶ ἀληθῆ).

ξθ'. Περὶ ἐναρχομένων ἀσθενειῶν, τῆς Σελήνης οὔσης ἐν ἑκάστῳ ζῳδίῳ ἀνὰ τῶν ε' πλανωμένων (Ἐν Κριῷ ὁ ἀρρωστήσας — τροπὰς ἀσθενήσαντες).

F. 115v. Ἄλλως (Ἐάν τις ἐν κλιμάκτηρι — εἰρημένας).

F. 116v. ο'. Περὶ χειρουργησίμων (Ἐὰν ἀφαιρῆται Ταῦρος — τῶν ἀστέρων).

οα'. Περὶ ἀρρώστου τροφῆς πρώτης (Τῷ δὲ ἀρρώστῳ διδόσθω τροφὴ — μεσουρανούντων).

οβ'. Περὶ ἐπιστολῶν ἀναδόσεως (Ἐὰν ἐπιστολή σοι ἀναδοθῇ — εἴσκλησιν καὶ ἐπιβουλήν). Usurpantur planetarum vetera nomina Φαίνων Στίλβων κ. τ. λ.

F. 118. ογ'. Περὶ πλοίων ἀναγωγῆς (Ἐὰν τῷ Φαίνοντι στηρίζοντι — ἐν ταῖς παρατηρήσεσιν ἐτάγη).

F. 118v. οδ'. Ἑρμοῦ περὶ κατακλίσεων. Editum in appendice.

F. 119. οε'. Ἐκ τῶν τοῦ Λαοδικέως Ἰουλιανοῦ περὶ καταρχῶν εὑρημένων ἐκλογαὶ χρήσιμοι. Editum in *Catal.*, IV, p. 105.

F. 119v. ος'. Περὶ ἀναπέμπων[?] (Δεῖ τὸν γνησίως τοῖς ἀστρολογικοῖς — τὸ ζητούμενον) [1].

F. 120. οζ'. Περὶ ἀποδήμου ἀνακομιδῆς. Editum in appendice.

F. 123. οη'. Περὶ ἀποδήμου προσδοκίας τινός (Προσδοκίας περί τινος οὔσης — ἢ τοῦ κυρίου αὐτῶν).

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[1] De libris Hephaestionis agitur (e. g. εἰς τὸ β' κεφάλαιον τοῦ γου βιβλίου Ἡφαιστίωνος). Ergo astrologum Thebanum, qui ineunte saec. V scripsisse videtur, exeunte eodem saeculo vel ineunte sexto Palchus lectitavit.

58. Question on the inception of fear of a voyage in Athens. Published ibid., p. 103.

Γ. 112. νθ'. Another question in Smyrna concerning fear about a ship; for it was expected to have arrived long before from Alexandria, and it had not arrived. Editum ibidem.

Γ. 113. Ε'. Demetrius on runaways. Editum ibid., p. 104.

ξα'. <Iuliani> On war. Edetur infra in appendice.

Εβ'. Another inquiry. Edetur ibidem.

Γ. 114. Εγ'. On the resolution of war. Edetur ibidem.

Εδ'. On the attack of enemies (of the Moon alone – the Moon exists).

Σε'. On judgments, on which days one must bring accusations (When the Moon [redacted] they condemn).

Γ. 115. Ες'. On hidden matters (Hidden matters of the Moon [redacted] in Pisces not).

ἔζ'. On aphrodisiacs so that loves may arise (The Moon being with Venus — when one [redacted] must not).

ξη'. On oracles (One must divine of the Sun – and true). ἔθ'. On diseases that are beginning, the Moon being in each zodiac sign, according to the five wandering stars (In Aries the one who has fallen ill – those who have fallen ill [redacted] at the solstices).

Γ. 115. Otherwise (If someone at a critical stage — stated).

Γ. 116. 70. On surgical cases (If Taurus is removed [redacted] of the from the stars).

71. On the first food of the sick (Let food be given to the sick — [redacted] culminating).

72. On the delivery of letters (If a letter is delivered to you — invitation and conspiracy). The old names of the planets Φαίνων Στίλβων etc. are used.

Γ. 118. 73. On the departure of ships (If, when Phainon is stationary, it [redacted] is assigned in the observations).

F. 118. 74. Hermes on Decumbiture. Published in the appendix.

F. 119. 75. Useful selections from the works on elections found by Julian of Laodicea. Published in Catal., IV, p. 105.

F. 119. 76. On Referrals [?] (It is necessary for one who genuinely pursues astrological matters — the subject sought) 1.

F. 120. 77. On the Return of a Traveler Abroad. Published in the appendix.

F. 123. 78. On the Expectation of a Traveler Abroad (Concerning the expectation of someone being – [redacted] or of their master).

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1 The works of Hephaestion are being discussed (e.g., on the second chapter of the second book of Hephaestion). Therefore, Palchus read the Theban astrologer, who appears to have written at the beginning of the 5th century, at the end of that same century or the beginning of the sixth.

οθ'. Περὶ φυτείας (Φυτεύειν δεῖ μεσουρανούσης τῆς Σελήνης — ψυχροὶ καὶ ὑγροί).

F. 123v. π'. Διδασκαλία θεωρημάτων κατ' ἐπιτομὴν δηλοῦσα τόνδε τὸν τρόπον (Ἀφροδίτη μετὰ Ἄρεως — σινοποιεῖ).

F. 125. πα'. Ὅσα εὗρον χρειώδη ἐν τοῖς βραβίλοις [lege Βαρβίλλου]. Omissum. In marg. : Εἰάθη ὡς ἀχρεῖον τὸ κεφάλαιον τοῦτο [1].

πβ'. Ποίῳ μηνὶ τελευτήσει τις ἐπὶ πάσης γενέσεως (Ἀπὸ Ἡλίου ἐπὶ τὸν ὡροσκόπον — τελευτήσει).

πγ'. Σχόλια εἰς τὸ περὶ χρόνων διαιρέσεως ἐκ τῶν τοῦ Ἡλιοδώρου συνουσιῶν. Omissum. In marg. : Εἰάθη καὶ τὸ πγ' ὡς ἀχρεῖον.

πδ'. Περὶ στηριγμῶν καὶ τῶν ἐξ αὐτῶν ἀποτελεσμάτων (Ὁ τοῦ Κρόνου στηρίζων — ὠφέλιμος).

πε'. Περὶ ἐκπτώσεως (Ἐπειδή, φησὶν ὁ Δωρόθεος — συμβάλλεται).

F. 125v. πς'. Περὶ χρόνου θανάτου (Πάλιν ὡς εἰς τὸν αὐτὸν τόπον φησὶ Δωρόθεος — ποιεῖν ἀναίρεσιν).

πζ'. Καταρχὴ ἀναγκαία εἰς ἣν ἀπέτυχον πλανηθεὶς καὶ μετὰ ταῦτα εὑρηκὼς τὴν αἰτίαν ἐθαύμασα τὴν ἐνέργειαν· περὶ γραμμάτων ἐνεχθέντων. Editum in *Catal.*, I, p. 106, et VI, p. 63.

F. 126. πη'. Περὶ καταρχῆς Λεοντίου στεφθέντος ἐν Ἀντιοχείᾳ. Editum in *Catal.*, I, p. 107, et VI, p. 66.

F. 126v. πθ'. Ἄτροφοι [in marg. γρ. ἔντροφοι] μοῖραι κατὰ ζῴδιον ἐπὰν ἡ Σελήνη κατ' αὐτὴν γίνηται (φῳ ι' ια' ιβ' — κδ' κς').

ς'. Περὶ ἀποτυχίας (Ὁ Ἥλιος παρὼν — δηλοῦσιν).

ςα'. Περὶ φήμης (Κατὰ τὴν ὥραν τῆς φήμης — ἀληθή ἐστιν).

ςβ'. Περὶ ἐπιτυχίας (Ὅρα τοὺς ἀστέρας τοὺς σημαίνοντας — ἀτελείωτοι) = cod. Taurin. 4, f. 69; cod. Venet. 7, f. 194, cap. τβ'.

ςγ'. Περὶ στάσεων καὶ ἐμφυλίου πολέμου καὶ σφαγῆς (Ἄρης τῷ Ἡλίῳ συνὼν — ἢ βασιλέων) = cod. Taurin. 4, f. 68v; cod. Venet. 7, f. 194, cap. τα'.

ςδ'. Περὶ τοῦ πῶς ὀφείλει γίνεσθαι τὸ ἀποτέλεσμα (Ὅταν Κρόνος ἢ Ἄρης — ἡδέα).

F. 127. ςε'. Περὶ κέρδους (Ὅρα τοὺς οἰκοδεσπότας — οὐδαμῶς) = cod. Taur. 4, f. 60; cod. Venet. 7, f. 196, cap. τθ'.

ς'. Περὶ παραλήψεως οὐσίας (Εἰ μὲν συμφώνῳ — παραλήψεται) = cod. Taur. 4, ibid.; cod. Venet. 7, f. 196, cap. τι'.

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[1] Maxime dolendum est hoc fragmentum librarii pigritia interiisse. Solum fere olim ex libris supererat Barbilli celeberrimi astrologi, qui tempore Vespasiani imperatoris florebat; vide Friedländer, *Sittengeschichte*, I, p. 132-133. Cf. cod. Paris. 2506, f. 80v.

79. On Planting (One must plant when the Moon is at midheaven – cold and moist).

F. 123. 80. A concise teaching of theorems explaining the following method (Venus with Mars — causes harm).

Γ. 125. 81. What I found useful in the works of Barbillus [read Barbillus]. Omitted. In the margin: "This chapter was left aside as useless."

82. In what month will someone die in any nativity (From the Sun to the Horoscope – he will die).

83. Scholia on the treatise concerning the division of times from the lectures of Heliodorus. Omitted. In the margin: "Chapter 83 was also left aside as useless."

84. On stations and their effects (Saturn stationing — beneficial).

85. On the fall (Since, says Dorotheus sym- is cast).

F. 125. 86. On the time of death (Again, as in the same place says Dorotheus – to cause destruction).

87. A necessary inception in which I failed, having gone astray, and afterwards having found the cause I marvelled at the effect; concerning letters that were delivered. Editum in Catal., I, p. 106, et VI, p. 63.

F. 126. 88. On the inception of Leontius crowned in Antioch. Editum in Catal., I, p. 107, et VI, p. 66.

F. 126. 89. Inactive [in marg. alt. reading: active] degrees by zodiac sign when the Moon comes to be in alignment with it ((1st 11th 12th – 24th 26th). F'. On failure (The Sun being present – they indicate).

91. On rumor (According to the hour of the rumor — is true).

92. On success (Look at the stars that signify incomplete) cod. Taurin. 4, f. 69; cod. Venet. 7, f. 194, cap. 92.

93. On seditions and civil war and slaughter (Mars being in conjunction with the Sun – or of kings) cod. Taurin. 4, f. 68; cod. Venet. 7, 1. 194, ch. the'.

Eδ'. On how the outcome ought to come about ("When Saturn or Mars — pleasant).

F. 127. φε'. On gain (Look at the lords of the houses — in no way) cod. Taur. 4, f. 60; cod. Venet. 7, f. 196, cap. τθ'. Γς'.

On the reception of property (If indeed by agreement it will be received) cod. Taur. 4, ibid.; cod. Venet. 7, f. 196, cap. τι'.

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1 It is most regrettable that this fragment perished through the laziness of a copyist. It survived almost solely from the books of the very famous astrologer Barbillus, who flourished during the reign of the emperor Vespasian; see Friedländer, Sittengeschichte, I, p. 132–133. Cf. cod. Paris. 2506, f. 80°.

ϛζ'. Περὶ οὗ ζητῇ τις, εἰ γίνεται (Ὅρα τὸν κύριον τοῦ μεσουρανήματος — τὸ ζητούμενον).
ϛη'. Περὶ φιλίας καὶ ἔχθρας (Τὸν ἐρωτῶντα ἀπὸ τοῦ κυρίου — ἐμφαίνει).
ϛθ'. Ἄλλως (Ἐπὶ τῶν συζύγων — δηλοῖ).
ρ'. Περὶ τοῦ γνῶναι τὴν ἡμέραν ᾗ τις τεθνήξεται, τοῦ καιροῦ τοῦ θανάτου κειμένου ὡς ὁμολογουμένου (Στερεοῦ μὲν ἢ δισώμου — ἐλπιζόμενον).
F. 127v. ρα'. Ἄλλως (Καταδήλου γεγονότος — θάνατον λέγε).
ρβ'. Περὶ ἀξιώματος καὶ δόξης καὶ τιμῆς (Τὰ φῶτα ἐν ἀρσενικοῖς ζῳδίοις — δυστυχίας σημεῖον).
ργ'. Περὶ πράξεως (Σκόπει εἴ τις τῶν ἀστέρων — εὐπερικτήτους).
ρδ'. Περὶ τεκνώσεως (Ὅρα τοὺς συσχηματιζομένους — ἀφαιρέτης).
ρε'. Περὶ συμπτώσεων (Ὁ Κρόνος ἐν τροπικοῖς ζῳδίοις — ποιεῖ).
F. 128. ρϛ'. Περὶ τῆς ἐν ξενιτείᾳ τελευτῆς (Οἱ τοὺς ἀναιρετικοὺς τόπους — ἢ διάμετρος [?]).
ρζ'. Περὶ τοῦ εἴ ἐστι πόλεμος (Σκόπει κατὰ τὴν ὥραν — πόλεμος).
ρη'. Περὶ πολυκτημοσύνης καὶ ἀκτημοσύνης (Τὸν κλῆρον τῆς τύχης — νυκτερινούς).
ρθ'. Περὶ κτημάτων καθαιρέσεως (Δεῖ ὁρᾶν τοὺς συσχηματιζομένους — προσνεύσεως [μαθήσῃ in marg.]).
ρι'. Περὶ κληρονομιῶν (Ὁ Κρόνος τῇ κτητικῇ τύχῃ — κληρονομήσουσιν) = cod. Venet. 7, f. 301v, cap. φνγ'.
ρια'. Περὶ τοῦ πότε τέξονται αἱ γυναῖκες ἢ συλλήψονται (Ἡμέρᾳ κ' — ποιοῦσιν).
ριβ'. Ἄλλως, εἰ συλλαμβάνοι *** (Ὁ οἰκοδεσπότης τοῦ ε' τόπου — ἀγαθοποιῶν).
ριγ'. Περὶ τοῦ γνῶναι τὸν σκοπὸν τοῦ ἐρωτῶντος, περὶ τίνος θέλει ἐρωτᾶν (Ἴδε τὸν κύριον τοῦ ὡροσκόπου — ἀπόκρινε) = cod. Vindobon. 1, f. 266v, cap. ρζ'. — In marg. manu ipsius Eleutherii : Σήμαινε τοῦτο παρ' ἡμῶν ἐδοκιμάσθαι καὶ ἐστὶ ἀληθὲς πάνυ.
ριδ'. Ἄλλως περὶ τοῦ αὐτοῦ (Δεῖ τὸν ἐρωτῶντα ... ὁ δὲ Δωρόθεος καὶ Πτολεμαῖος καὶ Οὐάλης τὸν κλῆρον τῆς τύχης λαμβάνουσι ... οἱ δὲ Ἰνδοι λέγουσιν — μάχης ἢ φήμης).
F. 129. ριε'. Περὶ τοῦ εἰ τέλος λάβοι τὸ ζητούμενον (Εἰ τέλος ἕξει τὸ ζητούμενον — οὐκ ἀνύσουσι).
F. 129v. ριϛ'. Ποῖοι τῶν ἀστέρων ἀνήκουσι τῷ κυανῷ, καὶ ποῖοι τῷ χλοάζοντι (Ὁ Κρόνος καὶ ὁ Ἑρμῆς — ἀναλογῇ).

«67. On what someone inquires about, whether it comes to pass (Observe the lord of the midheaven – the matter inquired about).

68. On friendship and enmity (The lord reveals the one [redacted] asking).

69. Otherwise (Concerning couples – it signifies).

100. On knowing the day on which someone will die, when the time of death is established as agreed upon (Whether fixed or bicorporeal – what is hoped for).

Γ. 127. 101. Otherwise (When it has become manifest – declare death).

102. On rank, glory, and honor (The luminaries in masculine signs – a sign of misfortune).

103. On action (Consider whether any of the stars easily [redacted] ing them). surround-

104. On procreation (Look at the planets in aspect with [each other], [redacted] subtract subtract).

105. On accidents/coincidences (Saturn in the tropical signs [redacted] causes).

G. 128. 106. On death in a foreign land (Those who [occupy] the destructive places — or the diameter [?]).

107. On whether there is war (Examine according to the hour [redacted] city- ...war).

108. On wealth and poverty (The lot of fortune [redacted] nocturnal [planets]).

109. On the loss of possessions (One must look at the planets in aspect — of inclination [learned, in margin]).

110. On inheritances (Saturn with the possessive fortune [redacted] inheri- will distribute) == cod. Venet. 7, f. 30¶, cap. 553.

111. On when women will give birth or conceive (Day 20[redacted] they produce).

112. Otherwise, if one should conceive *** (The lord of the 5th house [redacted] of benefics).

113. On knowing the purpose of the questioner, concerning what he wishes to ask (See the lord of the horoscope - answer) - cod. [redacted] Vindobon. 1, f. 266v, cap. 107. - In the margin in the hand of Eleutherius himself: This indicates that it has been tested by us and is entirely true.

114. Otherwise on the same subject (The questioner must ... but Dorotheus [redacted] and Ptolemy and Vettius Valens take the lot of fortune ... but the Indians say — - of battle or of reputation).

F. 129. 115. On whether the matter sought will reach its conclusion (If the sought matter will have an end — they will not accomplish it).

F. 129. 116. Which of the stars belong to the blue, and which to the green (Saturn and Mercury — corresponds).

ριζ'. Ἄλλως περὶ οὗ τις ἐρωτᾷ (Ἐπεὶ οἰκοδεσποτικοὶ τρόποι — ψεύδους καὶ ματαιολογίας).

F. 130. ριη'. Περὶ ἀποδήμου εἰ ἐπανήξει θᾶττον (Ὁ ἐρωτῶν περὶ ἀποδήμου — πόλεως καὶ χώρας).

ριθ'. Περὶ τῶν εἰς ἡγεμονίας καὶ ἀρχὰς πόλεων καὶ χωρῶν πεμπομένων (Δέον τὸν κλιματάρχη — φωτῶν).

ρκ'. Περὶ ἀποδημίας ἐξ ἀνεπιγράφου (Ἐάν τις ἐκ τῆς πατρῴας — ἀγαθόν) = cod. Venet. 7, f. 302v, cap. φξ'.

F. 130v. ρκα'. Περὶ ξενιτείας (Ξενιτείας δὲ χρονιζούσης — σημαίνει).

ρκβ'. Περὶ γονέων τίς τούτων προτελευτᾷ (Λαβὲ τὴν γενεθλιακὴν ἡμέραν — ἡ μέθοδος).

F. 131. ρκγ'. Περὶ τοῦ ποιῆσαι ἄσπρα γράμματα. Editum in *Catal.*, I, p. 108.

ρκδ'. Περὶ τοῦ ζητοῦντος ὠφεληθῆναι (Ὁ ζητῶν ὠφεληθῆναι παρά τινος — ἄγει).

ρκε'. Περὶ ὁρίων ὡροσκοπούντων (Ὅρια Κρόνου ὡροσκοποῦντα — εἰρήκαμεν). Agitur de finibus singularum planetarum.

F. 132v. ρκς'. Περὶ οἰκοδομῆς καὶ καθαιρέσεως (Ἐὰν οἰκοδομεῖν μέλλεις — κακοποιῶν).

ρκζ'. Περὶ ἀποδημίας, πῶς πράξας ἐπανήκει (Ὁ ὡροσκόπος δηλοῖ τὸν ἀπόδημον — ἀκολούθως).

F. 133. ρκη'. Περὶ ἀναγωγῆς πλοίου, καὶ ἐξόδου ἀπὸ τοῦ σχηματισμοῦ τῶν ἀστέρων (Ἐὰν ἡ Σελήνη τύχῃ ὑπὲρ γῆν — προειρημένα).

ρκθ'. Ἄλλως (Σελήνη ὑπὸ Ἄρεως καὶ Ἑρμοῦ — βραδυπλοΐαν σημαίνει).

F. 134. ρλ'. Περὶ δεσμῶν ἀπὸ τοῦ σχηματισμοῦ τῶν ἀστέρων πρὸς τὴν Σελήνην (Σελήνη μαρτυρουμένη ὑπὸ Διὸς — τὸ ἐναντίον λέγε).

ρλα'. Περὶ πολέμου. — Γέγραπται ὄπισθεν ἐν τῷ ξα' κεφαλαίῳ τοῦ βιβλίου.

ρλβ'. Περὶ ἐκλείψεως κρίσις (Σκόπει τὴν γενομένην ἔκλειψιν — γίνεται).

F. 135. ρλγ'. Περὶ τοῦ περιπάτου τῶν ζ' πλανήτων (Ἰστέον ὅτι διεκβαλεῖν δεῖ — ἀποτελεσματογραφίαν).

ρλδ'. Ἀντιόχου ὅσα οἱ ἀστέρες ἐν τοῖς τόποις τοῦ θέματος τυχόντες σημαίνουσι. Editum in *Catal.*, I, p. 108 ss.

F. 136v. ρλε'. Τελέσματα [in tab. ἀποτελέσματα] τῆς τῶν ἀπλανῶν ἀστέρων ἐποχῆς. — Edetur in appendice. — F. 137-148 alia manu s. XV scripta sunt.

F. 142v. ρλς'. Περὶ ἐμπαθῶν τόπων, ἤτοι μελῶν τῶν ἐν[l. αἰν]ιγματωδῶν ζῳδίων Κριοῦ Ταύρου Λέοντος Παρθένου. — Edetur in appendice.

117. Otherwise on what one inquires about (Since the lordship methods — of falsehood and vain talk).

F. 130. 118. On an absent person, whether he will return sooner (The one inquiring about an absent person [redacted] of city and country).

119. On those sent to governorships and commands of cities and regions (It is necessary for the climate-ruler [illegible] of lights).

120. On travel abroad, from an untitled source (If anyone from the paternal -- good): ====cod. Venet. 7, f. 302v, cap. [illegible].

Γ. 130. 121. On sojourning abroad (When a sojourn abroad is prolonged – it signifies).

Γ. 131. 122. On parents — which of them dies first (Take the natal) day [redacted] the method).

123. On making white letters. Editum in Catal., I, p. 108.

124. On the one who seeks to benefit (The one who seeks to benefit from someone [redacted] leads).

125. On the bounds of the horoscope (The bounds of Saturn as horoscope — pointing [redacted] we have said). Agitur de finibus singularum planetarum.

Γ. 132. 126. On construction and demolition (If you are about to build [illegible] — or [redacted] malefics).

127. On travel abroad, how one fares upon returning (The horoscope indicates the traveler — accordingly).

C. 133. 128. On the launching of a ship, and departure according to the configuration of the stars (If the Moon happens to be above the earth [redacted] the aforementioned).

129. Otherwise (Moon under Mars and Mercury [illegible] slow sailing signifies).

Γ. 134. 130. On bonds according to the configuration of the stars in relation to the Moon (Moon testified by Jupiter, say the opposite).

131. On war. — Written previously in the 61st chapter of the book.

132. Judgment on eclipse (Examine the eclipse that occurred — comes to pass).

Γ. 135. 133. On the course of the 7 planets (It should be known that one must work through — astrological effects).

134. Antiochus: what the stars signify when they happen to be in the places of the chart. Published in Catal., I, p. 108 ff.

Γ. 136. ρλε'. Outcomes [in the table: effects] of the epoch of the fixed stars. - - Will be published in the appendix. - F. 137-148 are written in another hand, 15th century.

Γ. 142. ρλς'. On Afflicted Places, That Is, Members of the [1. ai]nigmatic Signs of Aries, Taurus, Leo, Virgo. — To be published in the appendix.

F. 143v. ρλζ'. Περὶ σινοποιῶν μοιρῶν ἤτοι τόπων τῶν σινουμένων τὰς ὄψεις. — Edetur in appendice.

F. 145v. ρλη'. Περὶ συναφῶν καὶ ἀπορροιῶν τῆς Σελήνης πρὸς τοὺς ἀστέρας, ὅσα ἐν τοῖς γενεθλίοις σημαίνει (Κενοδρομοῦσα ἡ Σελήνη — ἐν τοῖς πράγμασιν).

F. 148v. ρλθ'. Περὶ τῆς ἀκριβοῦς κατὰ σῶμα κολλήσεως καὶ ἀπορροίας (Λαμβάνειν δεῖ ἑκάστου τῶν ἀστέρων — τὰ τῆς τύχης).

F. 149. ρμ'. Περὶ τυραννίδος (Ἐάν τις τυραννῆσαι θέλῃ — παραδεδόσθαι). Cf. infra Theophilum in cod. 7, f. 123v, cap. ιβ'.

F. 149v. ρμα'. Περὶ τοῦ ἀπὸ τῶν ὁρίων τῆς Σελήνης μαθεῖν τὰ ἀπο[λ]λόμενα (Ζήτει τὴν φάσιν ἣν ποιεῖται — ἔνδοξα).

F. 150. ρμβ'. Περὶ πόλεως ἠρημωμένης ἢ τόπου, ἀνακτίζεται ἢ οὔ, κατοικεῖται ἢ οὐ κατοικεῖται, καὶ ὑπὸ τίνος οἰκοδομεῖται (Ἐκ μὲν τοῦ ὡροσκόπου ληπτέον — συναφάς) = cod. Vindobon., f. 169v. Cf. infra Theophilum, ibid., cap. κς'.

ρμγ'. Περὶ πόλεως εἰ πολιορκεῖται (Ἐὰν ἐρωτηθῇς περὶ πόλεως — τοὐναντίον) = ibid., f. 170. Cf. Theophilum, ibid., cap. κζ'.

F. 150v. ρμδ'. Καταρχὴ πολεμική (Ἐκ τοῦ ὡροσκόπου ληπτέον — τοῦ βασιλικοῦ στρατοῦ). Cf. Theophilum, ibid., cap. κη'.

F. 151v. ρμε'. Ἐὰν θέλῃ τις πολιορκῆσαι πόλιν καὶ εἰρήνην ὡσαύτως εὑρεῖν (Δεῖ φυλάξαι τὸν Ἥλιον — τὴν πόλιν λήψῃ). Cf. Theophilum, ibid., cap. κθ'.

ρμς'. Καταρχὴ πολεμική, ἐξ ἧς γνωρίζεται πᾶσα ἡ τοῦ πολέμου ἀναστροφή (Ἐκ τοῦ ὡροσκόπου γνωρίζεται — οὐ μὴ σφάλωμεν). Cf. Zoroastrum apud Theophilum, ibid., cap. λ'.

ρμζ'. Ἀποτελέσματα κοσμικὰ τῶν συνδέσμων ἐν τῇ ἐκλείψει (Ἐπὰν τύχῃ ὁ Ἀναβιβάζων — κλίμασι).

ρμη'. Περὶ δεξιῶν καὶ εὐωνύμων σχημάτων (Δεξιὰ δὲ λέγουσι τρίγωνα — τοῦ Ζυγοῦ) = cod. Vindobon. 6, f. 250v; cod. Venet. 7, f. 382v, cap. ι'.

Sequitur f. 152 subscriptio : Τῷ συντελέστῃ τῶν καλῶν θεῷ χάρις. Ἐγράφη ἐν Μιτυλήνῃ ἔτους ,ϛωϛϛ' (= 1388) ἰνδ. ια' μηνὶ ἰουλλ(ίῳ) κδη' χειρὶ Ἐλευθερίου Ἠλείου. — Cf. *Catal.*, IV, cod. Taurin. 4, f. 28.

Ff. 152v-209 et 213-279v. Apotelesmaticorum collectio divisa in capita CCCXII, quorum index invenitur ff. 339-342v [1].

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[1] Auctor huius collectionis fuit sine dubio ipse Eleutherius Eleus, qui non merus librarius erat, etsi Mitylenis a. 1388 priorem partem huius codicis, a. 1390 codicem Taurinensem 4 descripserit, sed astrologus quoque, utpote Iohannes Abramius, qui codicem Florentinum 10 a. 1382 confecit (*Catal. Flor.*, p. 38, n. 1), eum magistrum suum praedicaverit (cf. supra cap. ριγ'). Ad hunc Eleutherium referenda sunt

G. 143. 137. On the degrees that cause harm, or the places that damage the eyes. - To be published in the appendix.

G. 145. 138. On the conjunctions and separations of the Moon with the stars, and what they signify in nativities (The Moon in void of course Moon — [illegible]n the matters).

G. 148. 139. On the precise bodily conjunction and separation (One must take the fortunes of each [illegible] of the stars).

F. 149. 140'. On Tyranny (If anyone wishes to become a tyrant — παραδεδόσθαι). Cf. infra Theophilum in cod. 7, f. 123r, cap. ιβ'.

Γ. 149. ρμα'. On learning about lost things from the terms of the Moon (Seek the phase it makes — glorious).

Γ. 150. ρμβ΄. On a deserted city or place, whether it will be rebuilt or not, whether it will be inhabited or not, and by whom it will be built (From the horoscope one must take — conjunctions) ==cod. Vindobon., f. 169. Cf. below Theophilus, ibid., chap. κς'.

ρμγ'. On a city, whether it is besieged (If you are asked about a city — [illegible]n the contrary) [illegible]bid., f. 170. Cf. Theophilum, ibid., chap. Mr.

F. 150. ρμδ΄. Military inception (The horoscope is to be taken — of the royal army). Cf. Theophilus, ibid., cap. κη'.

F. 151. ρμε'. If someone wishes to besiege a city and likewise to find peace (One must observe the Sun — you [illegible] take the city). Cf. Theophilus, ibid., cap. κθ'.

ρμς'. Military inception, from which the entire course of the war is known (From the horoscope it is known — we shall [illegible] not err). Cf. Zoroaster in Theophilus, ibid., cap. λ'. ρμζ'. Cosmic effects of the conjunctions in the eclipse (When the Ascending Node happens — in the climates).

ρμη'. On right and left configurations (They call right the trines — [illegible]f Libra cod. Vindobon. 6, f. 250v; cod. It comes 7, f. 382, chap. 1'.

On f. 152 follows the subscription: Thanks be to God, the perfecter of good things. Written in Mytilene in the year 6896 (= 1388), indiction 11, on the 24th day of the month of July, by the hand of Eleuthe[illegible]s Eleus. — Cf. Catal., IV, cod. Taurin. 4, f. 28.

Ff. 152–209 and 213–279. A collection of apotelesmatic texts divided into CCCXII chapters, the index of which is found at ff. 339–342[1].

[1] The author of this collection was without doubt Eleutherius Eleus himself, who was not a mere copyist, even though he transcribed the earlier part of this codex at Mytilene in the year 1338 and the Taurinensis codex 4 in the year 1390; he was also an astrologer, inasmuch as Johannes Abramius, who compiled the Florentinus codex 10 in the year 1382 (Catal. Flor., p. 38, n. 1), called him his master (cf. above cap. ριγ'). To this Eleutherius are to be referred

F. 152ᵛ. α'. Περὶ τοῦ ποίῳ μηνί τις τελευτήσει (Ἀπὸ Ἡλίου ἐπὶ τὸν ὡροσκόπον — ἐκλειπτικοὺς τόπους).
β'. Ἀποτελέσματα Σελήνης μετὰ τοὺς συνδέσμους (Τῆς Σελήνης παριοῦσα — ἐκλειπτικοὺς τόπους). Cf. infra cap. ροθ'.
γ'. Περὶ γυναικὸς φυγούσης ἐκ τοῦ ἰδίου οἴκου καὶ τοῦ ἀνδρὸς αὐτῆς εἰ στραφήσεται ἢ οὔ (Εἴπερ ἐρωτηθῇς ὅστις τοῦ — μεγάλας δυσκολίας) = cod. Vindobon. 4, f. 25.
δ'. Περὶ κοινωνίας καὶ συντροφίας (Εἴπερ ἐρωτηθῇς — οἷδε τὸ ἀληθὲς ὁ ποιητὴς πάντων) = ibid., f. 26; cod. Mediol. 11, cap. ξα'.

F. 153. ε'. Περὶ ἀποδημίας (Ὁ ὡροσκόπος ὁ τόπος ἔνθα — ταχεῖα καὶ ἐπίκερδος) = cod. Vindobon. 4, f. 27ᵛ.
ς'. Εἰς τὸ γνῶναι φιλίαν ἢ ἔχθραν τινῶν (Εἰς τὴν ὥραν τῆς ἑνώσεως. — Sequitur Ὑπόδειγμα cum schemate) = cod. Vindobon. ibid.

F. 153ᵛ. ζ'. Περὶ διαγνώσεως ἑκάστου ζωῆς ὁπόση ἐστίν (Ὁπόσος χρόνος. — Sequitur pariter Ὑπόδειγμα cum figura — ὅτι ς' ἡμέρας ζήσεται καὶ οὐ πλέον).

F. 154. η'. Περὶ ῥόγας καὶ δωρεᾶς βασιλικῆς (Εἴπερ τις ἐρωτᾷ εἰ ἔλθοι αὐτῷ — ἀπέλπιζε) = cod. Vindobon., f. 3, cap. ρμη'; cod. Mediol., cap. κθ'.

F. 154ᵛ. θ'. Περὶ εὑρέσεως κεκρυμμένων πραγμάτων παλαιῶν τε καὶ νέων ἤτοι περὶ θησαυροῦ (Ὀπηνίκα περὶ τοιούτου τινὸς — ἀφείλετο τούτων τις) = cod. Vindobon., f. 9.
ι'. Περὶ δὲ τοῦ ἰδεῖν τὸ ποιὸν αὐτοῦ (Ἐὰν δὲ πιστωθῇς — τῆς κράσεως τῶν ζῳδίων) = cod. Vindobon., f. 9ᵛ.

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verba tabulae astronomicae f. 266ᵛ praemissa ἐποίησα δὲ τοῦτο εἰς τὴν ἀρχὴν τοῦ ,ϛωνδ' ἔτους ἀπὸ κτίσεως κόσμου, ψιε' δὲ ἔτει τῶν Περσῶν i. e. anno 1346 p. C. In capitulo quoque σμγ', f. 226ᵛ, de anno ,ϛωιη', loqui videtur, qui annus 1390 esset, quo alteram partem huius libri exaratam esse censeo.

Haec autem collectio diversis constat partibus. 1° Capita, quae ex collectaneis graecis saec. XI, qualia e. g. in codice Venet. 7 et in Parisino 2506 exstant (*Catal. Venet.*, p. 37, n. 1), Eleutherius hausit. Vide cap. κγ', quo exemplum anni ,ϛφογ' 1075 affertur, cap. σμα' ubi genitura anni 1040 praebetur, capp. ιε' ss., etc.

2° Capita quae ex diversis operibus persicis vel arabicis nuper in graecam linguam versis excerpsit, nempe ex Achmetis introductione astrologica (ff. 158 ss. = cod. Venet. 5, ff. 202 ss.) vel libris qui Persarum vocantur (capp, ρλα', ρν', ρνε', cf. eundem cod. Venet. 5), ex libro scientiae astronomicae eorundem Persarum (ff. 214 ss., cap. σλ', cf. cod. Mediol. 11. ff. 18 ss.) et aliis.

3° Capita quaedam ff. 268-279, Hermetis, Lydi et syntagmatis quod vocamus Laurentianum, quo Eleutherius in codice quoque Taurinensi 4 usus est (*Catal. Ital.*, p. 5, n. 1),

4° Opera quorum Claudius Ptolemaeus auctor fuit vel fuisse credebatur (ff. 297ᵛ-335, cf. cod. Vindobon. 4).

Γ. 152. α'. On in which month a person will die (From the Sun to the horoscope [redacted] the eclipse points).
β'. Effects of the Moon after the conjunctions (The Moon passing — the eclipse points). Cf. infra cap. ροθ'. γ. On a woman who has fled from her own home and whether her husband will return or not (If one is asked who of the — [redacted]eat difficulties) = cod. Vindobon. 4, f. 25.
δ'. On partnership and companionship (If one is asked he [redacted]nows the truth, the maker of all things) = ibid., f. 26; cod. Mediol. 11, cap. Εα'.

Γ. 153. ε'. On travel abroad (The horoscope is the place where — swift and profitable) = cod. Vindobon. 4, f. 27.
ς'. On knowing the friendship or enmity of certain persons (At the hour of the [redacted]ion. There follows an Example with a diagram) = cod. Vindobon. ibid.

Γ. 153. Ζ'. On determining how long each person's life is (How much time. Th[redacted]e likewise follows an Example with a figure [redacted]that he will live Σ' days and no more).

Γ. 154. η'. On wages and royal gifts (If someone asks whether it would come [redacted] him — despair) = cod. Vindobon., f. 3, cap. ρμη'; cod. Mediol., ch. κθ'.

Γ. 154. θ'. On the discovery of hidden things both old and new, that is, concerning treasure (Whenever concerning some such matter [redacted] one of these took it away) = cod. Vindobon., f. 9.
10. On seeing the quality of it (If you are assured – of the mixture of the Signs) = cod. Vindobon., f. 9.

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the words prefixed to the astronomical table at f. 266' ἐποίησα δὲ τοῦτο εἰς τὴν ἀρχὴν τοῦ ,ζωνδ' ἔτους από κτίσεως κόσμου, ψιε' δὲ ἔτει τῶν Περσών i. e. anno 1346 p. C. In chapter ομγ' also, f. 226', he seems to speak of the year swin', which would be the year 1390, in which I believe the other part of this book was written out.

This collection, however, consists of various parts. 1st: Chapters which Eleutherius drew from Greek miscellany collections of the 11th century, such as those found, for example, in codex Venet. 7 and in Parisinus 2506 (Catal. Venet., p. 37, n. 1). See cap. κγ', in which an example of the year ςφογ 1075 is given, cap. σμα' where the nativity of the year 1040 is provided, capp. ιε' ff., etc.

2nd: Chapters which he excerpted from various Persian or Arabic works recently translated into the Greek language, namely from Achmet's astrological introduction (ff. 158 ff. = cod. Venet. 5, ff. 202 ff.) or from the books called those of the Persians (capp. pàa', pv', pve', cf. the same cod. Venet. 5), from the book of astronomical science of those same Persians (fr. 214 ff., cap. σλ', cf. cod. Mediol. 11. fr. 18 ff.) and others.

3rd: Certain chapters at ff. 268–279, from Hermes, Lydus, and the compilation which we call the Laurentianum, which Eleutherius also used in codex Taurinensis 4 (Catal. Ital., p. 5, n. 1),

4th: Works whose author was, or was believed to have been, Claudius Ptolemy (ff. 297–335, cf. cod. Vindobon. 4).

F. 155. ια'. Εἰ εὑρίσκει τὸν θησαυρὸν ὁ ζητῶν (Εἰ δὲ θέλεις εἰδέναι — οὐδ' ὅλως εὑρήσει) = ibidem.

ιβ'. Περὶ τοῦ εὑρεῖν τὸν τόπον (Περὶ δὲ τοῦ εὑρεῖν τὸν τόπον — ἐστὶ θησαυρός). Cf. ibid., f. 10.

F. 155v. ιγ'. Περὶ τοῦ γνῶναι <εἰ> εἰς βάθος γῆς ἐστιν ἢ εἰς τοῖχον (Περὶ τοῦ γνῶναι εἰς — ἀπολέσεις ζωήν). Cf. ibid., f. 11.

ιδ'. Περὶ ἀξίας (Περὶ τοῦ ἐπιτυχεῖν ἀξίας τινὸς — βλάβην λέγε δηλοῦσιν).

F. 156. ιε'. <Theophili> Περὶ πολέμου καὶ κακοῦ τινος πότε γίνεται (Σκόπει τὸν Ἄρην καὶ ἐὰν — ὁ πόλεμος) = cod. Venet. 7, f. 307.

ις'. Ἄλλως. Περὶ πολιορκίας (Φησὶν ὁ Θεόφιλος· ἔστω ὡροσκόπος — τοὐναντίον). Cf. cod. Venet. 7, f. 203, cap. τμθ'.

ιζ'. Περὶ δόλου καὶ ἐνέδρας ἐν τῷ στρατῷ ('Ο Κρόνος καὶ Σελήνη — ἐπιστρατευομένους) = ibid., f. 305v, cap. φξζ'.

ιη'. Εἰ ἐκίνησεν ὁ στρατὸς ἐκ τόπου οὗ ἐστιν ἢ οὔ (Εἰ ὁ κύριος τοῦ ὡροσκόπου — κινεῖται ὁ στρατός).

ιθ'. Περὶ τοῦ πότε κινεῖται ὁ στρατός ("Ορα ὁμοίως τοὺς κυρίους — τῆς σχηματοποιΐας).

κ'. Περὶ ἀγαθῆς ἐλπίδος (Τῷ περὶ ἀγαθῆς ἐλπίδος ἐρωτῶντι — ἀγαθὸν σημαίνει).

F. 156v. κα'. Εἰ ἔσται ἡ ζητουμένη ὑπόθεσις εἴτε μή (Οἱ λόγοι ἔχουσιν πρὸς — συγκακουμένου).

κβ'. Περὶ σημείων τῶν ἐν τῷ οὐρανῷ γινομένων ('Εὰν ἐν τῷ οὐρανῷ φλὸξ — 'Ελλήνων καὶ βαρβάρων αἰχμαλωσία).

κγ'. Περὶ τοῦ γνῶναι τὴν ἡμέραν ἐν ᾗ τις τεθνήξεται (Σκόπει ποῖον ζῴδιον καὶ — τὸν θάνατον). Sequitur 'Υπόδειγμα ('Εν τῷ ,ςφογ' ἔτει [= 1075 p. C.] τὸ — τελευτή) = cod. Mediol. 23, f. 255.

κδ'. Εἰς τὸ καβαλλικεῦσαι (Δεῖ τὴν Σελήνην — τὸν Δία).

κε'. Εἰς τὸ φανερῶσαι δουλείαν (Δεῖ εἶναι τὴν Σελήνην — ἀγαθούμενον).

κς'. Εἰς δουλ[εί]αν κρυφήν (Δεῖ εἶναι τὴν Σελήνην ὕπαυγον — ὁμοίως).

κζ'. Εἰς ἀραβῶνα πραγματείας (Δεῖ τὴν Σελήνην ἀπορρεῦσαι — ὠνούμενος).

κη'. Εἰς συντροφίαν ἢ κοινωνίαν (Δεῖ εἶναι τὴν Σελήνην εἰς ζῴδιον — αὐτῷ).

κθ'. <Εἰς τὸ> πιττάκια ποιεῖν (Δεῖ τὴν Σελήνην εἶναι εἰς ζῴδιον — ἐνδόξου).

F. 157. λ'. Εἰς τὸ μετοικίσαι (Δεῖ τὴν Σελήνην εἶναι εἰς — αὐτῆς εἶναι).

λα'. <Εἰς τὸ> πύργον θεμελιῶσαι ἢ πόλιν (Δεῖ τὴν Σελήνην εἶναι εἰς — μεσουράνημα).

F. 155. 11. Whether the seeker finds the treasure (But if you wish to know ot at all will he find it) - ibidem.

12. On finding the place (On finding the place — there is a treasure). Cf. ibid., f. 10.

F. 155v. 13. On knowing whether it is in the depth of the earth or in a wall\ (On knowing whether in - you will lose your life). Cf. ibid., f. 11.

14. On rank (On attaining some rank — say harm they signify).

F. 156. 15. <Theophilus> On war and some evil when it occurs\ (Observe Mars and — the war) = cod. Venet. 7, f. 307.

16. Otherwise. On a siege (Theophilus says: let the horo-\ scope be — the contrary). Cf. cod. Venet. 7, f. 203, cap. 349.\ 17. On deceit and ambush in the army (Saturn and he Moon against those on campaign) - ibid., f. 305, cap. 457.\ 18. Whether the army has moved from the place where it is or not (If the lord\ of the horoscope – the army moves).

19. On when the army moves (Observe likewise the\ lords — of the figure).

20. On Good Hope (To one who inquires about good hope, it signifies good).

Г. 156. 21. Whether the sought matter will come to pass or not (The arguments have toward – of one suffering together).

22. On signs that occur in the sky (If in the sky a flame — captivity of Greeks and barbarians).

23. On knowing the day on which someone will die (Consider what sign and — death). Followed by an Example (In the year 6583 [== 1075 A.D.] the — end) = cod. Mediol. 23, f. 255.

24. On riding on horseback (The Moon must be — Jupiter). 25. On making manifest a servitude (The Moon must be in a benefic aspect).

26. On secret servitude (The Moon must be under the rays of the sun, likewise).

27. On a pledge of business (The Moon must flow away from — the buyer).

28. On companionship or partnership (The Moon must be in a Sign — to him).

29. On making written notes (The Moon must be in a Sign — of the distinguished).

f. 157. 30. On changing residence (The Moon must be in — to be of itself).

31. On laying the foundation of a tower or a city (The Moon must be in — midheaven).

λβ'. <Εἰς τὸ> χαλᾶσαι κτίσμα (Δεῖ τὴν Σελήνην ἀπορρεῖν — κεκακωμένον).
λγ'. Εἰς τὸ φυτεῦσαι δένδρα (Τὴν Σελήνην εἶναι δεῖ — ἀερῶδες).
λδ'. Εἰς ζήτησιν παιδίου (Τὴν Σελήνην εἰς ζῴδιον — αὐτοῦ).
λε'. Εἰς τὸ ἀποσπᾶσαι παιδίον ἀπὸ μαστοῦ (Τὴν Σελήνην ἐν — τὰ φυόμενα).
λς'. Παιδίον εἰς γράμματα δοῦναι (Δεῖ τὴν Σελήνην εἶναι εἰς ζῴδιον ἀνθρωπόμορφον — ἀπὸ κακοποιοῦ). Cf. infra, cap. να'.
λζ'. Εἰς ἔμετον καὶ ἀναγαργαρισμόν (Δεῖ τὴν Σελήνην εἶναι — ἀγαθουμένην).
λη'. Εἰς κλυστήριον (Τὴν Σελήνην δεῖ — αὐξιφωτούσης).
λθ'. Εἰς τὸ ποιεῖν καθάρσιον (Τὴν Σελήνην εἶναι δεῖ — ἀδυνατεῖ).
μ'. Εἰς χειρουργίαν ὀφθαλμῶν μετὰ σιδήρου (Πρέπει τὴν Σελήνην — ὑπεργείους).
μα'. Εἰς φλεβοτομίαν καὶ σικύασμα (Οὐ δεῖ τὴν Σελήνην εἶναι — τὸν Ἄρεα).
μβ'. Εἰς ζήτησιν ἀπὸ μεγάλων (Δεῖ τὴν Σελήνην — ἀγαθόν ἐστι).
μγ'. Εἰς τὸ ἐπιζητῆσαι ἐνέργειαν ἀπὸ βασιλέως (Ὁμοίως εἰς τὴν ὥραν — ἐστίν).
μδ'. Εἰ ὠφεληθήσεταί τις ἀπὸ βασιλέως (Ὅρα τὴν Σελήνην καὶ τὸν — τόπῳ λέγε).
F. 157v. με'. <Εἰς τὸ> πόλεμον ποιῆσαι (Ὀφείλει ὁ ὡροσκόπος εἶναι — ἐξέλευσιν).
μς'. Εἰς εἰσέλευσιν πόλεως (Παρετηρήθη ὁ Καρκίνος — περιστάσεις).
μζ'. Εἰς ταξείδιον διὰ ξηρᾶς (Δεῖ τὴν Σελήνην εἰς — ἀπὸ Ἄρεως).
μη'. Εἰς ταξείδιον διὰ θαλάσσης (Δεῖ τὴν Σελήνην εἶναι — τὰ κέντρα).
μθ'. Εἰς γάμον (Τὴν Σελήνην εἰς ζῴδιον — καλόν ἐστι).
ν'. Εἰς κυνήγιον (Τὴν Σελήνην καὶ τὸν ὡροσκόπον — αὐξάνει).
να'. Παιδίον εἰς γράμματα δοῦναι (Ὁ μὲν ὡροσκόπος τὰ — εἰς μάθησιν). Cf. supra, cap. λς'.
νβ'. Εἰς τετραπόδων ἀγοράν (Δεῖ τὴν Σελήνην εἶναι εἰς — μετ' αὐτοῦ).
νγ'. Εἰς ζήτησιν φυγόντος (Δεῖ τὴν Σελήνην ὁρᾶν — κεκακωμένην).
νδ'. Εἰς τὸ σπεῖραι καὶ γεωργεῖν (Δεῖ τὴν Σελήνην εἶναι εἰς τὸν — ἀγαθούμενον).
νε'. Εἰς δούλων ἀγοράν (Τὴν Σελήνην εἶναι δεῖ εἰς ζῴδιον — κακοποιῶν).

32. "For demolishing a structure (The Moon must be separating from a malefic).

33. For planting trees (The Moon must be in an airy sign).

34. For seeking a child (The Moon in a sign — of it). 35. For weaning a child from the breast (The Moon in the sign of things that grow).

36. For giving a child over to letters (The Moon must be in a human-shaped sign – away from a malefic). Cf. infra, cap. 51. 37. For vomiting and gargling (The Moon must be in a benefic condition).

38. For an enema (The Moon must — while waxing in light). 39. For performing a purge (The Moon must be — is unable).

40. For surgical operation on the eyes with iron (The Moon must — above the earth).

41. For phlebotomy and cupping (The Moon must not be — Mars).

42. For seeking [favor] from the great (The Moon must — it is good). 43. For seeking to obtain a benefit from a king (Likewise at the hour — it is).

44. Whether one will benefit from a king (Observe the Moon and the — say in the place).

Г. 157. 45. For making war (The horoscope ought to be departure).

46. For entering a city (Cancer was observed — around- uprisings).

47. For a journey by land (The Moon must be in — of from Mars).

48. For a journey by sea (It is necessary for the Moon to be the angles/centers).

49. For marriage (The Moon in a sign — it is good. 50. For hunting (The Moon and the Ascendant — it increases). 51. To give a child to letters/education (The Ascendant indeed — for learning). Cf. supra, cap. 36.

52. For the purchase of quadrupeds (It is necessary for the Moon to be in — with him).

53. For the search of a fugitive (It is necessary for the Moon to look upon — afflicted remaining).

54. For sowing and farming (It is necessary for the Moon to be in the — being benefited).

55. For the purchase of slaves (It is necessary for the Moon to be in a sign — of malefics).

F. 158. νς'. Ἐκ τῶν Ἱππάρχου περὶ πόσου τῶν ἀστέρων. Denuo edidit Boll, *Bibl. Mathem.*, III, ser. II (1901). p. 185 ss.
νζ'. Περὶ ἀφετῶν καὶ ἀφετικῶν τόπων (Ἀφέται εἰσὶ τέσσαρες — καὶ τὸ δῦνον).
νη'. <Achmetis> Εἰσαγωγὴ συντετμημένως ἐκτεθεῖσα καὶ δι' ὀλιγογραφίας εἰσάγουσα καὶ ὁδηγοῦσα τοὺς βουλομένους εἰς πᾶσαν σχεδὸν τὴν τῆς ἀστρονομίας ὑπόθεσιν καὶ αὐτῆς σχεδὸν τῆς ἀστρολογίας ἁπτομένη (Ὑπὸ τὴν οὐρανίαν σφαῖραν — κατάκρισιν) = cod. Venet. 5, f. 202.

F. 160. νθ'. Περὶ ἀστέρων ὀνομασίας ἐκ τῆς τοῦ Ἡλίου ἀποχῆς ἤτοι δυτικῶν ὑπαύγων ἀκρονύχων (Ἰστέον ὅτι — ἀνατολικοί) = ibid., f. 204v.
ξ'. Περὶ ὑψώσεως καὶ ταπεινώσεως τῶν ἀστέρων (Διχῶς εὑρίσκεται — ταπεινοῦσθαι) = ibidem.

F. 160v. ξα'. Πόσον χρόνον ἐπιμένει ἕκαστος ἀστὴρ ἐν ἑκάστῳ ζῳδίῳ (Ὁ Κρόνος πλέον — ιθ' ἢ κ') = ibidem.
ξβ'. Ποῖος ἀστὴρ χρονοκράτωρ ἐστὶν <καθ'> ἕκαστον χρόνον (Ὁ ὑψούμενος — ὑψοῦται) = ibidem.
Sequitur sine numero. Ἀποτελέσματα ὁρίων Κριτοδάμους (Κριὸς ἀπὸ πρώτης μοίρας — τάσσονται) = ibidem.
ξγ'. Περὶ ἀνατολικῶν καὶ δυτικῶν ἀστέρων (Ἰστέον ὅτι ὅτε — μοῖραι μζ') = ibid., f. 207v.
ξδ'. Περὶ προτασσόντων καὶ ὑπακουόντων (Αἱ μὲν μοῖραι — ὑπακούοντα) = ibidem.
ξε'. Περὶ βλεπόντων καὶ ἰσοδυναμούντων (Βλέπει μὲν καὶ ἰσοδυναμεῖ — Αἰγόκερωτος) = ibidem.

F. 161. ξς'. Περὶ συναφῶν καὶ ἀπορροιῶν (Χρὴ γινώσκειν — εἴρηται) = ibid., f. 208v.
ξζ'. Περὶ ἀκτινοβολίας (Πάλιν ἐκείνη ἡ συναφὴ — παρ' αἵρεσίν ἐστιν) = ibidem.

F. 161v. In marg. ξη'. Περὶ σπορίμου Ἡλίου (Σπόριμον Ἡλίου λέγουσιν — διαμετροῦν). Cf. cap. οε'.
ξθ'. Περὶ ἀγαθοσύνης, χαρᾶς, θλίψεως, ἰδιοπροσωπίας, συνοικειώσεως καὶ δωδεκατημορίων (Ἡ ἀγαθοσύνη — οἴκῳ ἔχει) = ibid., f. 209v.
ο'. Περὶ συναφῆς. — οα'. Περὶ ἀπορροίας. — οβ'. Περὶ στηριγμοῦ (Στηριγμὸς λέγεται ...). — ογ'. Περὶ φάσεως. — οδ'. Περὶ ἐξάλματος καὶ ἐμπτώσεως ἡμερινῶν καὶ νυκτερινῶν ἀστέρων (Ἡμερινοὶ ἀστέρες — γένεσιν ἐκείνου). Cf. cod. Venet. 5, f. 209v.

F. 162. οε'. Περὶ σπορίμου Σελήνης (Σπόριμον Σελήνης λέγουσιν — τότε ἦν). In marg. [cf. cap. ξη'].
ος'. Περὶ ἐκπτώσεως (Ἔκπτωσις δὲ λέγεται — ἐγένετο).

Γ. 158. 56. From Hipparchus on the number of stars. Re-edited by Boll, Bibl. Mathem., III, ser. II (1901). p. 185 ff.
57. On aphetas and aphetic places (The aphetas are four – and the setting one).
58. <Achmetis> Introduction concisely set forth, leading and guiding in brief writing those who wish into nearly the whole subject of astronomy and touching upon almost astronomy itself (Under the celestial sphere – condemnation) = cod. Venet. 5, f. 202.

Γ. 160. 59. On the naming of stars according to their distance from the Sun, that is, of western, sub-radiant, and acronychal stars (It must be known that eastern) [redacted] ibid., f. 204v.
60. On the exaltation and depression of the stars (In two ways it is found — to be in depression) [redacted] ibid.

Γ. 160. 61. How long each star remains in each zodiac sign (Saturn furthermore — 19th 20th) = ibidem.
82. Which star is the chronocrator for each period (The one exalted [redacted] — is exalted) = ibidem.
Follows without number. Results of the terms of Critodamus (Aries from the first degree - are arranged) = ibidem.
83. On oriental and occidental stars (It is to be known that when [redacted] degrees 47) - ibid., f. 207.
84. On those that precede and those that follow (The degrees indeed — those that follow) — ibidem.
85. On those that aspect and those of equal power (It aspects and is of equal [redacted] power — of Capricorn) = ibidem.

C. 161. Chapter 196. On conjunctions and separations (One must know — it has been said) = ibid., 1. 208.
Chapter 197. On the casting of rays (Again that conjunction [redacted] contrary to sect is = ibidem.

F. 161. In the margin. Chapter 68. On the seed-bearing of the Sun (They call the seed-bearing of the Sun — in opposition). Cf. cap. 75.
Chapter 69. On goodness, joy, affliction, proper appearance, cohabitation, and the twelfth parts (Goodness — has in its house) = ibid., f. 209.
Chapter 70. On conjunction. Chapter 71. On separation. Chapter 72. On stationarity (Stationarity is called ...). — Chapter 73. On phase. — Chapter 74. On the leaping and falling of diurnal and nocturnal stars (The diurnal stars [redacted] that nativity). Cf. cod. Venet. 5, f. 209v.

F. 162. Chapter 75. On the seed-bearing of the Moon (They call the seed-bearing of the Moon [redacted] it was then). In the margin. [cf. cap. 69]
Chapter 76. On falling out (Falling out is called [redacted] came to pass).

οζ'. Περὶ μεσεμβολήσεως (Μεσεμβόλησίς ἐστι — τὸν Δία).
οη'. Περὶ ὑπακουόντων ζῳδίων (Ὑπακούει ζῴδιον ζῳδίῳ — ϟ, ϟϟ).
οθ'. Περὶ ἰσοδυναμούντων (Ἰσοδυναμεῖν δὲ ἀλλήλοις — σκίασμα).
π'. Περὶ ἀποκλίματος (Ἀποκλίματα καλεῖται — τοῦ ὡροσκόπου).
πα'. Περὶ θέρμης, ψύξεως καὶ ἀνέμων. [Post quatuor versus cancellatos sequitur] (Ὁ αὐτοῦ καιροῦ ὁπόταν ἡ Σελήνη — ἀνέμων ποιεῖ. Τὰ δὲ κέντρα προεγράψαμεν εἰς τὸ αον βιβλίον).

F. 162ᵛ. πβ'. Περὶ ὑδάτων καὶ ὑετῶν. — F. 163. πγ'. Περὶ μεσεμβολήσεως ut in cod. Venet. 5, f. 222ᵛ-223.

F. 163ᵛ. Περὶ τοῦ εἰδέναι τὴν ἐλθοῦσαν φήμην εἰ ἀληθής ἐστιν ἢ ψευδής (Ὅρα τὴν Σελήνην εἰ ἔστι — συσχηματίζεται) = ibid., f. 220.
πε'. Περὶ διαγνώσεως ὄμβρου καὶ ἀνομβρίας. — πς'. Περὶ τοῦ γνῶναι ἐναλλαγὴν ἀέρος. — F. 164. πζ'. Περσῶν καὶ Ἀράβων περὶ τῆς τῶν ζῳδίων συνοικειώσεως καὶ ἑκάστῳ τῶν ζῳδίων τῆς τῶν χωρῶν ὡσαύτως συνοικειώσεως. Omnia ut in cod. Venet. 5, f. 225. Cf. cod. Vindobon. 2, f. 141ᵛ.

F. 164ᵛ. πη'. Περὶ τῆς δηλώσεως τῶν ιβ' τόπων. — F. 165. πθ'. Περσῶν περὶ κλήρων οἵ καὶ ὅροι λέγονται. — F. 165ᵛ. ϛ'. Σύνοψις περὶ τῶν κλήρων πόσοι εἰσὶ καὶ ἐκ πόσων ἐκβάλλονται = ibid., f. 256ᵛ-257ᵛ.
ϛα'. Περὶ ἔχθρας καὶ δίκης ἤτοι κρίσεως ὅπως ἀποβήσεται. ὑπόδειγμα δὲ τὸ αὐτὸν [*sic*] ἔχει τῷ πολέμῳ (Ἐὰν ἐρωτηθῇς περὶ δίκης — ἕξει ὁ ἐρωτῶν) = cod. Vindobon. 4, f. 36.

F. 166. ϛβ'. Περὶ πολέμου (Εἴπερ ἐρωτᾷ βασιλεὺς περὶ πολέμου — ἡττηθήσεται) = ibid., f. 36ᵛ.
ϛγ'. Περὶ πολιορκίας καὶ ἐκ ποίου μέρους γενήσεται ὁ πόλεμος καὶ ἐκ ποίου μέρους ἐλεύσεται τὸ κοῦρσος (Πάλιν ἐπὶ πολιορκίας ἐὰν ἐρωτηθῇς — καὶ τὸ κοῦρσος) = ibid., f. 37ᵛ.
ϛδ'. Κλῆρος πολέμου ἡμερινός (Ἀπὸ Ἡλίου μέχρι — πόλεμος) = ibidem.

F. 166ᵛ. ϛε'. Περὶ τοῦ γνῶναι ὁποῖος ἔσται ὁ πόλεμος μέγας ἢ μικρὸς καὶ ἑτέρων ζητημάτων τοῦ πολέμου (Τὸ μὲν ζῴδιον τὸ στερεὸν — βραδυτῆτα) = ibid., f. 38.
ϛς'. Περὶ τοῦ γνῶναι ὅτε στρατὸς ἔρχεται κατὰ βασιλέως τὸ ἀποβησόμενον (Εἴπερ ἐρωτᾷ τις ὅτι — ὁ πόλεμος) = ibidem.
ϛζ. Περὶ τοῦ γνῶναι εἰς ποῖον μέρος, εἰ σταθήσεται κατὰ τὸν πόλεμον, νικήσει, καὶ περὶ τοῦ Ἄρεως ἔνθα τῶν μοιρῶν τῶν ζῳδίων ἐστὶν ἀνατολικός, δυτικός, βόρειος, νότιος (Ἰστέον ὅτ ὁ Ἄρης ἀπὸ μοίρας — αἵματος) = ibidem.

οζ'. On interpolation (Interpolation is – Jupiter).
οη'. On obedient signs (A sign is obedient to a sign [redacted] mmp).
οθ'. On equipotent signs (To be equipotent with one another [redacted] shadow).
π'. On declination (Declinations are called [redacted] of the horoscope somewhere).
πα'. On heat, cold, and winds. Post quatuor versus cancellatos sequitur) (At that same time when the Moon – makes winds. The cardines we have written before in the 1st book).
Γ. 162. πβ'. On waters and rains. — F. 163. πγ'. On interpolation ut in cod. Venet. 5, f. 2221-293.
Γ. 163. On knowing whether a rumor that has come is true or false (Look at the Moon whether it is – [redacted] in aspect) = ibid., f. 220.

85. On distinguishing rain and drought. — 86. On knowing a change of weather. — Γ. 164. 87. Of the Persians and Arabs on the co-habitation of the zodiac signs and likewise of the co-habitation of regions with each of the signs. All as in cod. Venet. 5, f. 225. Cf. cod. Vindobon. 2, f. 141. Γ. 164. 88. On the signification of the 12 houses. — F. 165. 89. Of the Persians on the lots, which are also called terms. — F. 165. 90. A synopsis on the lots, how many there are and from how many they are derived, ibid., f. 256–257.

91. On enmity and a lawsuit, that is, a judgment, how it will turn out. It has the same example as that of war (If you are asked about a lawsuit — the questioner will have) = cod. Vindobon. 4, f. 36. F. 166. 92. On war (If a king asks about war — he [redacted] will be defeated) ibid., f. 36.
93. On a siege and from which direction the war will arise and from which direction the raid will come (Again, in the case of a siege, if you are asked — and the raid) ibid., f. 37.
94. The lot of war by day (From the Sun as far as — [redacted] city-mos) = ibidem.
F. 166. 95. On knowing what kind the war will be, great or small, and on other questions of war (The fixed sign — slow[redacted]ess) = ibid., f. 38.
36. On knowing the outcome when an army marches against a king (If someone asks that — the war) = ibidem. 37. On knowing to which side, if it stands firm in war, it will be victorious, and concerning Mars where among the degrees of the zodiacal signs it is eastern, western, northern, southern (It is known that Mars from degree — of blo[redacted]) = ibidem.

F. 167. ϛη'. Περὶ διαγνώσεως πολέμου ἐκ τοῦ λόγου τοῦ Ἑρμοῦ (Ὁπόταν εἰς πόλεμον βούλει — ὁρῶν λέγε) = ibid., f. 38v.
ϛθ'. Περὶ δυνάμεως ἀστέρων ἰσχυροτέρων ἤτοι ἀπὸ ὑψώματος κ. τ. λ. (Ἐτελέσθησαν αἱ περὶ πολέμου ἑρμηνεῖαι καθὼς ἐξ Ἀράβων ... καὶ μεθόδους περὶ πολέμου ἐν τῷ β' βιβλίῳ τοῦ Πτολεμαίου καθ' Ἕλληνας — ἐχθροῦ ἔσται).

F. 167v. ρ'. Ἀρχὴ τοῦ ὀγδόου ζητήμα [ζῳδίου in indice] εἰς ἐρώτημα [ἢ περὶ θυρίδος add. index] (Αὕτη ἡ θυρὶς δηλοῖ — κακῶν ἀνθρώπων).
ρα'. Περὶ τοῦ γνῶναι τὸν τοῦ ἐρωτῶντος θάνατον ὁποῖος ἔσται καὶ ἐκ ποίου πάθους (Ἐὰν ἐρωτήσει τις ὅτι — πόδων καὶ παλμάτων). Sequuntur ὑποδείγματα duo cum thematibus. Cf. cod. Mediol. 11, f. 112.

F. 168. ρβ'. Περὶ κληρονομίας ἀλλοτρίων πραγμάτων (Ἐὰν ἐρωτᾷ τις εἰ τύχῃ κληρονομίας — ἐρωτῶντος) = cod. Mediol. 11, f. 113v.

F. 168v. ργ'. Ἀρχὴ τοῦ θ' ζῳδίου εἰς ἐρωτήματα περὶ μακρᾶς ἀποδημίας (Εἴπερ ἐρωτήσει τις περὶ ταξειδίου — πρὶν φθάσῃ γίνεται) Sequuntur ὑποδείγματα tria cum thematibus = cod. Mediol. 11, f. 114, cum quo cf. et sequentia.

F. 169v. ρδ'. Περὶ ἐλεύσεως ἀποδήμου (Ἐὰν ἐρωτᾷ τις ... Ἄλλο — Ἄλλο. Des. ἐκεῖνο κέντρον λέγουσιν) = cod. Venet. 5, f. 258v; cod. Vindobon. 4, f. 41v.

F. 170. ρε'. Περὶ τοῦ εἰδέναι εἰ νοσεῖ ἢ ὑγιαίνει ὁ ἀποδημῶν (Ὅρα τὸν ταλὴλ τοῦ ἀποδήμου — ἀγαθουμένης) = cod. Venet. 5, ibidem; cod. Vindobon. 4, f. 42.
ρϛ'. Περὶ τοῦ εἰδέναι εἰ ζῇ ἢ ἀπέθανεν ὁ ἀποδημῶν (Εἰ εὑρέθη ὁ δηλωτικὸς — καλῶς γίνεται) = cod. Venet. 5, ibidem; cod. Vindobon. 4, f. 42v.

F. 170v. ρζ'. Περὶ βασιλικῆς ἐνεργείας εἰ ἔρχεται πρὸς τὸν ζητοῦντα ἢ οὔ (Εἴ τις ἐρωτᾷ — μέρος δι' οὗ γίνεται) Sequuntur ὑποδείγματα quatuor cum thematibus delineatis = cod. Venet. 5, ibidem; cod. Vindobon. 4, f. 42v.

F. 171. ρη'. Περὶ τοῦ γνῶναι περὶ πραγματευομένου πράγματος εἰ κέρδος φέρει ἢ ζημίαν (Εἴ τις ἐρωτᾷ — κέρδος φέρει) = cod. Venet. 5, f. 260; cod. Vindobon. 4, f. 44.

F. 171v. ρθ'. Περὶ ἐλπίδος ἐρωτήματα (Ἐὰν ἐρωτᾷ τις — Ἄλλως ... οὐ τελειοῦται) = cod. Venet. 5, ibidem; cod. Vindobon. 4, ibidem.
ρι'. Περὶ τοῦ γνῶναι γνώμην φίλου (Εἰ ἐρωτᾷ τις — τοῦ φίλου) = cod. Venet. 5, ibidem; cod. Vindobon. 4, f. 44.
ρια'. Περὶ τοῦ εἰδέναι πότε ἐλευθεροῦται ὁ ἐν τῇ φυλ(ακῇ) καὶ πῶς τὰ κατ' αὐτὸν ἔσονται (Εἴ τινα βάλῃ ὁ βασιλεὺς — ἐλευθεροῦται) = cod. Vindobon. 4, ibidem.

C. 167. 68. On the discernment of war from the account of Mercury (Whenever you wish to go to war — seeing, speak) = ibid., f. 385.

39. On the power of the stronger stars, that is, from exaltation etc. (The interpretations concerning war have been completed as from the Arabs ... and methods concerning war in the second book of Ptolemy according to the Greeks — shall be of the enemy).

C. 167. 100. Beginning of the eighth inquiry [Zodiac sign in the index] for a question [or concerning a window, add. index] (This window signifies wicked men).

101. On knowing what the death of the questioner will be like and from what affliction (If someone asks that — of feet and palpitations). There follow two examples with charts. Cf. cod. Mediol. 11, f. 112.

C. 168. 102. On the inheritance of others' affairs (If someone asks whether he will obtain an inheritance — of the questioner) === cod. Mediol. 11, f. 113. C. 168. 103. Beginning of the 9th zodiac sign for questions concerning a long journey abroad (If someone asks about a journey — it happens before he arrives). There follow three examples with charts = cod. Mediol. 11, f. 114, with which cf. also the following.

Γ. 169. 104. On the arrival of a traveler (If someone asks ... Another — Another. Des. they call that the center) = cod. Venet. 5, f. 258; cod. Vindobon. 4, f. 41.

Γ. 170. 105. On knowing whether the traveler is sick or healthy (Look at the taleyl of the traveler - being benefited) = cod. Venet. 5, ibidem; cod. Vindobon. 4, f. 42.

106. On knowing whether the traveler is alive or has died (If the indicator was found – it turns out well) = cod. Venet. 5, ibidem; cod. Vindobon. 4, f. 42.

Γ. 170. 107. On royal activity, whether it comes to the inquirer or not (If someone asks the part through which it happens) Sequuntur ὑποδείγματα four with delineated themes = cod. Venet. 5, ibidem; cod. Vindobon. 4, f. 42.

E. 171. 108. On knowing, concerning a matter under negotiation, whether it brings profit or loss (If someone asks – it brings profit) = cod. It comes 5, f. 260; code I will be there. 4, f. 44

Γ. 171. 109. Questions on hope (If someone asks – Otherwise ... it is not fulfilled) = code It comes 5, ibid; code I will be there. 4, ibid.

110. On knowing the mind of a friend (If someone asks about a friend) = cod. Venet. 5, ibidem; cod. Vindobon. 4, f. 44. 111. On knowing when the one in prison will be freed and how his affairs will turn out (If the king throws someone into prison — he will be freed) = cod. Vindobon. 4, ibidem.

F. 172. Ἄλλως (Βλέπε τὴν Σελήνην — ἀσθενήσει) = ibidem.

F. 172v. ριβ'. Περὶ τῶν ιβ' τόπων ὅσα τε δι' ὑποδείγματος θεματίου δηλοῦσιν [*sic*] ἕκαστος αὐτῶν = cod. Vindobon. 4, f. 49v. Περὶ τοῦ α' τόπου τοῦ δηλωτικοῦ τῆς ζωῆς καὶ τοῦ κυρίου τῆς ἐρωτήσεως (Εὑρέθη ὁ πρῶτος τόπος τρίτῃ μοίρᾳ. — Disserit de decem primis locis usque ad imam paginam 173v ubi verbis ... ἀφεληθήσεται παρ' αὐτῶν textus abrumpitur). Cf. cod. Vindobon., f. 49v ss.

Folia denique aliqua interciderunt, cum capitibus ριγ'-ρλδ' quae in indice enumerantur :

ριγ'. Περσῶν εἰς τὰς δηλώσεις τῶν ιβ' οἴκων τῆς οὐρανίου σφαίρας τούς τε τόπους τῶν ἀστέρων κατὰ τὰ κέντρα αὐτῶν ἢ περὶ κανονίων τοῦ ὡροσκόπου καὶ τῶν αὐτῶν [= cod. Vindobon. 4, f. 52]. — ριδ'. Περὶ καταρχῶν <α'> τόπου ἤτοι ὡροσκόπου. — ριε'. Περὶ <τῶν> κατ' εἶδος ἐκ τῆς τοῦ ἀστέρος φύσεως. — ριζ'. Περὶ τοῦ γνῶναι εἰ γενήσονται σεισμοί. — ριη'. Περὶ τοῦ γνῶναι καὶ εἰπεῖν τὸ ἐρωτώμενον. — ριθ'. Περὶ τοῦ εἰπεῖν τί ἐστι τὸ ἐρωτώμενον ἀπὸ τοῦ ζῳδίου τοῦ ὡροσκοποῦντος. — ρκ'. Περὶ τοῦ γνῶναι τὸν τῆς ζωῆς χρόνον τοῦ γεννηθέντος βρέφους. — ρκα'. Περὶ τοῦ γνῶναι ποῖον καιρὸν θανεῖται ὁ ἄρχων. — ρκβ'. Περὶ τοῦ εἰδέναι πόσον χρόνον κρατήσει ὁ ἄρχων. — ρκγ'. Περὶ τοῦ γνῶναι περί τινος εἰ ἄρξει. — ρκδ'. Περὶ τοῦ γνῶναι πότε γίνεται ἡ βασιλεία αὕτη περὶ ἧς ἐρωτήθης. — ρκε'. Περὶ τοῦ γνῶναι καὶ τὸ εἶδος αὐτοῦ ἤτοι τοῦ βασιλεύοντος. — ρκς'. Περὶ βασιλέων καὶ ἀρχόντων πῶς ἔστι γνῶναι τὸ μῆκος τῆς ἀρχῆς αὐτῶν. — ρκζ'. Περὶ τοῦ γνῶναι εἰ γένοιτό τις ἀρχιερεύς. — ρκη'. Περὶ πλοίων. [Haec conspirant cum cod. Venet. 5, f. 265-266v; cf. infra f. 224]. — ρκδ'. Ὅσα σημαίνουσιν ἐκ τῶν φωστήρων ἐκλείψεις Ἡλίου καὶ Σελήνης κατὰ τὰ ζῴδια καὶ τοὺς δεκανοὺς καὶ τὰ πρόσωπα [= ibid., f. 269]. — ρλ'. Περὶ βασιλέως εἰς τὴν ἔκλειψιν [= ibid., f. 272]. — ρλα'. Προοίμιον εἰς τὸν Περσῶν τρίτον λόγον περὶ γενεθλίου καὶ περὶ τῶν σχηματισμῶν τῶν ἀστέρων, αἱρέσεων τε καὶ τῶν ἑτέρων δυνάμεων χρήσιμον, κέντρων, ἀποκλιμάτων, ἐπαναφορῶν [= ibid., f. 272v]. — ρλβ'. Περὶ γενεθλίου. — ρλγ'. Περὶ σπορᾶς ἀνθρώπων καὶ σαρκώσεως ὁποῖον γενήσεται τὸ σπαρὲν καὶ ὅπως τελειοῦται τὸ ἔμβρυον κατὰ μῆνα. (Finis huius cap. superest [f. 174] ... καὶ ἐκεῖνος ὁ γεννηθεὶς — ἐξέρχεται εἰς τὸ φῶς). Cf. ibid., f. 273.

F. 174. ρλδ'. Περὶ τοῦ εὑρεῖν τὴν ὥραν τῆς σπορᾶς καὶ τὸν ὡροσκόπον τήν τε μοῖραν αὐτοῦ καὶ τὰς ἡμέρας καὶ ὥρας ἃς ποιεῖ ἐν

Γ. 172. Αλλως (Βλέπε την Σελήνην — ἀσθενήσει) = ibidem. Γ. 172. ριβ'. On the 12 places and what each of them reveals through an example chart [sic] = cod. Vindobon. 4, f. 49.
On the 1st place indicative of life and the lord of the question (The first place was found in the third degree. Dissent from the first ten places up to the last page 173 where the verbs ... Cf. ncod. Vindobon., f. 49v ff.

Finally, some folios have been lost, along with chapters ριγ'–ρλδ' which are enumerated in the index:

ριγ'. Of the Persians on the indications of the 12 houses of the celestial sphere and the positions of the stars according to their centers, or on the canons of the horoscope and the same [= cod. Vindobon. 4, f. 52]. — ριδ'. On the inceptions of the 1st place, that is, the horoscope. — ριε'. On the specific matters derived from the nature of the star. ριζ'. On knowing whether earthquakes will occur. — ριη'. On knowing and stating what is being asked. — ριθ'. On stating what the question is about, based on the ascending zodiac sign. — ρκ'. On knowing the lifespan of the newborn infant. — ρκα'. On knowing at what time the ruler will die. ρκβ'. On knowing for how long the ruler will remain in power. ρκγ'. On knowing concerning someone whether he will rule. — ρκδ'. On knowing when this kingship about which you were asked will come about. ρκε'. On knowing also the character of the king, that is, of the reigning one. ρκς'. On kings and rulers, how one may know the duration of their rule. ρκζ'. On knowing whether someone will become a high priest. — ρκη'. On ships. [These agree with cod. Venet. 5, f. 265–266; cf. infra f. 224]. — ρκδ'. What is signified by the luminaries concerning eclipses of the Sun and Moon according to the zodiac signs, the decans, and the faces [— ibid., f. 269]. ρλ'.On the king in relation to the eclipse [= ibid., f. 272]. ρλα. Preface to the third book of the Persians on nativity and on the configurations of the stars, sects and other useful powers, centers, declining places, and succedent houses [= ibid., f. 272[4]]. — ρλβ'. On nativity. — ρλγ'. On the conception of humans and ensoulment, what the conceived will become and how the embryo is perfected month by month. (The end of this chapter survives [f. 174] ... and that newborn comes forth into the light)

Cf. ibid., f. 273.

Γ. 174. 134. On finding the hour of conception and the horoscope, its degree, and the days and hours it spends in

τῇ μήτρᾳ ἕως ἂν γεννηθῇ (Λέγει ὁ Ἑρμῆς ὅτι εἰς ὁ ζῴδιόν ἐστιν — τὸν ὡροσκόπον τῆς σπορᾶς).

F. 174v. ρλε'. Περὶ γόνεων (Τὸν τοῦ πατρὸς λόγον — ὥσπερ ὁ Πτολεμαῖος εἴρηκεν) = ibid., f. 273v.

ρλς'. Περὶ τοῦ γνῶναι εἰ ἄρρεν ἐστὶ τὸ ἐν τῇ μήτρᾳ ἢ θῆλυ (Εἴπερ τετραγωνίζει ὁ Ἥλιος — θήλεως θῆλυ) = ibidem.

ρλζ'. Περὶ ἀνατροφῆς (Ἰστέον ὅτι τὰ τῆς — καὶ ἐπίνοσος). Cf. ibidem.

ρλη'. Περὶ χρόνων ζωῆς τοῦ τεχθέντος (Ἡμέρας μὲν πρῶτον Ἥλιον χρὴ κρατεῖν ἀφέτην — ἀληθὲς ὁ θεὸς οἶδεν[1]). Sequuntur thematia duo delineata.

F. 176. ρλθ'. Περὶ μορφῆς καὶ κράσεως σωματικῆς τοῦ τεχθέντος (Γινώσκεται τοῦτο ἐκ — τὸν λόγον Πτολεμαίου σύγκρινε τὴν μορφὴν καὶ τὴν κρᾶσιν). Cf. ibid., f. 274v.

ρμ'. Περὶ σινῶν καὶ παθῶν σωματικῶν (Κυριώτερον πρὸς πίστωσιν — ὁμοίως τῷ Πτολεμαίῳ ἐξέθεντο). Cf. Ptol., *Tetrab.*, III, 15.

F. 176v. ρμα'. Περὶ τύχης κτητικῆς (Ὀφείλεις κρατεῖν — κέρδος εὑρήσει). — ρμβ'. Περὶ τύχης ἀξιωματικῆς. Editum in appendice. — ρμγ'. Περὶ πράξεως ποιότητος. Editum in appendice. — ρμδ'. Περὶ συναρμογῶν ἤτοι γάμων (Οἱ δηλοῦντες — αὐτῆς). — F. 177. ρμε'. Περὶ τέκνων (Οἶκος τῶν τέκνων — τὰ δ' ἑξῆς ὁ Πτολεμαῖος). — ρμς'. Περὶ φίλων (Ὁ ταλὴλ τῶν φίλων — ἔχθρας). — ρμζ'. Περὶ ξενιτείας (Ὁ ταλὴλ τῆς ξενιτείας — ὁ Πτολεμαῖος ἐδήλωσεν). — F. 177v. ρμη'. Περὶ θανάτου ποιότητος τοῦ γεννηθέντος (Ἡ ποιότης τοῦ θανάτου — παρὰ φύσιν). — ρμθ'. Περὶ χρόνων διαιρέσεως τοῦ γεννηθέντος (Ἰστέον ὅτι ἡ ἐναλλαγὴ τότε ἐστὶν ...). Sequitur thema geniturae. — Conspirant cum cod. Venet. 5, f. 275-276. Desinunt, ut in illo libro, verbis καὶ τοῦτο τὸ βιβλίον — καὶ σοφίας τοῦ θεοῦ ἀμήν.

F. 179v. ρν'. Προοίμιον βιβλίου τῶν Περσῶν περὶ καταρχῆς (Χρὴ γινώσκειν ὅτι αἱ καταρχαὶ — ὁ θεὸς ὃς πάντα γινώσκει πρὸ τοῦ γενέσθαι). Cf. cod. Venet. 5, f. 277 ss.

ρνα'. Εἰς προβολὴν βασιλέως ἀρχῆς καὶ ἐξουσίας [καὶ] δουκατικῆς, ἐπιχωρίων καὶ ἄλλων τινῶν καὶ στρατείας ἤγουν ὅτε προβάλλεται ὁ βασιλεύς τινα εἰς ἀρχήν (Τὸ μεσουράνημά ἐστιν ὁ βασιλεὺς — ἔσται γέρων).

F. 180. ρνβ'. Εἰ ὠφεληθήσεταί τις ἀπὸ βασιλέως ἢ ἄρχοντος (Ὅρα τὴν Σελήνην καὶ τὸν — βλαβήσεται).

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[1] Totum caput ex Arabica vel Persica lingua translatum esse ultima verba manifestant; cf. capp. ρν', ρξζ', σζ', σοθ'.

the womb until birth (Hermes says that into whichever sign — the horoscope of conception).

Γ. 174. 135. On parents (The account of the father — as Ptolemy has said) — ibid., f. 273.

136. On knowing whether what is in the womb is male or female (If the Sun forms a square — female of female) female of female) — ibidem.

137. On upbringing (One must know that those of — and sickly). Cf. ibidem.

138. On the years of life of the newborn (By day first the Sun must be held as the apheta — the truth God knows). There follow two charts drawn out.

Γ. 176. 139. On the form and bodily constitution of the newborn (This is known from — compare the form and constitution according to Ptolemy's account). Cf. ibid., f. 274.

140. On bodily defects and afflictions (Most authoritatively for confirmation, set forth in like manner to Ptolemy). Cf. Ptol., *Tetrab.*, III, 15.

F. 176. 141. On material fortune (You must hold — will find gain). — 142. On honorific fortune. Edited in appendix. 143. On the quality of action. Edited in appendix. 144. On unions — that is, marriages (Those indicating — of it). F. 177. 145. On children (The house of children — and the rest Ptolemy). 146. On friends (The indicator of friends — enmity). — 147. On foreign travel (The indicator of foreign travel Ptolemy indicated). F. 177. 148. On the quality of death of the native (The quality of death – contrary to nature). 149. On the division of the times of the native (It should be known that the alternation is then ...). There follows a nativity chart. — They agree with cod. Venet. 5, f. 275-276. They end, as in that book, with the words καὶ τοῦτο τὸ βιβλίον — καὶ σοφίας τοῦ θεοῦ ἀμήν.

Γ. 179. 150. Prologue of the book of the Persians on inceptions (One must know that inceptions — the God who knows all things before they come to pass). Cf. cod. Venet. 5, f. 277 ff.

151. On the appointment by the king of a rule and authority [and] ducal, of local and other certain offices and of military service, that is, when the king appoints someone to a position (The midheaven is the king — he will be an old man).

Γ. 180. 152. Whether someone will benefit from a king or ruler (Observe the Moon and the — he will be harmed).

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[1] That the entire chapter was translated from the Arabic or Persian language is made clear by the final words; cf. chapters 150, 167, 206, 279.

ρνγ'. Περὶ τοῦ πότε διαδεχθήσεταί τις (Ὅτε εὑρίσκεται κακοποιὸς — μεσουρανήματος).
Ἄλλο (Κακοποιοῦ ἐπεμβαίνοντος — σχηματοποιῖας).

F. 181. ρνδ'. Παραγγέλματα σοφῶν [χρήσιμα in marg.] (Ὁ Πτολεμαῖός φησιν ἐν τοῖς τροπικοῖς ζῳδίοις ... φασὶν οἱ ἀρχαῖοι ὅτι — ἀγαθὸν σημαίνει).

F. 181v. ρνε'. Εἰσαγωγὴ καὶ θεμέλιον εἰς τὴν ἀστρολογίαν· ποίημα Ἀχμάτου τοῦ Πέρσου. — ρνς' [β']. Προοίμιον εἰς τὴν ἀστρολογίαν ἐκ τοῦ α' λόγου τῶν Περσῶν. Edita in *Catal.*, II, p. 122 s.

F. 182. Sine numero. [γ']. Εἰσαγωγὴ συντετμημένως ἐκτεθεῖσα καὶ δι' ὀλιγογραφίας κτλ., ut in cod. Venet. 5, f. 202.

F. 184. ρνζ'. Οἱ χρόνοι τῶν ἀστέρων (Ἰστέον ὅτι τὰ στερεὰ — δίσωμα μῆνας) = ibid., f. 204v.

F. 184v. ρνη' [η']. Ἀποτελέσματα ὁρίων Κριτοδάμους (Κριὸς ἀπὸ πρώτης ...) = ibidem. Cf. supra, cap. ξβ'.

Hoc caput verbis τινὲς δὲ φιλολόγοι ἀ... ima p. 184v abrumpitur. Folium deinde deest. Cap. ρνθ'-ρξα' in indice tantum memorantur :

ρνθ'. Περσῶν περὶ ἀγαθοποιῶν καὶ κακοποιῶν ἀστέρων = ibid., f. 207. — ρξ'. Περὶ ἡμερινῶν καὶ νυκτερινῶν ἀστέρων = ibidem. — ρξα'. Περὶ τοῦ πρὸς τὸν Ἥλιον σχηματισμῶν [*sic*]. Supersunt tantum ultima verba f. 185 ... ἀπὸ ταύτης τῆς ὑποθέσεως δυσκολώτερον γνωσθήσεται. = cod. Venet., ibidem.

F. 185. ρξβ'. Περὶ φύσεως τῶν ζῳδίων (Τὰ ζῴδια πάντα — τῷ αἵματι) = ibid., f. 207.
ρξγ'. Περὶ ὑψωμάτων (Ἰστέον ὅτι ἐν κανονίῳ — ταπεινούμενα) = ibid., f. 208.
ρξδ'. Εἰς τὰς δυνάμεις τῶν ἀστέρων τὸ κατ' οὐσίαν (Καθόλου αἱ δυνάμεις — ἢ ἀρκτικός) = ibid., f. 209.
ρξε'. Ἄλλο τὸ κατὰ συμβεβηκός (Ἡ δὲ δύναμις — χαρὰν αὐτοῦ) = ibidem.

F. 185v. ρξς'. Ἄλλο τὸ κατὰ ἀγαθότητα (Ἡ δὲ δύναμις — ἀγαθοσύνης) = ibidem.
ρξζ'. Ἄλλο [in marg. Ἡ δήλωσις τῆς ἐκλείψεως εἰς τοὺς ιβ' οἴκους] (Τῆς καθυπερτερείας — τρισυπόστατος θεὸς οἶδεν).

F. 186. ρξη'. Εἰς τὸ γνῶναι τὸ πλάτος τῆς Σελήνης ἀπὸ τῆς χροιᾶς αὐτῆς (Ὀπηνίκα τὸ πλάτος τῆς — λαζουρίῳ).
ρξθ'. Ἡ δήλωσις τῆς κρύψεως τῆς Σελήνης κατὰ τὴν χροιὰν αὐτῆς (Ἐὰν πολλὴ ἀμαυρῇ — τετραπόδων).
ρο'. Περὶ τῆς δηλώσεως τῆς ὡρίας [?] τῆς Σελήνης πρὸς τοὺς ἀστέρας μετὰ τὴν ἀπόρροιαν τῆς ἐκλείψεως αὐτῆς (Ἡ Σελήνη τὴν αὐτὴν — τῶν πτωχῶν).

153. On when someone will be succeeded (When a malefic is found — of the midheaven).
Another (When a malefic is in transit — of the figure).

Γ. 181. 154. Precepts of the wise [useful in margin.] (Ptolemy says in the tropical signs ... the ancients say that — signifies good).

Γ. 181. 155. Introduction and foundation to astrology; a work of Achmat the Persian — 156 [2]. Prologue to astrology from the first book of the Persians. Edited in Catal., II, p. 122 f.

F. 182. Without number. [3]. Introduction set forth in summary and in brief writing etc., as in cod. Venet. 5, f. 202.

f. 184. 157. The years of the stars (It should be known that the solid – bicorporeal months) == ibid., f. 204.

Γ. 184. ρνη' [η]. Results of the terms of Critodamus (Aries from the first ...) = ibidem. Cf. supra, cap. Εβ'. Εß'.

This chapter is broken off at the words τινὲς δὲ φιλολόγοι d... at the bottom of p. 184. A leaf is then missing. Chapters ρνθ' - ρξα' are mentioned only in the index: ρνθ'. The Persians on benefic and malefic stars ibid., f. 207. — ρξ'. On diurnal and nocturnal stars ibidem. — ρξα'. On the configurations with respect to the Sun [sic]. Only the last words remain on f. 185 ... from this hypothesis it will be known with greater difficulty. = cod. Venet., ibidem. Γ. 185. ρξβ'. On the nature of the zodiacal signs (All the signs — with blood) = ibid., f. 207.

ρξγ'. On exaltations (It is to be known that in the table — humili- ...) == ibid., f. 208.
ρξδ'. On the powers of the stars according to essence (In general the powers — or arctic) = ibid., f. 209.
ρξε'. Another, according to accident (The power — joy of it) — ibid.

Γ. 185. ρξς'. Another, according to goodness (The power — good- ty) - ibid.
ρξζ'. Another [in marg. The signification of the eclipse in the twelve houses] (Of the superiority — the trihypostatic God knows).

Γ. 186. 168. On knowing the latitude of the Moon from its color (When the latitude of the — lapis lazuli).
169. The indication of the occultation of the Moon according to its color (If it is greatly obscured — or quadrupeds).
170. On the indication of the hourly [?] course of the Moon in relation to the stars after the cessation of its eclipse (The Moon the same — of the poor).

ροα'. Ἡ δήλωσις τῆς κρύψεως τῆς Σελήνης εἰς τὰ ζῴδια (Ἐὰν κρυβῇ ἡ Σελήνη — εἰς τὸ μέρος τοῦ Ἀράχ).

F. 186v. ροβ'. Εἴδησις ἑτέρα περὶ ἐκλείψεως (Ἰστέον ὅτι ἡ Ἡλίου ἔκλειψις ...).

Folia aliqua tum desunt et ff. 187-188 lacera sunt, ita ut titulus nullus supersit. Capitum ρογ'-ρπς' titulos ex indice [f. 342] supplevi:

ρογ'. Περὶ ἀναφορῶν τῶν ιβ' ζῳδίων. — ροδ'. Περὶ ὁρίων ὡς οἱ Αἰγύπτιοι. — ροε'. Περὶ χρόνων ζωῆς. — ρος'. Περὶ τῆς τῶν ἀστέρων μονομοιρίας. — ροζ'. Περὶ τῆς τῶν β' φωστήρων αἱρέσεως. — ροη'. Περὶ τῶν τεταρτημορίων. — ροθ'. Ἀποτελέσματα Σελήνης μετὰ τοὺς συνδέσμους [cf. supra f. 152v]. — ρπ'. Τί σημαίνει ἕκαστον τῶν ζῳδίων ὁπόταν ὡροσκόποι τοῦ χρόνου τοῦ καθολικοῦ εἰσιν. — ρπα'. Ἀποτελέσματα Σελήνης εἰς τὰ ζῴδια μοιρικῶς [= cod. Venet. 5, ff. 289-291v]. — ρπβ'. Περὶ ζῳδίου ὡροσκοποῦντος ἡνίκα ὁ Ἥλιος εἰς τὸν Κριὸν εἰσέρχεται [= ibid., f. 210v]. — ρπγ'. Ἐκλογὴ εἰς τὴν κρίσιν τοῦ ὡροσκόπου τοῦ χρόνου ἥτις καὶ εἰς τὰς ἐφημερίδας τοῦ χρόνου χρησίμη ἐστὶ [= ibid., f. 212v; cod. Vindobon. 4, f. 115v]. — ρπδ'. Περὶ Κρόνου ὁπηνίκα τὸν ὡροσκόπον τοῦ χρόνου κυριεύει καὶ τῶν ἄλλων καθεξῆς ἀστέρων. — ρπε'. Ὁπηνίκα ἐστὶν ὁ Κρόνος ἐν τοῖς ιβ' ζῳδίοις (Finis tantum superest. Des. ... καὶ ψύξιν δυνατὴν καὶ πολλὴν [*sic*] ὑετόν) = cod. Vindobon. 4, f. 116.

F. 189. ρπς'. Περὶ τῆς δηλώσεως τοῦ Διὸς εἰς τὴν ἀρχὴν τοῦ χρόνου. — F. 189v. ρπζ'. Ὁπηνίκα ἐστὶν ὁ Ζεὺς ἐν τοῖς ιβ' ζῳδίοις. — Sequuntur [f. 192-195] similia capitula [ρπη'-ρϛζ'] de Marte, Sole, Venere, Mercurio, Luna, sicut in cod. Venet. 5, f. 213-217.

F. 195. ρϛη'. Περὶ τῆς δηλώσεως τῶν συνδεσμῶν εἰς τὰ ιβ' ζῴδια (Ὁπηνίκα ἐστὶν ὁ Ἀναβιβάζων — χειμῶνος καιρόν) = ibid., f. 218.

ρϛθ'. Περὶ τῆς δηλώσεως τῶν ζῳδίων ὁπόταν ὡροσκόποι τοῦ χρόνου ὑπάρχωσιν ἡ συντελείωσις ἐκ τοῦ χρόνου τῆς συνόδου εἰς αὐτὴν ἔφθασεν (Ὁπηνίκα ὁ Κριὸς ὡροσκόπος — τοῦ χρόνου) = ibid., f. 218v.

F. 196. σ'. Τί δηλοῦσιν οἱ ὁποιοιδήποτε σχηματισμοὶ τῶν ἀστέρων εἰς τὴν ἀρχὴν τοῦ χρόνου (Ὅτε σχηματίζονται οἱ κακοποιοὶ — πολέμου καὶ ἀσθενείας) = cod. Venet., f. 219; cod. Vindobon. 4, f. 130v.

σα'. Εἴδησις καὶ κρίσις ἐπὶ πᾶσι προσώποις (Τὴν κρίσιν ποίησον τῶν βασιλέων οὕτως — καὶ ληστῶν) = cod. Venet., f. 219v; cod. Vindobon., f. 131.

171. The indication of the hiding of the Moon in the zodiac signs (If the Moon is hidden — in the region of Arach).

f. 186. 172. Another notice on the eclipse (It should be known that the eclipse of the Sun ...).

Some folios are then missing and ff. 187–188 are torn, so that no title survives. I have supplied the titles of chapters 173–186 from the index [f. 342]:

173. On the risings of the 12 Zodiac signs. — 174. On the terms according to the Egyptians. — 175. On the years of life. — 176. On the single-degree assignment of the stars. — 177. On the sect of the two luminaries. — 178. On the quadrants. — 179. Effects of the Moon after the conjunctions (cf. above f. 152]. 180. What each of the Zodiac signs signifies when they are the horoscope of the universal year. — 181. Effects of the Moon in the zodiac signs degree by degree [= cod. Venet. 5, f. 289–291]. 182. On the Zodiac sign ascending when the Sun enters Aries [= ibid., f. 210v]. — 183. A selection for the judgment of the horoscope of the year, which is also useful for the ephemerides of the year [= ibid., f. 212; cod. Vindobon. 4, f. 115]. — 184. On Saturn when it rules the horoscope of the year and on the other stars in succession. 185. When Saturn is in the 12 zodiac signs (Only the end survives. Ends: and powerful cold and much [sic] rain) = cod. Vindobon. 4, f. 116. f. 189. 186. On the indication of Jupiter at the beginning of the year. f. 189. 187. When Jupiter is in the 12 zodiac signs. — There follow [ff. 192–195] similar chapters (188–197) on Mars, the Sun, Venus, Mercury, the Moon, as in cod. Venet.5, f. 213–217.

E. 195. 118. On the indication of the conjunctions in the 12 Signs (When the Ascending Node is at the time of winter) ibid., f. 218.

119. On the indication of the Signs when they serve as the horoscope of the year or when the completion from the time of the conjunction has reached it (When Aries is the horoscope of the year) = ibid., f. 218.

G. 196. 200. What the various configurations of the stars indicate at the beginning of the year (When the malefics are configured — of war and illness) = cod. Venet. f. 219; cod. Vindobon. 4, f. 130v.

201. Notice and judgment concerning all persons (Make the judgment of kings thus — and of robbers) cod. Venet., f. 219v; cod. Vindobon., f. 131.

F. 197. σβ'. Περὶ τοῦ εἰδέναι τὴν ἐλθοῦσαν φήμην εἰ ἀληθής ἐστιν ἢ ψευδής (Ὅρα τὴν Σελήνην — σχηματίζεται) = cod. Venet., f. 220; cod. Vindobon., ibidem.
σγ'. Περσῶν περὶ τῶν δ' τροπῶν τοῦ ἐνιαυτοῦ· ὁπηνίκα βούλει γνῶναι τὰ μέλλοντα γίνεσθαι ἐξ ἡγεμόνων, βασιλέων καὶ ἰδιωτῶν κατὰ τὸ ζητούμενον κλίμα (Ποιήσας ἐκβολὴν ἀπὸ τῆς μεγάλης Συντάξεως ἤτοι ἀπὸ τῶν Κανόνων — κυριεύοντος) = cod. Venet., ibidem; cod. Vindobon., f. 131ᵛ, cap. μβ'.
σδ'. Εἰς τὸ ζητῆσαι καὶ εὑρεῖν τὸν οἰκοδεσποτοῦντα ἐν τῷ τόπῳ τῆς Σελήνης (Δεῖ γινώσκειν ὅτι ἐκεῖνος — κύριος τοῦ οἴκου) = cod. Venet., f. 220ᵛ; cod. Vindobon., cap. μγ'.

F. 198ᵛ. σε'. Περὶ εὐθηνίας ἀπὸ τῶν Σαρακηνῶν (Ὅταν μεταβαίνει — ἀλλ' οὐ πολλά) = cod. Venet., f. 221; cod. Vindobon., cap. μδ'.
σς'. Διαίρεσις καθολικῆς ἐπισκέψεως περὶ τοῦ πόσον καιρὸν ἕκαστον τῶν ζῳδίων ὡροσκοποῦν ἔχει τὴν κρίσιν (Ἰστέον ὅτι ἡ ὑπόθεσις — ἐξερχόμενα) = cod. Venet., ibidem; cod. Vindobon., cap. με'.
σζ'. Περὶ τοῦ ὡροσκόπου τῆς ἀρχῆς τοῦ χρόνου τίς ἐστιν κ. τ. λ. (Χρὴ γινώσκειν ὅτι ὁ ὡροσκόπος — οἶδεν) = cod. Venet., f. 221ᵛ; cod. Vindobon., cap. μς'.

F. 199ᵛ. ση'. Περὶ τοῦ εἰδέναι ὁποῖα σήματα φανήσονται ἐν τῷ ἀέρι καὶ ἐν τῇ γῇ (Ὁπόταν ὁ Ἄρης εἰς ι' οἶκον — ἔκλειψιν) = cod. Venet., f. 222; cod. Vindobon., cap. μζ'.

F. 200. σθ'. Περὶ ταραχῆς, ὀχλήσεως πολέμου καὶ ἐχθρῶν (Ἰστέον ὅτι ὁπηνίκα — πυρωδές ἐστιν) = cod. Venet., ibidem; cod. Vindobon., cap. μη'.
σι'. Περὶ παθῶν καὶ ἀσθενειῶν καὶ θανατικοῦ καιροῦ (Ἰστέον ὅτι ὁ ὡροσκόπος — πάντων) = cod. Venet., f. 222ᵛ; cod. Vindobon., cap. μθ'.

F. 200ᵛ. σια'. Περὶ ὠνῆς καὶ ἀκριβείας καὶ εὐθηνίας πάντων τῶν πιπρασκομένων κ. τ. λ. (Ἡ δήλωσις — τῶν ἀστέρων) = cod. Venet., f. 223ᵛ; cod. Vindobon., f. 139.

F. 201ᵛ. σιβ'. Ἄλλως περὶ ἀκριβείας καὶ εὐθηνίας (Δεῖ εἰδέναι ὅτι ὁ κύριος — συνόδων) = ibidem.

F. 202. σιγ'. Ἀποτελέσματα τῶν ε' πλανητῶν ἀπὸ τῆς εἰς τὰ ζῴδια μεταβάσεως αὐτῶν (Ὁ Κρόνος εἰς τὸν Κριόν... Abrumpitur hoc caput in ima p. 207ᵛ verbis : Ἡ Ἀφροδίτη εἰς τὰ προηγούμενα τοῦ Σκορπίου γινομένη ...) = cod. Venet., f. 248.

Folia nonnulla deinde desunt; f. 208 lacerum est, et in ff. 209-212 alia manu exarata sunt excerpta Theophili, quae infra describuntur [p. 55]. Capp. σιδ'-σκς' titulos ex indice supplevimus.

σιδ'. Περὶ τοῦ τρίτου ζῳδίου καὶ τῶν ἐρωτημάτων αὐτοῦ ἅτινα

G. 197. 202. On knowing whether a rumor that has come is true or false (Look at the Moon — is configured) = cod. Venet., f. 220; cod. Vindobon., ibidem. 206. Of the Persians, on the 4 seasons of the year; when you wish to know the things that are about to happen concerning rulers, kings, and private individuals according to the climate in question (Having made a derivation from the Great Syntaxis, that is from the Tables — governing) = cod. Venet. ibidem; cod. Vindobon., f. 131v, cap. 42. 204. To seek and find the ruler in the place of the Moon (One must know that he — lord of the house) = cod. Venet. f. 220r; cod. Vindobon., cap. 43. G. 198. 205. On abundance from the Saracens (When it passes — but not much) . cod. Venet., f. 221; cod. Vindobon., cap. 44. 206. Division of the universal examination concerning how much time each of the Signs, when serving as horoscope, has in judgment (Let it be known that the hypothesis ======= cod. Venet., ibidem; cod. [illegible] Outgoing) cod. Venet., ibidem; cod. Vindobon., cap. 45.

6. On the horoscope of the beginning of the year, what it is, etc. (One must know that the horoscope know) cod. Venet., f. 221r; cod. Vindobon., cap. 46.

Γ. 199. 208. On knowing what signs will appear in the air and on the earth (Whenever Mars is in the house — eclipse) = cod. Venet., f. 222; cod. Vindobon., cap. 47.

Γ. 200. 209. On turmoil, disturbance of war and enemies (It is to be known that whenever · is fiery) ॥ : code Venet., ibid.; code Vindobon., cap. 48.

216. On Afflictions, Illnesses, and the Time of Death (It should be known that the horoscope of all things)

the horoscope ' - of all things) ॥ : code. Venet., f. 222v; code. Vindobon., ch. μθ'.

Γ. 200. 211. On the Purchase and Dearness and Abundance of All Things Sold, etc. (The indication — of the stars) = cod. Venet., f. 223; cod. Vindobon., f. 139.

Γ. 2015. 212. Otherwise on Dearness and Abundance (One must know that the lord – of conjunctions) ॥ ibidem.

Γ. 202. 213. Effects of the 5 Planets from Their Transition into the Zodiac Signs (Saturn in Aries... Abrumpitur hoc caput in ima p. 207 verbis: Venus entering the preceding degrees of Scorpio ..) = cod. Venet. f. 248.

Several folios are then missing; f. 208 is damaged, and in ff. 209-212 excerpts of Theophilus written in another hand are found, which are described below [p. 55]. The titles for chapters 214-226 have been supplied from the index.

214. On the third sign and its questions which

ἀποβαίνουσιν εἰς τοὺς ἀδελφοὺς τοῦ ζητοῦντος [= cod. Mediol. 11, f. 62, cap. λγ']. — σιε'. Περὶ τοῦ μαθεῖν εἰ ἔχει τις κέρδος ἢ ἀγαπὴν ἐξ ἀδελφῶν [= ibid., f. 63, cap. λδ'; cf. cod. Vindobon. 4, cap. ρνα']. — σις'. Εἰς τὸ τέταρτον ζῳδιον περὶ ἀγορᾶς, γονῆς, χώρας τε, κήπου, ἀμπελῶνος καὶ τῶν ὁμοίων [= ibid., f. 64ᵛ, cap. λς']. — σιζ'. Περὶ τοῦ γνῶναι εἰ ἔρχεται ὁ τόπος εἰς τὸν ἐρωτῶντα ἐξ ἀγορασίας [= ibid., f. 66, cap. λζ']. — σιη'. Περὶ τοῦ γνῶναι τὸ τίμημα τοῦ ἐρωτωμένου χωρίου τοῦ πραθέντος πολὺ ἢ ὀλίγον [= ibid., f. 66, cap. λη']. — σιθ'. Περὶ τοῦ δευτέρου ζῳδίου καὶ τῶν ἐν αὐτῷ ἐρωτημάτων ἤτοι πλούτου ἢ πράγματός τινος ἑτέρου πρὸς ὅ τι ἐλπίζουσιν [= ibid., f. 55, cap. κδ'; cod. Vindobon. 4, f. 2]. — σκ'. Περὶ τοῦ γνῶναι τὸν ἐρωτῶντα εἰ εὐκόλως κτᾶται πρᾶγμα ἢ δυσκόλως [= ibid., f. 56ᵛ, cap. κζ'; cod. Vindobon., f. 3]. — σκα'. Εἰς τὸ γνῶναι τὸ ποσὸν τοῦ πράγματος [= ibid., cap. κη'; cod. Vindobon., cap. ρμζ']. — σκβ'. Εἰς λουτρὸν εἰσελθεῖν. — σκγ'. Εἰς κρυπτὰς τρίχας ἐυρίσαι. — σκδ'. Νέα ἐνδύματα κόψαι καὶ φορέσαι. — σκε'. Εἰς τὸ κάμνειν χρυσίον καὶ ἀργύριον καὶ μεταλλικά.

F. 213. σκς'. Κανόνιον καθόλου περὶ φύσεως καὶ κράσεως τῶν ζῳδίων καὶ τῆς δυνάμεως τῶν ἀστέρων πρὸς αὐτὰ καὶ οἰκειώσεως, ἔτι τε ὑψωμάτων καὶ ταπεινωμάτων καὶ οἴκων καὶ ἐναντίων. Subicitur tabula.

σκζ'. Περὶ ἑξαγώνων, τετραγώνων, τριγώνων καὶ διαμέτρων (Ἑξάγωνον σχῆμά ἐστιν — πολλὰ κακά).

F. 213ᵛ. σκη'. Πλινθὶς καὶ ὑπόθεσις ἰδία τῶν ζ' ἀστέρων. Subicitur tabula.

σκθ'. In marg. Αὔλακα σκάψαι (Τὴν Σελήνην εἶναι δεῖ — ἀγαθούμενον).

F. 214. σλ'. Βιβλίον σὺν θεῷ τῆς ἀστρονομικῆς τέχνης τῶν Περσῶν, χρησιμεῦον εἰς πᾶν ζήτημα καὶ πᾶν ἐρώτημα, δι' ἀστρολάβου ἢ ὡρολογίου εὑρίσκοντες τὴν ὥραν ὁπηνίκα ἐρωτηθῶμεν, ἔχοντες πρότερον καὶ τὴν ὅλην εἰσαγωγὴν καὶ ἐπιστήμην τοῦ μαθήματος (Ἐπειδήπερ ἡ οὐράνιος ἡμᾶς περιέχουσα σφαῖρα εἰς ιβ' μόρια τέμνεται — ὁρᾶν ὕστερον).

Sequuntur capita [ex indice]: α'. Ὑπόδειγμα <ἐν αὐτῷ περὶ γάμου>. — F. 216. β'. <Ἕτερον ὑπόδειγμα περὶ αὐτοῦ>. — γ'. <Ἔτι περὶ αὐτοῦ> ὑπόδειγμα <ἤτοι> περὶ γάμου. — F. 216ᵛ. δ'. Κρίσεις ἀστέρων. — ε'. Περὶ αἱρέσεων ἀπὸ τριγώνων ἢ ὁρίων. — F. 217. ς'. Περὶ τῆς οὐρᾶς. — F. 217ᵛ. ζ'. Ὅθεν γινώσκονται οἱ ἐπίκεντροι ἀστέρες. — F. 218. η'. Κεφάλαιον εἰς τὸ εἰδέναι τὴν ἐρώτησιν καὶ φανερῶσαι τὸ ζητούμενον τὸ ζήτημα. — F. 218ᵛ. ι'. Περὶ παντὸς ζητήματος. — F. 219. ια'. Περὶ

pertain to the brothers of the Querent [= cod. Mediol. 11, f. 62, cap. 33]. - 215. On learning whether one has gain or affection from brothers [= ibid., f. 63, cap. 34; cf. cod. Vindobon. 4, cap. 151]. - 216. On the fourth sign concerning purchase, location, land, garden, vineyard, and similar matters [= ibid., f. 64, cap. 36]. — 217. On knowing whether the property comes to the inquirer by purchase [= ibid., f. 66, cap. 37]. — 218. On knowing the price of the inquired-about plot that was sold, whether much or little [= ibid., f. 66, cap. 38]. — 219. On the second sign and the questions pertaining to it, namely wealth or some other matter on which they have hope [= ibid., f. 55, cap. 24; cod. Vindobon. 4, f. 2]. 220. On knowing whether the inquirer acquires a thing easily or with difficulty [= ibid., f. 56v, cap. 27; cod. Vindobon., f. 3]. 221. On knowing the quantity of the matter [= ibid., cap. 28; cod. Vindobon., cap. 147]. — 222. On entering a bath. — 223. On shaving hidden hair. 224. On cutting and wearing new garments. — 225. On working gold and silver and metals.

F. 213. 226. A general table on the nature and temperament of the signs and the power of the stars in relation to them and their affinities, further of exaltations and depressions and houses and opposites. Subicitur tabula.

227. On sextiles, squares, trines, and oppositions (A sextile figure is — — — many evils).

F. 213. 228. Plinthis and the particular hypothesis of the 7 stars. Subicitur tabula.

229. In marg. To dig a furrow (The Moon must be benefited).

F. 214. 230. A book, with God's help, of the astronomical art of the Persians, useful for every inquiry and every question, finding the hour by astrolabe or horologium at the time we are questioned, having first both the complete introduction and knowledge of the discipline (Since the heavenly sphere surrounding us is divided into 12 parts — to see later). Sequuntur capita [ex indice]: 1. Example <in it concerning marriage>. - F. 216. 2. <Another example concerning the same>. 3. <Yet another example concerning the same, that is> concerning marriage. F. 216. 4. Judgments of the stars. - 5. On sects from trines or terms. - F. 217. 6. On the tail. - F. 217. 7. By which means the angular stars are known. - F. 218. 8. A chapter for knowing the question and revealing the sought inquiry. - F. 218. 10. On every inquiry. - F. 219. 11. On

δουλειῶν γινομένων ἢ οὐ γινομένων ἀπ' ἐρωτήσεως. — F. 219. ιβ'. Περὶ κακώσεως καὶ ταλαιπωρίας τῶν ἀστέρων ἤτοι ἔνθα θλίβονται καὶ κακύνονται καὶ ταλαιπωροῦσι. — ιγ'. Περὶ κακώσεως καὶ ταλαιπωρίας τῆς Σελήνης. — F. 219ᵛ. ιδ'. Περὶ χαρᾶς τῶν ἀστέρων ἤτοι κατὰ ποίους τρόπους καὶ πῶς χαίρονται [*sic*]. — ιε'. Κατὰ ποῖον τρόπον ἐστὶν ὁ ἀστὴρ ἕκαστος εἰς τὸ φῶς αὐτοῦ. — F. 220. ις'. Περὶ δυνάμεως τῶν ἀστέρων εἰς τὰ κέντρα ἢ εἰς τοὺς ἑτέρους οἴκους. — Partim congruunt cum cod. Mediol. 11, ff. 18-37, cap. α'-ις'.

F. 220. σλα'. Ὅσα δύναται ἡ Σελήνη καὶ τίνες εἰσὶν οἱ κακοποιοὶ ἀστέρες καὶ κατὰ ποίους τρόπους οὕτως δύναται καὶ πῶς ποτε μὲν συνοδεύει τῷ Ἡλίῳ κ. τ. λ. (Ἡ ζώνη τῆς Σελήνης — ἐντελέστερα).

F. 220ᵛ. σλβ'. Περὶ δυνάμεως τῶν ἀστέρων καὶ ὅσα δηλοῦσι σχηματιζόμενοι ἢ κακούμενοι ἢ ἀγαθούμενοι τὴν Σελήνην (Ἡ κρίσις τῆς ἀστρονομίας διπλῆ — καὶ οὐχὶ τρίτον).

F. 221. σλγ'. Σημαίνει τὰ ζῴδια ποῖα τὰ πληρωτικὰ δουλειῶν (Ἡ ἀγαθοσύνη τοῦ ἀστέρος εἰς τὸ — λέγομεν). — Sequitur Ὑπόδειγμα.

F. 222ᵛ. σλδ'. Περὶ τοῦ γνῶναι τὸν κύριον τῆς μοίρας τοῦ ὡροσκόπου ποῖός ἐστι, ὃς περσικῶς λέγεται ταλήλ, ὃς λέγεται καθ' Ἕλληνας ἐπικρατήτωρ, τουτέστιν ὁ διοικήτης ὁ δηλωτικὸς τῆς ἐνθυμήσεως τοῦ ἐρωτήματος καὶ κατὰ πόσους τρόπους εὑρίσκεται ὁ ταλήλ (Ἰστέον ὅτι ἐκλογὴ — κλίματος). Cf. cod. Mediol. 11, f. 37ᵛ.

F. 223. σλε'. Κεφάλαια τῶν ἐνθυμημάτων λόγῳ τῆς δυνάμεως τοῦ ταλὴλ ἤτοι ὁπηνίκα ποιήσῃς ὡροσκόπον καὶ εὕρῃς τὸν ταλὴλ λέγειν τὴν δύναμιν αὐτοῦ εἰς τὴν ζητουμένην δουλείαν (Πρῶτος ὁ κύριος τοῦ ὡροσκόπου — οἴκους). Cf. ibid., f. 47ᵛ, cap. κ'. σλς'. Ἕτερον περὶ τοῦ γνῶναι τὸ ἔνθυμον τοῦ ἐρωτῶντος ἤτοι τὸν σκοπὸν αὐτοῦ (Καὶ τοῦτο ἄλλος σκοπὸς ὅμοιος τῶν Ἰνδῶν — βούλεται ἀποστραφῆναι). Cf. ibid., f. 45ᵛ, cap. ιη'.

F. 223ᵛ. σλζ'. Ἔσχατον καὶ τέλειον κατὰ λεπτὸν εἰς τὸ γνῶναι τοὺς σκοποὺς καὶ τὰ ἐνθυμήματα (Ὀπηνίκα γνῷς τὸν ταλὴλ — θλίψεως). Cf. ibid., f. 49, cap. κα'.

F. 224. σλη'. Οἱ οἶκοι ἔνθα χαίρονται οἱ ἀστέρες (Κρόνου χαρὰ εἰς τὸν ιβ' — θλίψεις αὐτῶν) = cod. Vindobon. 4, f. 40ᵛ.

σλθ'. Εἴ εἰσιν ἀφετικοὶ τόποι (Μεσουράνημα ὡροσκόπος — ἀφέτης).

Sine numero. Περὶ τοῦ γνῶναι εἰ γίνεταί τις ἀρχιερεύς (Ἐὰν ὁ κύριος — τοῦτο δηλόν). Cf. supra cap. ρκζ'.

Περὶ πλοίων (Ὁ ὡροσκόπος ἡ πρύμνη τοῦ πλοίου — βλαβήσεται). Cf. supra cap. ρκη'.

F. 226. σμ'. Θεμάτιον ἐγχαραχθὲν παρὰ τοῦ φιλοσόφου Ἐλευθερίου

tasks being done or not done from a question.
F. 219. 12. On the affliction and distress of the stars, that is where they are oppressed and weakened and suffer distress. — 13. On the affliction and distress of the Moon. - F. 219. 14. On the joy of the stars, that is in what ways and how they rejoice [sic]. — 15. In what manner each star is in its light. - F. 220. 16. On the power of the stars in the angles or in the other houses. — Partly correspond with cod. Mediol. 11, fr. 18-37, cap. 1-16.

Γ. 220. σλα΄. What the Moon is capable of and who the malefic stars are and in what ways it has such power and how sometimes indeed accompanies the Sun, etc. (The belt of the Moon more complete).

Γ. 220. σλβ'. On the power of the stars and what they signify when they form aspects with or afflict or benefit the Moon (The judgment of astronomy is twofold — and not a third).

Γ. 221. σλγ'. The signs indicate which are the fulfilling signs of affairs (The goodness of the star in the — · we say). — Sequitur

Υπόδειγμα. Γ. 222. σλδ'. On knowing what kind of figure the lord of the degree of the ascendant is, who in Persian is called tālīl, who in Greek is called epicratētōr, that is, the administrator indicating the intention of the question, and in how many ways the tālīl is found (It is to be known that the selection of the clime). Cf. cod. Mediol. 11, f. 37.

Γ. 223. σλε΄. Chapters of intentions concerning the power of the tālīl, that is, when you cast a horoscope and find the tālīl, to state its power in relation to the matter sought (The first is the lord of the ascendant houses). Cf. ibid., f. 47, cap. κ'. σλς'. Another chapter on knowing the intention of the querent, that is, his purpose (And this is another similar purpose of the Indians — wishes to turn away). Cf. ibid., f. 45', cap. ιη'. F. 223. σλζ'. The last and perfect chapter in detail on knowing the purposes and intentions (When you know the tālīl of affliction). Cf. ibid., f. 49, cap. κα'.

Γ. 224. 238. The houses where the stars rejoice (Saturn's joy in the 12th — their afflictions) cod. Vindobon. 4, f. 40°.

239. Whether there are aphetic places (Midheaven, Ascendant, Apheta).

Without number. On knowing whether someone becomes a high priest (If the lord — this is clear). Cf. supra cap. 127.

On ships (The Ascendant is the stern of the ship — it will be damaged). Cf. supra cap. 128.

Γ. 226. 240. A theme engraved by the philosopher Eleutherius

τοῦ Ζεβεληνοῦ χρήσιμον εἰς πολλά etc. Editum in *Catal. Venet.*, p. 132.
Subicitur f. 226. Θεμάπον τοῦ αὐτοῦ φιλοσόφου Ἐλευθερίου τοῦ Ζεβεληνοῦ.
σμα'. Πῶς δεῖ εὑρίσκειν τοὺς περιπάτους τῶν ἀστέρων καὶ τῶν τόπων. — Edetur in appendice.
σμβ'. Περὶ καιροῦ τῶν ἀποτελεσμάτων (Τοὺς καιροὺς τῶν ἀποτελεσμάτων — ἢ διαμετρεῖ).
F. 226v. σμγ'. Περὶ τοῦ περιπάτου τῶν ἀστέρων καὶ τῶν τόπων (Δέον ἀφαιρεῖν τὰ ἔτη ἐν οἷς ἡ καταρχὴ τοῦ πράγματος — τόπου ἢ ἀστέρος). Sequitur Ὑπόδειγμα τοῦ πρώτου (Ἐπὶ τῆς γενέσεως Κωνσταντινουπόλεως ζητῶ περίπατον κατὰ τὸ ,ϛυϛη' ἔτος καὶ ἀφαιρῶ ἐκ τούτων τοὺς τῆς γενέσεως αὐτῆς χρόνους οἵτινές εἰσιν ,ϛωλη'[1] καὶ καταλιμπάνοντες — τὸν Κριόν). — Ὑπόδειγμα [in marg. Δημοφίλου (Τέθεικα ἐν δυσὶ τόποις τὰ ἐκ τῶν ,ϛωϛη' [l. ,ϛυϛη'?] ἐτῶν λειφθέντα μετὰ τὴν ἀφαίρεσιν τῶν ,ϛωλη', χζ' [l. χ'?] ἔτη...). — Textus mutilus est in ima pag. 226v desinit verbis τοῦ ὡροσκόπου καθ' ὅν... [= cod. Venet. 5, f. 282]. Mox desunt folia quaedam. Titulos capitum deperditorum ex indice supplevi : σμδ'. Περὶ τοῦ γνῶναι καθ' ἕκαστον ἐνιαυτὸν ποῖον ζῴδιον ἄρχει αὐτοῦ ἤτοι ὡροσκόπου. — σμε'. Πῶς ἐστιν ἡ τοῦ κόσμου γένεσις. — σμϛ'. Περὶ τοῦ ζ' οἴκου καὶ τῆς ἐρωτήσεως αὐτοῦ ἤτοι περὶ γάμου καὶ τίς ἐρᾷ πλέον τῆς συναφῆς ἡ γυνὴ ἢ ὁ ἀνὴρ καὶ εἰ συνάπτονται καὶ μετὰ τὸ συναφθῆναι τίς κατάρχει τοῦ ἑτέρου, καὶ εἰ καλὴ ἔσται ἡ γυνὴ ἢ ὁ ἀνὴρ ἢ κακοὶ καὶ τίς πρῶτος τῶν δύο τελευτήσει [= cod. Vindobon. 4, f. 22v. Cf. cod. Mediol. 11, f. 86v, cap. νε']. — σμζ'. Περὶ γνώμης τῆς γυναικός [= cod. Vindobon. 4, f. 23]. — σμη'. Περὶ τοῦ πόθου τοῦ ἀνδρογύνου μετὰ τὸ ἑνωθῆναι. [Cf. cod. Mediol. 5, f. 99v, cap. ξγ']. — σμθ'. Περὶ τοῦ βίου αὐτῶν. — σν'. Περὶ ὑπεροχῆς καὶ ὑποταγῆς. — σνα'. Ὁποῖος ἄρα πρῶτος τελευτήσει. [Cf. cod. Mediol. 11, f. 88, cap. νζ']. — σνβ'. Περὶ κλεπτῶν καὶ κλοπιμαίων. — Finis tantum superest [f. 227] (... τὸ κλαπὲν ἀπεκομιάσθη ἤτοι ὁ τόπος). Cf. cod. Mediol., f. 90v; cod. Vindobon. 4, f. 28v.

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[1] Die 11 maii anni ,ϛωλη' (= 1330 p. C. n.) genituram Constantinopolis composuerunt astrologi, vide cod. Taurin. 4, f. 51. Non de refectione moenium ab Andronico agitur (ibid., cod. 5, f. 40; p. 15, n. 1); sed post mille annos urbem regiam quasi novam vitam incepisse docuerunt mathematici, ni fallor, nam eam die 11 Maii anni 330 conditam fuisse Byzantini credebant; cf. Preger, *Das Gründungsdatum von Konstantinopel* (Hermes, XXXVI), 1901, p. 336 ss.

of Zebelenos, useful for many things etc. Published in Catal. Venet., p. 132.

Appended at f. 226. A theme of the same philosopher Eleutherius of Zebelenos.

241. How one must find the courses of the stars and of the places. — To be published in the appendix.

242. On the timing of outcomes (The timings of outcomes — or it squares).

F. 226. 243. On the transit of the stars and the places (One must subtract the years in which the beginning of the matter — of a place or star). There follows an Example of the first (For the nativity of Constantinople I seek a transit according to the year 6618 and I subtract from these the times of its nativity which are 5838 and leaving behind Aries). — Example [in margin. Of Demophilus (I have placed in two places the remainders from the years 5858 [read 5858?] after the subtraction of 5838, 627 [read 600? years...)]. The text is mutilated at the bottom of p. 226 and ends with the words of the horoscope according to which... [= cod. Venet. 5, f. 282]. Soon after, some folios are missing. I have supplied the titles of the lost chapters from the index: 244. On knowing which zodiac sign rules each individual year, that is, the ascendant. — 245. What is the nativity of the world. 246. On the 7th house and its question, that is, on marriage and whether the woman or the man desires the union more, and whether they are joined and after being joined who rules over the other, and whether the woman or the man will be good or bad, and which of the two will die first [= cod. Vindobon. 4, f. 22. Cf. cod. Mediol. 11, f. 86v, cap. 55]. — 247. On the disposition of the woman [= cod. Vindobon. 4, f.23]. 248. On the desire of the couple after being united. Cf. cod. Mediol. 5, f. 99, cap. 63]. — 249. On their livelihood. — 250. On superiority and submission. — 251. Which of the two will die first. [Cf. cod. Mediol. 11, f. 88, cap. 57]. 252. On thieves and stolen goods. — Only the end survives (f. 227) (... the stolen item was recovered, that is, the place). Cf. cod. Mediol., f. 90v; cod. Vindobon. 4, f. 281.

1 On 11 May of the year 6838 (= 1330 A.D.), astrologers composed a nativity for Constantinople; see cod. Taurin. 4, f. 51. The matter concerns not the restoration of the walls by Andronicus (ibid., cod. 5, f. 40; p. 15, n. 1); but the mathematicians taught that after a thousand years the royal city had begun, as it were, a new life — if I am not mistaken, since the Byzantines believed that it had been founded on 11 May of the year 330; cf. Preger, Das Gründungsdatum von Konstantinopel (Hermes, XXXVI), 1901, p. 336 ff.

F. 227. σνγ'. Περὶ τοῦ γνῶναι τὸ κλαπὲν ποῦ ἔκρυψεν ὁ κλέπτης (Βλέπε τὸ ζῳδιον ἔνθα — κλοπιμαῖον). Cf. cod. Mediol., f. 92v, cap. νθ'; cod. Vindobon., f. 30v.

F. 227v. σνδ'. Περὶ τοῦ γνῶναι τὸν κλέπτην γυνή ἐστιν ἢ ἀνήρ (Βλέπε τὸν ἀστέρα τὸν ὄντα — δύο ἀρσενικά). Cf. ibidem.

σνε'. Περὶ τοῦ γνῶναι εἰ ὁ κλέπτης νέος ἐστὶν ἢ γέρων (Ὅρα εἰς αὐτοὺς τοὺς ῥηθέντας — τοῦ κλέπτου). Sequitur Ὑπόδειγμα. Inc. Εὑρέθη ὁ Ἑρμῆς ... et alia tria exempla cum totidem thematum figuris. Cf. cod. Mediol., f. 94, cap. ξ'; cod. Vindobon., f. 30v.

F. 228v. σνς'. Περὶ τοῦ γνῶναι τὴν τοῦ κλέπτου μορφὴν καὶ ποῦ διάγει καὶ πόσον ἀπέχει καὶ περὶ τῆς πατρίδος καὶ τοῦ γένους αὐτοῦ (Ἐπίβλεπε τὸν ὡροσκόπον ποῖός ἐστι — προέγραψα). Cf. cod. Venet. 6, f. 111; cod. Vindobon. 4, f. 35.

σνζ'. Περὶ τῶν σημείων τοῦ προσώπου τοῦ κλέπτου καὶ τῆς ἐπιστήμης αὐτοῦ (Τὰ δὲ σημεῖα ἐν τῷ προσώπῳ — γυρωθὲν περιάγει). Cf. cod. Venet. 6, f. 112.

F. 229v. σνη'. Περὶ τοῦ γνῶναι ποίαν ὁδὸν καὶ πόσα μίλια ἀπῆλθεν ὁ κλέπτης (Ὁ κύριος τοῦ ὡροσκόπου — τὸ δύνον). Cf. cod. Vindobon., f. 35; cod. Venet., f. 114v.

σνθ'. Περὶ τοῦ εἰ εὑρίσκονται τὰ κλαπέντα πράγματα καὶ πότε, ποῦ διάγει ὁ κλέπτης καὶ ὅσον ἀπέχει (Ἐὰν ὁ Ζεὺς ὡροσκοπῇ — αὐθημερινόν). Cf. cod. Venet., f. 113v, cap. ρξ'.

F. 230. σξ'. Περὶ καταρχῶν διαφορά τινων σοφῶν. — Editum in *Catal. Venet.*, p. 136.

F. 230v. σξα'. Περὶ κενοδρομίας Σελήνης μετὰ σύνοδον ἢ πανσέληνον (Ἐν μὲν τῷ Κριῷ δηλοῖ — τῶν ἀνθρώπων) = cod. Venet. 5, f. 246.

σξβ'. Περὶ συναφῶν τῆς Σελήνης πρὸς τὸν Ἀναβιβάζοντα μετὰ τὸ χωρισθῆναι αὐτὴν τῆς συνόδου ἢ τῆς πανσελήνου (Ἡ Σελήνη χωρισθεῖσα — φρεάτων) = ibidem.

σξγ'. Περὶ τῶν συναφῶν τῆς Σελήνης πρὸς τὸν Καταβιβάζοντα μετὰ κ. τ. λ. (Ἡ Σελήνη χωρισθεῖσα τῷ Ἡλίῳ — ἐκ τοῦ ὕδατος). Cf. ibidem.

σξδ'. Σχηματισμοὶ Σελήνης πρὸς τοὺς ἀστέρας ἐν τοῖς ιβ' ζῳδίοις καὶ τὰ ἀποτελέσματα τούτων (Ἡ Σελήνη συνοδεύουσα τῷ Κρόνῳ — ταξειδευτέον) = ibid., f. 246v.

σξε'. Σχηματισμοὶ ἀστέρων κατὰ τρίγωνον, ὃ καλεῖται τελεία φιλία καὶ ἡ δήλωσις αὐτῶν (Τοῦ Διὸς τὸν Κρόνον — περικαλύψεις). — Sequuntur sine numero. (Σχηματισμοὶ ἀστέρων κατὰ διάμετρον ἤτοι τελεία ἔχθρα — κατὰ ἑξάγωνον sive ἡμισυφιλία — κατὰ τετράγωνον sive ἡμισυέχθρα) = ibid., f. 254v.

F. 227. 253. On knowing where the thief hid what was stolen (Look at the sign where — the stolen goods). Cf. cod. Mediol., f. 92v, cap. 59; cod. Vindobon., f. 30.

F. 227. 254. On knowing whether the thief is a woman or a man (Look at the star that is — two masculine ones). Cf. ibidem.

255. On knowing whether the thief is young or old (Look at those same aforementioned — of the thief). There follows an Example. Inc. Hermes was found ... and three other examples with the same number of horoscope figures. Cf. cod. Mediol., f. 94, cap. 5; cod. Vindobon., f. 30v.

F. 228. 256. On knowing the appearance of the thief and where he dwells and how far away he is, and concerning his homeland and lineage (Look at the horoscope to see what it is — I wrote above). Cf. cod. Venet. 6, f. 111; cod. Vindobon. 4, f. 35.

257. On the signs of the face of the thief and his craft (The signs on the face moving around in a circle). Cf. cod. Venet. 6, f. 112.

F. 229. 258. On knowing what road and how many miles the thief has traveled (The lord of the horoscope – the setting [sign]). Cf. cod. Vindobon., f. 35; cod. Venet., f. 114v.

259. On whether the stolen goods are found and when, where the thief resides and how far away he is (If Zeus is in the horoscope — on the same day). Cf. cod. Venet. f. 113v, cap. 160.

F. 230. 265. On the differences of certain wise men concerning the beginnings of actions. — Published in Catal. Venet., p. 136.

F. 230. 261. On the void course of the Moon after conjunction or full moon (In Aries it signifies — of men) = cod. Venet. 5, f. 246.

262. On the applications of the Moon to the Ascending Node after she has separated from the conjunction or the full moon (The Moon having separated ... of wells) = ibid.

263. On the applications of the Moon to the Descending Node after etc. (The Moon having separated from the Sun out of the water). Cf. ibid.

264. Configurations of the Moon with the stars in the 12 zodiac signs and their effects (The Moon in conjunction with Saturn — one must travel) = ibid., f. 246.

265. Configurations of stars in trine, which is called perfect friendship, and their signification (Jupiter with Saturn — coverings). The following are without number. (Configurations of stars in opposition, that is perfect enmity — in sextile or semi-friendship, in square or semi-enmity) ibid., f. 254v.

F. 234. σξς'. Ὅρια τῶν ἀστέρων πρὸς Κρόνον καὶ πρὸς ἀλλήλους (Ὁ Κρόνος ὡροσκοπῶν ἐν ἰδίοις ὁρίοις — ἐχθρῶν ἰσχὺν δηλοῦσι).

F. 236. σεζ'. Περὶ τῆς δηλώσεως τῶν ταπεινωμάτων καὶ τῶν ὑψωμάτων τῶν ἀστέρων (Τοῦ Ἡλίου ὄντος — δηλοῖ) = cod. Venet. 5, f. 230.

σεη'. Περὶ δηλώσεων ὄντων τῶν ἀστέρων εἰς τὸν Ἀναβιβάζοντα. — F. 236v. σεθ'. Περὶ ἀνατελλόντων ἤτοι ὡροσκοπούντων ἀστέρων. — σο'. Περὶ δύσεως τῶν ἀστέρων ἤτοι κρύψεως. — σοα'. Περὶ ἀναποδισμῶν τῶν ἀστέρων εἰς δήλωσιν. — σοβ'. Περὶ τῶν προποδισμῶν τῶν ἀστέρων. — σογ'. Στεφάνου Ἀλεξάνδρεως περὶ τῆς δηλώσεως τῶν ἀστέρων, ἑνώσεων τοῦ τε Κρόνου καὶ Διὸς ἐν τοῖς τριγώνοις. — F. 237v. σοδ'. Ἐκ τῶν μυστηρίων μεγάλων [cf. supra, f. 42v]. In marg. Σκόπει παραγγέλματα χρήσιμα τοῦ Ἀπομάσαρ ἐν τῇ ἐπιστήμῃ τῆς ἀστρονομίας. — F. 238v. σοε'. Περὶ τῆς συνόδου ὑψηλοτέρων ἀστέρων καὶ εἰς τὰ ζῴδια καὶ τῆς δηλώσεως αὐτῶν. — F. 239. σος'. Ὁπηνίκα ἐστὶν ἡ σύνοδος ἕν τισι τῶν ιβ' οἴκων τοῦ θεματίου, τί δηλοῖ. — σοζ'. Περὶ τῆς συνόδου τῶν β' κακοποιῶν Κρόνου καὶ Ἄρεως ἐν τοῖς ιβ' ζῳδίοις. Omnia ut in cod. Venet. 5, f. 230-233. Cf. supra, Apomasar. ff. 42v ss. et cod. Vindobon. 4, f. 52.

σοη'. Σημειώματα βλαβερὰ τῆς συνόδου τοῦ Κρόνου καὶ τῶν συνόδων (Εἰς τὸ τρίγωνον τοῦ Κριοῦ — κακοσύνη τοῦ νασάκ [*sic*]) = cod. Vindobon. 4, f. 52v.

F. 240. σοθ'. Αἱ σύνοδοι τῶν ζ' ἀστέρων εἰς τὰ ιβ' ζῴδια καὶ αἱ τούτων δηλώσεις (Ὁ Κρόνος καὶ Ζεὺς ἐν Κριῷ — ὁ θεὸς οἶδεν καὶ οὐχ ἕτερος) = cod. Vindobon. 4, f. 53v.

F. 243. σπ'. Περὶ τοῦ εἰδέναι διὰ πόσου καιροῦ ἐλεύσεται ἡ δήλωσις καὶ τὸ σύμπτωμα ἢ εἰς ὥρας ἢ εἰς ἡμέρας ἢ εἰς μῆνας καὶ ποῖα τῶν ζῳδίων δηλοῦσι τὰς ἡμέρας καὶ ἕτερα. — σπα'. Περὶ τῆς δηλώσεως τῶν ἀστέρων τῶν συνοδευόντων τῷ Ἡλίῳ εἰς ἕκαστον ζῴδιον ὃ λέγεται καῦμα. — F. 247. σπβ'. Περὶ συνόδων μεγάλων ἀστέρων καὶ τῆς δηλώσεως αὐτῶν. — F. 249v. σπγ'. Περὶ τῶν συναφῶν τῆς Σελήνης πρὸς τοὺς ἀστέρας μετὰ τοῦ χωρισθῆναι αὐτὴν τῆς συνόδου ἤτοι πανσελήνου καθ' ἕκαστον ζῴδιον· ἀνάγεται δὲ τὸ τοιοῦτον σκέμμα εἴς τινα ἄνθρωπον τοῦ Κρόνου λεγόμενον, ὀρθώθη [*sic*] δὲ ἐκ τῶν Περσῶν, Ἑλληνικὸν γάρ. — F. 250. σπδ'. Περὶ τῶν συναφῶν τῆς Σελήνης πρὸς τὸν Δία μετὰ σύνοδον ἢ πανσέληνον. Deinde f. 251. Πρὸς τὸν Ἄρην. — F. 251v. Πρὸς Ἀφροδίτην. — F. 252v. Πρὸς τὸν Ἑρμῆν. — Desinit ... ἢ διαφορὰς μετὰ λογίων. — Haec omnia ut in cod. Venet. 5, ff. 233v-244.

F. 234. 266. The terms of the stars in relation to Saturn and to each other (Saturn ascending in its own terms — they indicate the strength of enemies). F. 236. 267. On the indication of the dejections and exaltations of the stars (The Sun being — indicates) — indicates) = cod. Venet. 5, f. 230.

268. On the indications when the stars are at the Ascending Node. — F. 236. 269. On the rising or ascending stars. — 270. On the setting of the stars, that is, their concealment. — 271. On the retrograde motions of the stars for indication. — 272. On the direct motions of the stars. 273. Of Stephanus of Alexandria on the indication of the stars, the conjunctions of both Saturn and Jupiter in the triplicities. — F. 237. 274. From the Great Mysteries (cf. supra, f. 421). In the margin: See the useful precepts of Apomasar in the science of astronomy. F. 238. 275. On the conjunction of the superior stars and their entry into the signs and their indication. — F. 239. 276. When the conjunction occurs in certain of the 12 houses of the nativity, what it indicates. — 277. On the conjunction of the two malefics Saturn and Mars in the 12 Signs. All as in cod. Venet. 5, f. 230–233. Cf. supra, Apomasar. ff. 42 ss. et cod. Vindobon. 4, f. 52.

278. Harmful notes on the conjunction of Saturn and the conjunctions (Into the triplicity of Aries — the evil of the nasak [sic]) = cod. Vindobon. 4, f. 52.

F. 240. 279. The conjunctions of the 7 planets in the 12 Zodiac signs and their significations (Saturn and Jupiter in Aries — God knows and no other) = cod. Vindobon. 4, f. 53v.

F. 243. 280. On knowing after how much time the signification and the event will come, whether in hours or in days or in months, and which of the Zodiac signs indicate days and other matters. — 281. On the signification of the planets that accompany the Sun in each zodiac sign, which is called heat. - F. 247. 282. On the great conjunctions of the planets and their significations. F. 249. 283. On the applications of the Moon to the planets after her separation from the conjunction or full moon in each zodiac sign; this kind of inquiry is attributed to a certain man called of Saturn, and it was corrected [sic] from the Persians, for it is Greek. - F. 250. 284. On the applications of the Moon to Jupiter after a conjunction or full moon. Then f. 251. To Mars. — F. 251. To Venus. – F. 252. To Mercury. Ends*** differences with learned men. All these as in cod. Venet. 5, ff. 233–244.

F. 253. σπε'. Περὶ δασμοῦ ("Ορα τὸν κύριον — δεσμίου) = cod. Venet. 5, f. 261v.
σπς'. Περὶ καταρχῶν δουλειῶν καὶ τῆς ἐρωτήσεως αὐτῶν καὶ τοῦ ἐρωτῶντος ὁποίου τὸν τρόπον καὶ τὴν ἀξίαν καὶ λοιπῶν ἄλλων τινῶν ἐκ τῶν ιβ' τόπων (Κακοποιὸς ὡροσκοπῶν — δουλικῶν πραγμάτων) = ibidem.

F. 255. σπζ'. Περὶ μετοικίας ἐκ τόπου εἰς τόπον ἕτερον (Εἴ τις ἐρωτᾷ ὅτι θέλει μετοικῆσαι — μετοικίσαι) = cod. Vindobon. 4, f. 5v.
σπη'. Περὶ τοῦ γνῶναι τέλος δουλείας ὁποῖον ἀποβήσεται ('Εὰν ἐρωτηθῇς παρά τινος — τελειοῦσθαι) = ibid., f. 8, cap. ρνς'.

F. 255v. σπθ'. Εἰς τὸ ε' ζῴδιον· περὶ τοῦ γνῶναι εἰ ποιήσει παιδίον ('Εὰν ἀνὴρ ἢ γυνὴ δι' ἐλπίδα — πλῆθος ἐν αὐτοῖς) = ibid., f. 11, cap. ρνη'.
σϛ'. Περὶ τοῦ γνῶναι τὴν αἰτίαν τῆς ἀπαιδείας ἐκ τοῦ ἀνδρός ἐστιν ἢ ἐκ τῆς γυναικός ('Εὰν ἐρωτηθῇς ἐκ ποίας αἰτίας — γυναικός ἐστι) = ibid., cap. ρνθ'.
σϛα'. Περὶ τοῦ γνῶναι τὸ ἔμβρυον ἄρσεν ἐστὶν ἢ θῆλυ ('Εὰν ἐρωτηθῇς ὅτι — θηλυκόν) = ibid., cap. ρξ'. Cf. cod. Venet. 5, f. 273v.

F. 256. σϛβ'. Περὶ τοῦ γνῶναι πόσων μηνῶν ἐστι τὸ ἐν γαστρὶ ἔμβρυον καὶ πότε γεννᾶται, καὶ ἐν ἡμέρᾳ γεννᾶται ἢ ἐν νυκτί, καὶ εἰ δύο ἔμβρυά εἰσιν ἐν τῇ γαστρὶ ἢ ἕν (Εἰ ἐρωτηθῇς τὸ ἐν γαστρὶ — οὕτως ἕν) = ibid., cap. ρξα'.
σϛγ'. Εἰς τὸ ζῴδιον ϛ'· περὶ ἀρρώστων εἰ ὑγιαίνουσιν ἢ θνήσκουσι καὶ περὶ τοῦ γνῶναι τὸ ἀρρώστημα ὁποῖόν ἐστι καὶ ἐκ ποίας αἰτίας συνέβη καὶ ὁποῖον μέλος πάσχει καὶ εἰ νέα ἐστὶν ἡ ἀσθένεια ἢ παλαιά ('Εάν τις ἐρωτᾷ περὶ ἀρρώστου — καί τις τῶν ἀγαθοποιῶν). — Deinde Ἀρχὴ σὺν θεῷ τῶν ὑποδειγμάτων διὰ θεματίων [Sequuntur exempla tria cum thematum figuris] = ibid., capp. ρξβ', ρξγ'.

F. 258. σϛδ'. Περὶ δουλοσύνης δούλων καὶ ἐλευθερούντων καὶ ἐὰν πωληθῇ δοῦλος ('Οπηνίκα δοῦλος ἐρωτήσει — μετὰ ἀτιμίας στραφήσεται) = ibid., cap. ρξδ'.

F. 258v. σϛε'. Περὶ δούλων φυγόντων εἰ εὑρεθήσονται ἢ οὔ, καὶ ἔνθα αὖ κρύπτονται ('Εάν τις ἐρωτήσῃ περὶ δούλου — πρὸς ἄρκτον) Sequuntur exempla tria cum duobus thematum figuris = ibid., f. 19v, cap. ρξε'.

F. 259v. σϛς'. Κρίσις Ἀλεὶμ υἱοῦ Ἰσαὰκ ἔχουσα χρήσιμόν τι κ. τ. λ. Editum in *Catal. Venet.*, p. 131.

F. 260. σϛζ'. Μαθεῖν τίς τῶν γόνεων προτελευτᾷ (Λάμβανε τὴν τῆς γενέσεως ἡμέραν — τελευτᾷ).
σϛη'. Περὶ σχημάτων πάντων τῶν ἀστέρων καθὼς εἶπον Μασηρὴς ὁ Πέρσης καὶ Μουχαμάτης ὁ Παλχιώτης·

F. 253. 285. On tribute ("See the lord of the prisoner) = cod. Venet. 5, f. 261.

286. On the inceptions of tasks and their interrogation, and the manner and worth of the querent, and various other matters from the 12 places (A malefic on the horoscope = ibidem.

of slavish matters)

F. 255. 287. On moving from one place to another (If someone asks that he wishes to move — to relocate) = cod. Vindobon. 4, f. 5.

288. On knowing what the end of servitude will be (If you are asked by someone — to be completed) ibid., f. 8, cap. 196.

F. 255. 289. On the 5th sign: on knowing whether one will have a child (If a man or woman in hope of a multitude among them) ibid., f. 11, cap. 158.

296. On knowing whether the cause of childlessness is from the man or from the woman (If you are asked for what reason — it is from the woman) ========== ibid., cap. 159.

291. On knowing whether the embryo is male or female (If you are asked whether — female) ibid., cap. 160. Cf. cod. Venet. 5,

— female) ibid., cap. 160. Cf. cod. Venet. 5,

f. 273v.

F. 256. 292. On knowing how many months old the embryo in the womb is and when it will be born, and whether it is born by day or by night, and whether there are two embryos in the womb or one (If you are asked about the one in the womb — thus one) ===— ibid., cap. 161.

293. On the 6th sign: concerning the sick, whether they will recover or die, and on knowing what the illness is and from what cause it arose, and what member is afflicted, and whether the sickness is new or old (If someone asks concerning a sick person — and one of the beneficent ones). - Then: Beginning, with God's help, of the examples through charts [Three examples with chart figures follow] = ibid., capp. 162, 163, 164.

F. 258. σςδ'. On the slavery of slaves and those being freed and whether a slave will be sold (When a slave inquires he will be turned away with dishonor) = ibid., cap. ρξδ'.

Γ. 258. σφε'. On runaway slaves, whether they will be found or not, and where they are hiding (If someone inquires about a slave — toward the north) Sequuntur exempla tria cum duobus thematum figuris = ibid., f. 19v, cap. pže'.

E. 259. στς'. Judgment of Aleim son of Isaac containing something useful, etc. Edited in Catal. Venet., p. 131.

Γ. 260. σςζ'. To learn which of the parents will die first (Take the day of birth — dies).

σφη'. On the configurations of all the stars as stated by Masherês the Persian and Moukhamátês the Palchiotês

μετενέχθη δὲ ἐκ τῆς τῶν Περσῶν διαλέκτου. Editum in *Catal. Venet.*, p. 123 ss.

F. 261. σϛθ'. Περὶ τῆς συνόδου τῶν ὑψηλοτάτων ἀστέρων γινομένων διὰ πολλῶν χρόνων καὶ τῶν δηλούντων ἐν αὐταῖς (Λέγομεν ἡμεῖς οἱ πλείστην — καὶ φανεροῦν) = cod. Venet. 5, f. 228v.

F. 263v. τ'. Ἐξήγησις τῆς κρίσεως τῆς συνόδου τῶν μεγάλων καὶ ὑψηλῶν ἀστέρων (Εἰς τὸν τῆς συνόδου λόγον — ὁ θεὸς οἶδεν) = ibid., f. 229v.

F. 264v. τα'. Ἐκ τῶν Περσῶν περὶ τῆς δηλώσεως τῶν ἐκλείψεων Ἡλίου καὶ Σελήνης (Ἰστέον ὅτι τὴν τῆς ἐκλείψεως — λογαριαστῶν) = Pal. Vatic. 312, f. 134; cf. cod. Venet. 8, f. 316v, cap. τλη'.

Sine numero. Περὶ ἀνέμων (Εἰ συναφὴν ποιεῖται — γνώσῃ).

F. 266v. τβ'. Περσῶν περὶ τῶν ἀπλανῶν καὶ στερεῶν ἀστέρων, ἔτι δὲ περὶ μήκους καὶ πλάτους καὶ κράσεως καὶ μεγέθους αὐτῶν (Ἰστέον ὅτι οἱ ἀπλανεῖς ἀστέρες ... Pergit ἐποίησα δὲ τοῦτο εἰς τὴν ἀρχὴν τοῦ ͵ϛωνδ' ἔτους ἀπὸ κτίσεως κόσμου, ψιε' δὲ ἔτει Περσῶν [= 1347 p. C.]· κινεῖται δὲ κατὰ χρόνον ἕκαστος τούτων τῶν ἀπλανῶν λεπτὰ βν να'). Sequitur tabula stellarum cum multis persicis nominibus. Cf. codd. Vindobon. 1, f. 30; 7, f. 138.

F. 268. τγ'. Ὅρια ἀστέρων κατὰ Αἰγυπτίους. Tabula cui subicitur : (Ἰστέον ὅτι τῶν ὁρίων — ἐνέργειαν ποιεῖται). Cf. Ptolem., *Tetrab.*, I, cap. 18.

Sine num. Ἑρμοῦ περὶ τύχης, εἱμαρμένης, νεμέσεως καὶ ἀνάγκης. Sunt excerpta ex Lydo, *De mensibus*, IV, 7 (p. 70, 21); III, 8 (p. 41, 14), 12 (p. 53, 6, ed. Wünsch). Ab editione interdum differunt.

F. 268v. τδ'. Περὶ ὅρων καὶ κλήρων διαφόρων εἰδῶν (Περιέχει τὸ τοιοῦτο — κλῆρος δανειστῶν ἀπὸ ϟ ἐπὶ ϙ).

In f. 269v partim vacuo tabellae duae; prior inscribitur Ὅρια κατὰ Δωρόθεον, altera Ὅρια κατὰ Πτολομαῖον.

F. 270. τε'. Ἑρμοῦ τοῦ τρισμεγίστου περὶ σεισμῶν. Edid. Cougny, *App. Anth. Palat.*, p. 400. Cf. cod. Venet. 5, f. 280.

F. 270v. τϛ'. Ἰωάννου Λαυρεντίου Φιλαδελφέως περὶ σεισμῶν. Edid. Wachsmuth, Lydus, *De ostentis*, p. 109 ss. (ed. 2); cf. cod. Venet. 5, f. 287v.

F. 271v. τζ'. <Theophili> Πῶς δεῖ σκέπτεσθαι τὰς μεταφορὰς τῶν χρόνων καὶ τὰ συμβαίνοντα ἐν αὐτοῖς κατὰ τὰς δ' τροπὰς τοῦ ἐνιαυτοῦ. — F. 275. τη'. Θεοφίλου περὶ καταρχῶν. — F. 276. τθ'. Περὶ βασιλέως κλήρου. — F. 276v. τι'. Περὶ τοῦ ἐναυσιαίου δεσπότου. — F. 278v. τια'. Περὶ ἀρχῆς μηνός. —

and it was translated from the Persian language. Edited in Catal. Venet., p. 123 ff.

F. 261. σαθ'. On the conjunction of the highest stars occurring over many years and what they signify in them (We say we, the majority — and to reveal) = cod. Venet. 5, f. 228. Γ.

263. τ'. Exposition of the judgment of the conjunction of the great and high stars (On the account of the conjunction, God knows) = ibid., f. 229.

Γ. 264. τα'. From the Persians on the signification of the eclipses of the Sun and Moon (It must be known that the eclipse — of calculators) = Pal. Vatic. 312, f. 134; cf. cod. Venet. 8, f. 316, cap. τλη'.

Without number. On winds (If it makes a conjunction, you will know). — you will know).

F. 266. 322. Persian [treatise] on the fixed and solid stars, and further on their longitude, latitude, mixture, and magnitude (It is to be known that the fixed stars ... Continues: I made this at the beginning of the year 6854 from the creation of the world, in the 715th year of the Persians [= 1347 A.D.]; and each of these fixed stars moves over time by 52 minutes 51 seconds). A table of stars with many Persian names follows. Cf. codd. Vindobon. 1, f. 30; 7, f. 138.

F. 268. 323. The terms of the stars according to the Egyptians. A table to which is appended: (It is to be known that of the terms — it produces its effect). Cf. Ptolem., Tetrab., I, cap. 18.

Without number. Hermes on fortune, fate, nemesis, and necessity. These are excerpts from Lydus, De mensibus, IV, 7 (p. 70, 21); III, 8 (p. 41, 14), 12 (p. 53, 6, ed. Wünsch). They sometimes differ from the printed edition.

F. 268. 324. On the terms and lots of various kinds (This contains — the lot of creditors from 1 to 3).

On f. 269, partly blank, there are two small tables; the former is entitled Terms according to Dorotheus, the other Terms according to Ptolemy.

F. 270. 325. Hermes Trismegistus on earthquakes. Edited by Cougny, App. Anth. Palat., p. 400. Cf. cod. Venet. 5, f. 280.

F. 270. 327. John Laurentius of Philadelphia on earthquakes. Edited by Wachsmuth, Lydus, De ostentis, p. 109 ff. (ed. 2); cf. cod. Venet. 5, f. 287.

F. 271v. ch. 357. <Theophili> How one must examine the transferences of the years and the events occurring in them according to the four turns of the year. – F. 275. ch. 358. Theophilus on elections.

F. 276. ch. 359. On the lot of the king. — F. 276. ch. 360. On the lord of the year. - F. 278. ch. 361. On the beginning of the month.

Ἄλλως περὶ μηνός. — F. 279. τιβ'. Περὶ μηνὸς κατὰ τὸν Νεχεψώ. — Omnia ut in codice Florentino 7, f. 140-148, cf. 8, f. 170-177ᵛ et cod. Venet. 7, f. 336 ss.

F. 279ᵛ. Claudii Ptolemaei Tetrabiblus. Προοίμιον. Incipiunt f. 280 liber primus; f. 290, Βιβλίον δεύτερον; f. 300ᵛ, Βιβλίον τρίτον; f. 315, Βιβλίον τέταρτον.

F. 326. Ptolemaei Βιβλίον ὁ καρπὸς ἐν κεφαλαίοις ρ'. Cf. cod. Flor. 3, f. 19ᵛ.

F. 330. Ptolemaei. Περὶ ὑποθέσεων τῶν πλανωμένων (" pp. 1-46, edit. Bainbridge, Londoni, 1620 „), [Muccio.]

F. 335. Sine titulo. (Ἐν τῷ Κριῷ Ταύρῳ τῆς Σελήνης οὔσης — ἢ θανεῖται). Cf. supra, f. 9ᵛ.

Ff. 209-212, 314ᵛ, 335-338 et 343-346 obtinent excerpta ex Theophilo (cf. cod. Paris. Suppl. 1241, f. 30 ss.) alia manu vel certe alio atramento in foliis vacuis posterius addita.

F. 209. Ἀποτελέσματα τῶν παρανατελλόντων ἀστέρων ἐν πάσαις καταρχαῖς καὶ ἐρωτήσεσιν. Edetur in appendice.

F. 209ᵛ. Ἀποτελέσματα τῶν ἡλιακῶν ἐκλείψεων ("Ηλιος ἐκλείπων ἐν τῇ πρώτῃ — καὶ ἀπανθρωπίαν) = infra, cod. 7, f. 137ᵛ; cod. Paris., f. 32.

F. 210. Ἀποτελέσματα τῶν σεληνιακῶν ἐκλείψεων (Σελήνη ἐκλείπουσα ἐν τῷ πρώτῳ δεκανῷ τοῦ Κριοῦ — διὰ γῆς καὶ θαλάσσης) = cod. 7, f. 138ᵛ; cod. Paris., f. 33.

F. 210ᵛ. Περὶ καταρχῶν (Κακοποιὸς ὡροσκοπῶν ἀτελεστέραν σημαίνει τὴν καταρχὴν — χάριν δουλικῶν πραγμάτων) = cod. Paris., f. 36 ss.

F. 212. Περὶ φαρμακίας (Ἡ Σελήνη ♋ ♍ καὶ ♑ — τεθνάναι λέγε τὸν τοιοῦτον) = cod. Paris., f. 39ᵛ.
Περὶ ιβ'τημορίων (Σελήνης τὸ ιβ'μόριον προσεγγίζον — ἢ χάριν γυναικῶν) = cod. Paris., ibidem.
Περὶ δαιμονιζομένων καὶ ἐπιλεπτικῶν (Σελήνη μετὰ Κρόνου — τῶν διχοτόμων) = cod. Paris., f. 40.
Περὶ λῃστῶν (Σελήνη καὶ ♉ καὶ ☿ — ψευδῆ δηλοῦσι) = cod. Paris., ibidem.
Περὶ θανάτου (Κλῆρος θανάτου ἀπὸ Σελήνης — τὴν τελείωσιν).

F. 212ᵛ. Περὶ συναφῶν καὶ ἀπορροιῶν τῆς Σελήνης (Σελήνη ἀπὸ Διὸς ἐπὶ τὸν "Ηλιον ἐρχομένη — μοχθηρὰν ξενιτείαν) [Desin. in eadem pagina 212ᵛ] = cod. Paris., f. 41.

F. 314ᵛ. Post Τέλος τοῦ γου βιβλίου. Ptolemaei insertae sunt notulae duae, quae fortasse Theophili sunt :
Περὶ τοῦ ἐχθροῖς ἐπιτίθεσθαι (Τῆς Σελήνης οὔσης ἐν Κριῷ — ἡ Σελήνη) = cod. Vindobon. 11, f. 141.

Another treatment on the month. - F. 279. ch. 362. On the month according to Nechepso. All as in Florentine codex 7, f. 140-148, cf. 8, f. 170-177v and cod. Venet. 7, f. 336 ff.

F. 279. Claudius Ptolemy's Tetrabiblos. Proem. The first book begins at f. 280; f. 290, Second Book; f. 300v, Third Book; f. 315, Fourth Book.

F. 326. Ptolemy's Book entitled The Fruit in 100 chapters. Cf. cod. Flor. 3, f. 19.

F. 330. Ptolemy. On the Hypotheses of the Planets (* pp. 1-46, ed. Bainbridge, London, 1620), [Muccio.]

F. 335. Without title. (When the Moon is in Aries, Taurus [illegible] he shall die). Cf. above, f. 9v.

Ff. 209-212, 314, 335-338 and 343-346 contain excerpts from Theophilus (cf. cod. Paris. Suppl. 1241, f. 30 ff.) added later in blank leaves by another hand or at least in different ink.

F. 209. Αποτελέσματα τῶν παρανατελλόντων ἀστέρων ἐν πάσαις καταρχαῖς καὶ ἐρωτήσεσιν. Will be published in the appendix.

F. 209. Αποτελέσματα τῶν ἡλιακῶν ἐκλείψεων (Ηλιος ἐκλείπων ἐν τῇ πρώτῃ [illegible] καὶ ἀπανθρωπίαν) below, cod. 7, f. 137; cod. Paris., f. 32.

Γ. 210. Results of lunar eclipses (The Moon eclipsed in the first decan of Aries — through land and sea) cod. 7, f. 138; cod. Paris., f. 33.

F. 210. On beginnings (A malefic ruling the horoscope signifies a less complete beginning on account of servile matters) = cod. Paris., f. 36 ss.

Γ. 212. On sorcery (The Moon – my and [illegible] declare the man dead such a thing): [illegible] code. Paris., f. 39.

On the 12 portions (The 12th portion of the Moon drawing near [illegible] on account of women) cod. Paris., ibidem.

On those possessed by demons and epileptics (The Moon with Saturn [illegible] of the dichotomies) cod. Paris., f. 40.

On robbers (Moon and which and τ – indicate falsehoods) = cod. Paris., ibidem.

On death (The Lot of death from the Moon — the completion).

F. 212. On the applications and separations of the Moon (The Moon coming from Jupiter to the Sun – wretched sojourning abroad) [Desin. in same page 212] = cod. Paris., f. 41.

F. 314. After the End of that book. Two short notes have been inserted into Ptolemy, which are perhaps by Theophilus:

On attacking enemies (When the Moon is in Aries — [illegible] the Moon): [illegible] code I will be there. 11, f. 141.

Πρὸς τὸ πολιορκῆσαι (Σκέπτου τὴν Σελήνην — τὰ ἐναντία).

F. 335v. Ἐάν τις τῶν πολεμούντων καὶ πολεμουμένων ἐπικηρυκεύσεται πρὸς τὸν ἕτερον ζητῶν χάριν ἢ σπονδάς (Ἐπικηρυκευομένου τινὸς ἔστω — ὁ πρεσβεύων) = infra cod. 7, cap. ια': cod. Paris., f. 14v.

Περὶ τυραννίδος (Ἔστω ὁ μὲν τυραννῶν — τῆς τυραννίδος σημαίνει) = cod. 7, cap. ιβ'; cod. Paris., ibidem.

F. 336. Ἐν ποίῳ τόπῳ γίνεται ὁ πόλεμος (Ἐὰν ἐν ταῖς πολεμικαῖς — καὶ συνδένδρῳ τόπῳ) = cod. 7, cap. ιγ'; cod. Paris., f. 17.

F. 336v. Πότε γίνεται πόλεμος (Ἐὰν τὰ φῶτα ἄλληλα — σημαίνει πόλεμον) = cod. 7, cap. ιδ'; cod. Paris., f. 18.

Iterum Πότε γίνεται πόλεμος (Βλέπε πόσα ζῴδια — γίνεται ὁ πόλεμος) = cod. 7, cap. ιε'.

Εἰ πολὺς ὁ στρατὸς ἢ ὀλίγος (Λαβὼν ἀπὸ τῆς μοίρας — τὸ πλῆθος ἢ πλεῖον) = cod. 7, cap. ις'; cod. Paris., f. 18v.

F. 337. Περὶ τῶν πολιορκουμένων πόλεων (Περὶ δὲ τῶν πολιορκουμένων — πόλεμον σημαίνει) = cod. 7, cap. κ'.

Πρὸς τὸ πολιορκῆσαι πόλιν (Ἔστω ἡ Σελήνη λειψιφωτοῦσα — πολιορκουμένη πόλις) = cod. 7, cap. κα'.

Ἄλλως (Σκέπτου τὴν Σελήνην — βραδυτῆτα) = ibidem.

Περὶ πολιορκουμενῶν πόλεων (Δεῖ σκοπεῖν τὸν ὡροσκόπον — τῆς πολιορκίας ἀπαλλάσσονται) = cod. 7, cap. κβ'.

F. 337v. Περὶ πολέμου (Ὅταν τις εἰς πόλεμον εἰσέλθῃ — διὰ τάχους ἀπολωλέναι) = cf. cod. 7, f. 122, cap. θ'.

Καταρχὴ πολεμική (Ἐάν τις πολέμου ἄρξηται — ὁ ἀντιστρατευόμενος) = infra cod. 7, f. 109v, cap. β'.

F. 338. Περὶ τῶν δ' κέντρων καὶ συσχηματισμῶν καὶ ἐπαναφορῶν καὶ τόπων καὶ μοιρῶν ἑκάστου (Κρόνος ὡροσκοπῶν ...). Desin. in ima pag. 338v ἀναφερόμενος τῷ ὡροσκόπῳ. Imo marg. f. 338v ζήτει ἔμπροσθεν φύλλα δ'. Sequitur enim f. 339-342 index capitum codicis. Textus pergit f. 343. — Des. ... ἢ προχειρισμὸς τῶν τοιούτων = cod. 7, cap. γ'.

F. 344v. Περὶ συναφῆς καὶ ἀπορροίας (Σελήνη Κρόνῳ — ἀποστρόφων ὄντων) = cod. 7, cap. δ'.

F. 345. Περὶ τριγώνων (Κρόνος Διὶ τρίγωνος — καλοὶ καὶ εὐδόκιμοι) = cod. 7, cap. ε'.

F. 345v. Περὶ τετραγώνων (Κρόνος ἐπιδεκατεύων Δία — τὴν νίκην παρασκευάζει) = cod. 7, cap. ς'.

F. 346. Περὶ διαμέτρων (Κρόνος διαμετρῶν τὸν Δία — ἐντίθησι τῷ στρατῷ) = cod. 7, cap. ζ'.

F. 346v. Περὶ ἑξαγώνων (Οἱ ἀστέρες ἀλλήλους ἑξαγωνίζοντες — ἀγαθὸν καὶ τὸ κακόν) = cod. 7, cap. η'.

Περὶ τοῦ γνῶναι ζῇ τις ἢ ἀπέθανεν (Ἐκ τοῦ κυρίου — μὴ

On besieging (Consider the Moon — the contrary).

F. 335. If any one of those waging war and those under attack sends a herald to the other seeking favor or a truce (The one sending a herald of someone let it be – the one presiding) ‖ below cod. 7, cap. ια' : cod. **Paris., f. 14v.**

On tyranny (Let the one who tyrannizes be — signifies tyranny) = cod. 7, cap. ιβ'; cod. Paris., ibidem.

Γ. 336. In what place does war occur (If in the warlike — and in a wooded place) = cod. 7, cap. ιγ'; cod. Paris. f. 17.

E. 336. When does war occur (If the lights mutually — signifies war) == cod. 7, cap. ιδ'; cod. Paris., f. 18.

Again, When does war occur (See how many signs — δ occurs war) - cod. 7, cap. 16'.

Whether the army is large or small (Taking from the degree – the multitude or more) = cod. 7, cap. ις'; cod. Paris., f. 18.

Γ. 337. On besieged cities (Concerning the besieged — signifies war) = cod. 7, cap. κ'.

On besieging a city (Let the Moon be waning — the besieged city) = cod. 7, cap. κα'.

*Otherwise (Observe the Moon — slowness) = ibidem.

On besieged cities (One must examine the horoscope — of the siege — they are freed) = cod. 7, cap. κβ'.

F. 337. On war (When someone enters into war — to have perished quickly) = cf. cod. 7, f. 122, cap. θ'.

A warlike inception (If someone begins a war — the opposing soldier) = infra cod. 7, f. 109r, cap. β'.

F. 338. On the 4 centers and configurations and succedents and places and degrees of each (Saturn on the horoscope ...). Ends at the bottom of p. 338: rising to the horoscope. At the bottom margin of f. 338: Seek 4 leaves ahead. For f. 339–342 follows an index of the chapters of the codex. The text continues at f. 343. — Ends: ... or the appointment of such persons = cod. 7, cap. γ'.

Γ. 344. On conjunction and separation (Moon with Saturn — of those in aversion being) = cod. 7, cap. δ'.

C. 345. On trines (Saturn trine with Jupiter - good and well-regarded) = cod. 7, cap. e'.

Γ. 345. On squares (Saturn in superior square to Jupiter — victory prepares) = cod. 7, cap. ς'.

Γ. 346. On oppositions (Saturn in opposition to Jupiter – instills in the army) = cod. 7, cap. ζ'.

Γ. 346. On sextiles (The stars in sextile to one another - the good and the evil) = cod. 7, cap. η'.

On knowing whether someone is alive or has died (From the lord — not

λέγε αὐτὸν τεθνάναι) = cod. Paris., f. 42. Cf. infra cod. 7, in tabula loci ζ'.

Περὶ φαρμακείας (Κακούμενος ὁ Ἑρμῆς φθόνον — καὶ σβεννύμενα) = cod. Paris., f. 42ᵛ.

Περὶ τοῦ γνῶναι τί ἔχει ἡ ἐπιστολὴ ἀληθὲς ἢ ψεῦδος ἢ παρὰ τίνος ἐκομίσθη δούλου ἢ ἐλευθέρου (Τοῦ ϡ ὡροσκοποῦντος — ἀληθινὰ ἢ βέβαια) = cod. Paris., ibidem.

In fine codicis leguntur notulae : Περὶ φαρμακίας (Κακούμενος ὁ Ἑρμῆς ...) et alia manu Ση[μείωσαι] ὡς μεχρὶ τοῦ ,ϛωϛη' ἔτους [= 1390 p. C.] εἰσὶν ἔτη ἀπὸ τῆς ἀρχῆς κηρύγματος τοῦ Μωάμεθ ἔτη ψπα' ἐφάνη εἰς ἔρημον τῆς Ἐθριβῶν ἐκ φυλῆς Κορασιανῶν γενεαλογίας Εἰσμαὴλ· ἐφάνη ἐν μηνὶ Ἀπριλλ[ίῳ]. Ἐν ἄλλῃ ἐφάνη ἐν τῷ ,ϛ<ωϛγ'?> ἔτει ἀπὸ Μωάμεθ ἔτει ψος'[1].

3. Angelicus 74 [C. 2, 13]. — Chartac., cm. 29 × 21,5, ff. 108 + x, saec. XV. ᵃ manu Matthaei Devaris quod ostendit codicem olim fuisse Iohannis Lascaris „. Cf. G. Muccio, in *Studi ital. di filol.*, IV, 124.

F. I-VI vacua, f. VII index graecus.

F. 1. Ἐξηγητὴς ἀνώνυμος εἰς τὴν τετράβιβλον τοῦ Πτολεμαίου. — Editum Basileae 1559; cf. cod. Flor. 6, f. 1.

F. 94. Πορφυρίου φιλοσόφου εἰσαγωγὴ εἰς ἀποτελεσματικὴν Πτολεμαίου cum [ff. 99-107] Σχόλια ἐκ τῶν Δημοφίλου. Editum ibidem; cf. cod. Flor. 6, f. 156-172.

Ff. 104-105 [transposita et alia manu exarata]. Fragmenta ex Hephaestione.

Sine titulo. (Τῆς οὐρανίας διαθέσεως κατὰ τόδε τὸ ἐγχαραττόμενον σχῆμα — περὶ ἀρχῶν εἰρημένα, καὶ πρωσ... περὶ διαθέματος). — Cf. cod. Vindobon. 6, f. 248ᵛ.

Θεμάτιον τοίνυν λέγεται ἡ ὅλη οὐρανοῦ διάθεσίς τε καὶ περιφορά κ. τ. λ. Des. imo f. 105ᵛ : Ἔξαλμα τοίνυν ἐστὶν καὶ λέγεται ἡνίκα ὁ κατὰ περίπατον Ἥλιος ἢ ... Textus hic abrumpitur. — Cf. ibidem.

F. 108. Κανόν<ιον> τοῦ ὅλου κύκλου τῶν ιβ' ζῳδίων καὶ πῶς μερίζεται εἰς τοὺς σχηματισμούς. Subicitur figura thematis. Cf. cod. Flor. 6, f. 172ᵛ; cod. Ital. 17, f. 318.

F. 108ᵛ. Thema aliud sine titulo.

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[1] Si numeri sani sint, auctor huius adnotationis praedicationem Mohamedis anno 609 incepisse statuit.

say that he has died) [redacted] cod. Paris., f. 42. Cf. infra cod. 7, in table of place Z'.

On sorcery (Mercury being afflicted, envy ... [things completed/fulfilled]) = cod. Paris., f. 42. [redacted] and extin

On knowing whether the contents of a letter are true or false, or by whom it was carried, whether a slave or a free man (Of the % being in the horoscope — true or certain) ===== cod. Paris., ibidem.

At the end of the codex the following notes are read: On sorcery (Mercury being afflicted ...) and in another hand: Note that up to the year σως η [= 1390 A.D.] there are years from the beginning of the proclamation of Mohammed, 781 years; he appeared in the desert of Ethribōn, from the tribe of the Korasianoi, of the lineage of Ishmael; he appeared in the month of April. In another [note]: he appeared in the year σ<ως γ'?> from Mohammed, year 706.

8. Angelicus 74 [C. 2, 13]. Paper, [redacted]. 29 × 21.5, ff. 108 + x, 15th century. In the hand of Matthaei Devaris, which shows that the codex once belonged to Ioannes Lascaris. Cf. G. Muccio, in Studi ital. di filol., IV, 124.

F. 1-v1 blank, f. vut Greek index.

F. 1. Anonymous commentator on the Tetrabiblos of Ptolemy. - Edited at Basel 1559; cf. cod. Flor. 6, f. 1.

F. 94. Porphyry the philosopher's Introduction to the Apotelesmatica of Ptolemy, with [ff. 99-107] Scholia from the works of Demophilus. Edited in the same place; cf. cod. Flor. 6, f. 156-172.

Ff. 104-105 (transposed and written in another hand). Fragments from Hephaestion.

Without title. (The celestial disposition according to the figure inscribed here – on the principles stated, and further... on the disposition). [redacted] Cf. cod. Vindobon. 6, f. 248.

The thema therefore is called the entire disposition and revolution of the heavens, etc. Ends at the bottom of f. 105: A leap therefore is and is called when the Sun in its course or ... This text breaks off abruptly. [redacted] — Cf. ibid.

C. 108. Table of the entire cycle of the 12 Zodiac signs and how it is divided into the configurations. A figure of the thema is appended below. Cf. cod. Flor. 6, f. 172; cod. Ital. 17, f. 318.

F. 108. Another thema without title.

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[1] If the numbers are sound, the author of this note concludes that the preaching of Mohammed began in the year 609.

II. CODEX CASANATENSIS

4. Cod. 1386 (olim G. II, 3) " constat novem codicum fragmentis totidem manibus exaratis et codicillo, ut videtur, integro „. Bancalari, in *Studi ital. di filologia classica,* II, 1894, p. 193. — Liber ex quo evulsa sunt folia 101-103, erat chartaceus, manu saec. XV exaratus.

Inter varia fragmenta diversorum auctorum invenitur :

F. 101. Commentarii anonymi in Ptolemaei Tetrabiblum fragmenta [cf. supra cod. 3], nempe f. 101 (... <ἐλ>θεῖν χρονοκράτορα τόνδε πρὸς — αἴτια γίγνεσθαι). — Πρὸς τοὺς αἰτιατικοὺς τόπους (Αἰτιατικοὺς ἐκάλεσε τοὺς ἀφετικοὺς τόπους — ἢ ἐν ἰδίῳ ὑψώματι ἢ ἐν ...) = p. 173, 20 - 175, 2, edit. Basil., a. 1559.

F. 102. (... <ἀγαθοδαί>μονα, τὸν δὲ θ' τόπον καὶ θεὸν καλούμενον — τὸν χρόνον τῆς κολλήσεως) [= edit. eiusdem, p. 178, 8 - 179, 39]. — Sequitur f. 102^{v} subscriptio. Τέλος τῆς ἐξηγήσεως τῆς τοῦ Πτολεμαίου Κλαυδίου μαθηματικῆς τετραβίβλου.

II. CODEX CASANATENSIS

4. Cod. 1386 (olim G. II, 3) * consists of nine codex fragments written by the same number of hands and, as it appears, a complete notebook. Bancalari, in Studi ital. di filologia classica, II, 1894, p. 193. The book from which folios 101–103 were removed was made of paper, written by hand in the 15th century.

Among various fragments of different authors is found:

F. 101. Fragments of anonymous commentaries on Ptolemy's Tetrabiblos [cf. above cod. 3], namely f. 101 (... <ἐλ>θεῖν χρονοκράτορα τόνδε πρὸς --αἴτια γίγνεσθαι). Πρὸς τοὺς αἰτιατικούς τόπους (Αἰτιατικοὺς ἐκάλεσε τοὺς ἀφετικούς τόπους - ἢ ἐν ἰδίῳ ὑψώματι ἢ ἐν ...) = p. 173, 20–175, 2, edit. Basil., a. 1559.

F. 102. (... <ἀγαθοδαίμονα, τὸν δὲ θ' τόπον καὶ θεὸν καλούμενον τὸν χρόνον τῆς κολλήσεως) [= edit. eiusdem, p. 178, 8–179, 39). — There follows on f. 102v the subscription: End of the commentary on the Mathematical Tetrabiblos of Claudius Ptolemy.

III. CODEX VALLICELLANUS

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5. Chartac., cm. 198 × 146, saec. XIV, ff. IV, 174. Constat plurium codicum latinorum graecorumque fragmentis. A tineis est pessumdatus. " Olim A. Statii ". — Cf. E. Martini, *Catal. dei mss. greci esistenti nelle bibl. Ital.*, t. II, p. 189.

F. 40-41ᵛ. Περὶ ἐκλείψεως Ἡλίου ([Β]ορείου τυγχάνοντος τοῦ πλάτους τῆς Σελήνης ἐὰν ὦσι μεταξὺ — τὸ μέσον τῆς ἐκλείψεως).

F. 41ᵛ. Κανὼν ἐκλείψεως cum tabula.
Πῶς δεῖ εὑρεῖν τοῦ τε Ἡλίου καὶ Σελήνης κύκλου τὸ μέγεθος (Ἀναλώσας τό τε τοῦ Ἡλίου — μέγεθος κύκλων αὐτῶν).
Πῶς δεῖ εὑρίσκειν τὸ μέγεθος τῶν συνδέσμων (Μετὰ τὸ ἀναλῦσαι — ἡ διάμετρος τοῦ κώνου τῆς γῆς).

F. 48-48ᵛ. Eadem manu saec. XIV. Περὶ ἐναλλαγῶν γενεθλίων καὶ ἑτέρων τινῶν καταρχῶν (Ἀφαίρει τοὺς μέχρι τοῦ κατὰ πῆξιν γενεθλίου ἀποκρίσεως — τῆς ἐναλλαγῆς τοῦ γενεθλίου).
Ἄλλως (Μετὰ τὸ ἀφαιρεῖν τὸν κατὰ πῆξιν τοῦ γενεθλίου χρόνον — ὧραι νυκτεριναὶ τῆς ἐναλλαγῆς).
Ἄλλο (Ζήτει τὰ ὁμαλὰ κινήματα τοῦ Ἡλίου — τοῦ ἀποστήματος τῆς ἐναλλαγῆς).

F. 56-63 : Centum verba Ptolemaei. " Notae numer. margg. appictae indicant capp. 94, sed nihil desideratur. Edit. Norimb. 1535, ff. 55ᵛ-59ᵛ " [Martini].

F. 64ᵛ. Tab. astrologica exhibens : ἀριθμοί, δάκτυλοι, ὧραι ἐμπτώσεως, ὧραι μονῆς.

F. 80-91ᵛ. Excerpta varia : Καταρχαὶ πρὸς τὰ ὅρια τῶν ἀστέρων. Inc. Κρόνος ὡροσκοπῶν ἐν ἰδίοις ὁρίοις χαλεπός. Sequitur item Κρόνος ὡροσκοπῶν ἐν ὁρίοις Διός ... deinde Ἄρεως etc. ac sic deinceps de ceteris planetis. Desinit : Σελήνη διάμετρος τῷ ἑαυτῆς οἴκῳ ἐναντιότητα σημαίνει = cod. Vindobon. 2, f. 73.

F. 84. Sine titulo. ([Τ]ῶν τροπικῶν ζῳδίων ὡροσκοπούντων μὴ ἅψῃ ὁδοῦ, χαλεπὸν γάρ — τὸ γένος τοῦ τρόπου θεωρεῖται). Cf. cod. Ital. 18, f. 321.

F. 85ᵛ. Sine titulo. ([Τ]ὸ μὲν οὖν αὐτὸ τῆς καταρχῆς εἶδος — ἐκ τῆς

III. VALLICELLANUS CODEX

5. Paper, c. 198 × 146, 14th century, ff. iv, 174. Consists of fragments from several Latin and Greek codices. Damaged by bookworms. Formerly belonging to A. Statius. Cf. E. Martini, Catal. dei mss. greci esistenti nelle bibl. Ital., t. II, p. 189.

F. 40–41. On the Eclipse of the Sun ([N]orth being the latitude of the Moon, if they are between — the middle of the eclipse).

F. 41. Canon of the eclipse with table.

How one must find the magnitude of the cycle of both the Sun and the Moon (Having computed both that of the Sun — the magnitude of their cycles).

How one must find the magnitude of the conjunctions (After resolving — the diameter of the cone of the earth).

F. 48-48. In the same hand, 14th century. On the changes of nativities and certain other inceptions (Subtract up to the time of the nativity by conception [redacted] of the change of the nativity).

Otherwise (After subtracting the time of the nativity by conception, the nocturnal hours of the change).

Another method (Seek the mean motions of the Sun — of the distance of the change).

F. 56-63: The Centiloquium of Ptolemy. Numerical notes drawn in the margins indicate 94 chapters, but nothing is missing. Edition: Nuremberg 1535, ff. 55-59, [Martini].

F. 64. Astrological table exhibiting: numbers, digits, hours of entry, hours of stay.

F. 80-91. Various excerpts: Inceptions according to the terms of the stars. Beginning: Saturn ascending in its own terms is difficult. There follows likewise Saturn ascending in the terms of Jupiter ... then of Mars, etc., and so on concerning the other planets. Ends: The Moon in opposition to her own house signifies contrariety = cod. Vindobon. 2, f. 73. F. 84. Without title. (When the tropical signs are ascending, do not set out on a journey, for it is difficult — the nature of the manner is observed). Cf. cod. Ital. 18, f. 321.

F. 85. Without title. (The very form of the inception — from the

συγκρατικῆς σκέψεως δεῖ ἡμᾶς στοχάζεσθαι). Sequuntur excerpta varia minutissima de planetis; exempli gratia hoc transcripsimus :

F. 86v. Σελήνη κυριεύσασα τοῦ ὡροσκόπου ἤ τοῦ κλίματος τῆς τύχης καὶ οὖσα ἐν τῷ γ' τόπῳ ὄντι ἐπ[?]αιρετιστοῦ ἀστέρος αὐξιφωτοῦσα καὶ τοῖς ἀριθμοῖς προστιθεῖσα ἀγαθὰ πολλὰ σημαίνει μετ' ἀρχῆς καὶ ἐξουσίας. Sequuntur multa huiusmodi de variis planetis. Finis est :

F. 89v. Sine titulo. Ὁ περὶ καταρχῆς λόγος καταλαμβάνεται ἐκ τῶν πρὸς τὴν Σελήνην τετραγώνων σχημάτων — διὰ τὴν τοῦ καλοποιοῦ μαρτ(υρίαν ?).

F. 90v. Sine titulo. [Ἐ]πὶ πάσης καταρχῆς ἐὰν μὲν ὁ Ἥλιος ἐν ἀρσενικῷ ζῳδίῳ τύχῃ, ἡ δὲ Σελήνη ἐν θηλυκῷ. Sequuntur item excerpta varia. Desinit : καὶ Ἕσπερος Ἀφροδίτη ὁ δὲ Στίλβων Ἑρμῆς κοινός ἐστιν.

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[1] Inest et in cod. 81 (F. 14) [cf. Martini, l. c.] notula geomantiae sine titulo. F. 110 : Τὸ εἶδος τόδε ὄνομά ἐστι τοῦ Λαχιὰμ ὅς ἐστι κύριος τοῦ πρώτου οἰκήματος. ἔχει δὲ γράμμα καὶ τὸ ναχιουλχὰτ εἰς τὸ οἴκημα τοῦτο — ς' ἡμέρα καὶ ὁ νουσρατουλχάριτ γράμμα ἔχει ἰς τό ς^ον' ὁ οὐχλᾶς κάθισμα ἔχει καὶ ὁ. ι.

synthetic consideration we must conjecture). There follow various very brief excerpts on the planets; as an example we have transcribed this:

F. 865. The Moon, having dominion over the horoscope or the lot of fortune, and being in the third place which belongs to a chosen star, waxing in light and adding to the numbers, signifies many good things with authority and power. Sequuntur multa huiusmodi de variis planetis. Finis est:

F. 89. Sine titulo. The discourse on inception is comprehended from the square figures in relation to the Moon, on account of the testimony of the benefic (?).

F. 90. Sine titulo. In every inception, if the Sun chances to be in a masculine sign, and the Moon in a feminine one. Sequuntur item excerpta varia. Desinit: and Hesperus is Aphrodite, while Stilbon is Hermes, who is common.

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1 There is also contained in cod. 81 (F. 14) [cf. Martini, l. c.] a note on geomancy without a title. F. 110: This figure is the name of Lachiam, who is lord of the first house. It has a letter, and the nachioylchat in this house is the 6th day, and the nousratoulcharit has a letter in the 6th; the ouchlás has a seat and 4. 1.

CODICES VATICANI

VATICAN CODICES

CODICES VATICANI

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6. Cod. Vaticanus 208 (olim Athous, cf. Heiberg, Hermes XXXVIII, 350). — Chartac., cm. 21,8 × 13,7, saec. XV, diversis manibus scriptus in-4°, f. 230. — Praecedit index saec. XVI confectus. Scriptura magnam partem humiditate evanuit. F. 5; ,ϛωος' (= 1368 p. C. n.): neque tamen hoc anno codex scriptus est (cf. f. 207ᵛ); immo Isaac Argyrus tum librum suum compilaverat. Codex magnam partem concordat cum cod. Venet. 4. — Descriptionem nostram cum schedis suis comiter contulit v. d. Heiberg, professor Hauniensis.

F. 1. Sine titulo. Index hanc inscriptionem habet: Σύντομος διδασκαλία περὶ τῶν ἰσημερινῶν καὶ καιρικῶν ὡρῶν, ἔκθεσις αἰτίας, δι' ἣν τὰ νυχθήμερα τοῦ ἔτους ἀνώμαλά ἐστιν (Ἐπειδὴ τὰς ἐν τῷ κανόνι — χρησόμεθα, ἐστὶ τοιαύτη).

F. 4ᵛ sequens vacua.

F. 5. ,ϛωος' (= 1368 p. C. n.). Ἰσαὰκ μοναχοῦ τοῦ Ἀργυροῦ πραγματεία νέων κανονίων συνοδικῶν τε καὶ πανσεληνιακῶν μεταποιηθέντων ἀπὸ τῶν ἐν τῇ συντάξει καὶ συστάντων πρός τε ἔτη Ῥωμαϊκά καὶ πρὸς τὸν διὰ Βυζαντίου μεσημβρινόν· ἔτι δὲ χρονικὸν ἀρχὴν ἐχόντων τὸ ,ϛωος' ἔτος ἀπὸ τῆς τοῦ κόσμου γενέσεως. — Cf. cod. Vatic. 1059, f. 78, apud Usener, *Ad histor. astronomiae Symbola*, p. 4.

F. 7ᵛ. Ἰσαὰκ μοναχοῦ τοῦ Ἀργυροῦ πραγματεία νέων κανονίων συστάντων κατὰ τὴν ἀρχὴν τοῦ ,ϛωος' ἀπὸ τῆς τοῦ κόσμου γενέσεως ἔτους (Ἐπειδήπερ οἱ ἐν τῷ προχείρῳ κανόνι — Πτολεμαίου συντάξεως) = cod. Vatic. 1059, f. 80. Cf. cod. Venet. 4, f. 287.

F. 21. Θέωνος Ἀλεξανδρέως εἰς τοὺς προχείρους κανόνας τῆς ἀστρονομίας παράδοσις (Ἡ μὲν λογικωτέρα ἔφοδος...) Est introductio Theonis brevior cum ipsis tabulis manualibus.

F. 133. Claudii Ptolemaei Τετράβιβλος. Praecedit index capitum libri I. Τάδε ἔνεστιν ἐν τῷ α' βιβλίῳ τῶν πρὸς Σύρον συμπερασματικῶν. In fine: Τέλος τοῦ δ' βιβλίου καὶ τῆς καθόλου πραγματείας τῶν πρὸς Σύρον συμπερασματικῶν.

F. 187. Περὶ τῶν καλουμένων κέντρων ἐπανοφορῶν τε καὶ ἀποκλιμάτων καὶ τῆς ἑκάστου τῶν ιβ' τόπων ὀνομασίας τε καὶ δυνά-

VATICAN CODICES

6. Cod. Vaticanus 208 (formerly Athos, cf. Heiberg, Hermes XXXVIII, 350). Paper, cm. 21.8 × 13.7, 15th century, written in various hands in quarto, f. 230. Preceded by an index compiled in the 16th century. The writing has largely faded due to moisture. 1.5; ζωος (= 1368 A.D.): the codex was not, however, written in this year (cf. f. 207'); rather, Isaac Argyrus had by then compiled his book. The codex largely agrees with cod. Venet. 4. · Our description together with his notes kindly contributed by the distinguished scholar Heiberg, professor at Copenhagen.

F. 1. Without title. The index has this inscription: Σύντομος διδασκαλία περὶ τῶν ἰσημερινῶν καὶ καιρικῶν ὡρῶν, ἔκθεσις αἰτίας, δι᾽ ἣν τὰ νυχθήμερα τοῦ ἔτους ανώμαλά ἐστιν (Ἐπειδὴ τὰς ἐν τῷ κανόνι –' χρησόμεθα, ἐστὶ τοιαύτη).

F. 4° following, blank.

F. 5. ,ζωος (= 1368 A.D.). Treatise of the monk Isaac Argyros on new synodic and full-moon tables, adapted from those in the Syntaxis and arranged for Roman years and for the meridian through Byzantium; furthermore a chronological table having as its starting point the year σωος, from the creation of the world. - Cf. cod. Vatic. 1059, f. 78, in Usener, Ad histor. astronomiae Symbola, p. 4.

F. 7. Treatise of the monk Isaac Argyros on new tables drawn up according to the beginning of the year σωος from the creation of the world (Ἐπειδήπερ οἱ ἐν τῷ προχείρῳ κανόνι – Πτολεμαίου συντάξεως) = cod. Vatic. 1059, f. 80. Cf. cod. Venet. 4, f. 287.

F. 21. Introduction by Theon of Alexandria to the handy astronomical tables (Ἡ μὲν λογικωτέρα έφοδος...) This is the shorter introduction of Theon together with the manual tables themselves. F. 133.

Claudii Ptolemaei Τετράβιβλος. Preceded by a table of contents of Book I. Τάδε ἔνεστιν ἐν τῷ α' βιβλίῳ τῶν πρὸς Σύρον συμπε ρασματικῶν. At the end: Τέλος τοῦ δ᾽ βιβλίου καὶ τῆς καθόλου πραγματείας τῶν πρὸς Σύρον συμπερασματικών.

Γ. 187. On the so-called centers, succedents, and cadents, and on the name and power of each of the 12 places

μεως (Τοῦ ζῳδιακοῦ κύκλου παρὰ τοῖς ἀστρονόμοις εἰς ιβ' μέρη διῃρημένου — προγνωστικὸν τέλος ἐρχόμεθα). — Cf. cod. Venet. 4, f. 462.

F. 192. Κλαυδίου Πτολεμαίου βιβλίον ὁ καρπὸς ἐν κεφαλαίοις ρ'. Des. ἐγχώριος ἔσται ὁ ἐχθρός. Addidit manus altera : Ὁ περιβόητος ἐν σοφίᾳ Πτολεμαῖος ἐν να' κεφαλαίῳ ταῦτά φησιν· μὴ παραδράμῃς κτλ. — δὲ τῶν ς') [6 lineae].

F. 196. Τοῦ ἁγίου Ἰωάννου τοῦ Χρυσοστόμου ἐκ τῶν εἰς τὸν Ἱερεμίαν τὸν προφήτην.

F. 197. Sine initio capitulum astronomicum de synodis (... εἴ τι δὲ καταληφθῇ — λεπτά, ὡς ἄνωθεν εἴρηται).
Sine titulo. (Περὶ τοῦ πλάτους τῆς Σελήνης μέλλοντες λέγειν — νότιον ἢ βόρειον).

F. 198 et 199 capitulum de luna initio et fine carens maximam partem humiditate deletum.

F. 200. Κλαυδίου Πτολεμαίου περὶ ὑποθέσεων τῶν πλανωμένων.

F. 206. Ὥσπερ προεισαγωγὴ εἰς τὰς τῶν ἀστέρων ψηφοφορίας (Ἰστέον ὅτι οἱ Ἀλεξανδρεῖς ἄρχονται τοῦ ἐνιαυτοῦ κατὰ τοῦ κθ' — καὶ τὰς τῆς νυκτός). Cf. cod. Venet. 4, f. 218.

F. 207 parvum capitulum sine inscriptione (Ὁ Ἥλιος κατὰ Πτολεμαῖον — καὶ πλέον τι).

F. 207ᵛ. Κανόνιον κδ'ετερηίδων τῶν ε' ἀστέρων ἀπ' ἀρχῆς τοῦ ͵ϛωπδ' (= 1376). Sequuntur aliae tabulae huiusmodi.

F. 209. Ἰωάννου γραμματικοῦ Ἀλεξανδρέως περὶ τῆς τοῦ ἀστρολάβου χρήσεως καὶ τί τῶν ἐν αὐτῷ γεγραμμένων ἕκαστον σημαίνει. In fine opusculi πίναξ τοῦ βιβλίου. — Cf. cod. Venet. 4, f. 384, et infra cod. 11, f. 51ᵛ.

F. 220. Ἰσαὰκ μοναχοῦ τοῦ Ἀργυροῦ μέθοδος κατασκευῆς ἀστρολαβικοῦ ὀργάνου. In marg. adnotavit quidam : vide cod. 1059, f. 70 [apud Usener, op. cit., p. 4]. — Cf. cod. Venet. 4, f. 394.

F. 226 cum duobus sequentibus vacuum.

F. 227ᵛ-230. Adnotamenta quaedam geometrica (f. 228ᵛ, Τὸ ε' θεώρημα τῶν τοῦ α' βιβλίου τῆς γεωμετρίας κατὰ ἀνάλυσιν) intermixtis paucis verbis de beata viri boni vita. — Cf. Heiberg, *Paralipomena zu Euklid* (Hermes XXXVIII), 350 sqq.

7. Cod. Vaticanus 212. — Chartac., cm. 42 × 16,5, ff. 152. Scripserunt librarii duo : manus prior, saec. XIV, f. 1-105; manus altera, saec. XIV vel XV ineuntis, f. 106-152. — F. 1, legitur : *Laudinii equitis Hierosolymitani liber in Creta emptus.*

F. 1. Περὶ κατασκευῆς ἀστρολάβων ὀργάνων (Τὸν ὄργανον τοῦτο ὅπερ ἀστρόλαβον — κέκτηται ἡμέρας).

F. 3. Περὶ τοῦ ἐν τῷ ἐπιπέδῳ τετραγώνου (Τοῦ ὑπὸ τὸν ὁρίζοντα

(of the power) (We come to the Zodiacal circle as used by astronomers for the purpose divided into 12 parts of prediction), divided into 12 parts. Cf. code It comes 4, f. 462.

Γ. 192. Claudius Ptolemy's book, the Karpos, in 100 chapters. Ends: the enemy will be a local one. A second hand added: The famous in wisdom Ptolemy says the following in chapter 51: do not pass by, etc. — δὲ τῶν ς') [6 lines].

Γ. 196. From Saint John Chrysostom's commentaries on the prophet Jeremiah.

F. 197. Without beginning, an astronomical chapter on conjunctions (... εἴ τι δὲ καταληφθῇ — λεπτά, ὡς ἄνωθεν εἴρηται).

Without title. (Περὶ τοῦ πλάτους τῆς Σελήνης μέλλοντες λέγειν νότιον ἢ βόρειον).

F. 198 and 199: a chapter on the moon, lacking both beginning and end, largely destroyed by moisture.

F. 200. Claudius Ptolemy, On the Hypotheses of the Planets. F. 206. As an introduction to the calculation of the stars (It should be known that the Alexandrians begin the year on the 29th — and the hours of the night). Cf. cod. Venet. 4, f. 218.

F. 207 a small chapter without a title ('Ο 'Ηλιος κατὰ Πτολεμαῖον καὶ πλέον τι).

F. 207. A table of 24 annual periods of the 5 planets from the beginning of the year 6876 (= 1376). There follow other tables of this kind.

F. 209. John the Grammarian of Alexandria, on the use of the astrolabe and what each of the things written on it signifies. At the end of the opuscule, a table of the book. — Cf. cod. Venet. 4, f. 384, and below cod. 11, f. 51v.

F. 220. Isaac the Monk Argyros, method of constructing an astrolabe instrument. In the margin someone noted: see cod. 1059, f. 70 [in Usener, op. cit., p. 4]. — Cf. cod. Venet. 4, f. 394.

F. 226 with the two following leaves blank.

F. 227v–230. Certain geometrical notes (f. 228, The 5th theorem of the 1st book of geometry according to analysis) intermixed with a few words on the blessed life of a good man. — Cf. Heiberg, Paralipomena zu Euklid (Hermes XXXVIII), 350 sqq.

7. Cod. Vaticanus 212. Paper, cm. 42 × 16.5, ff. 152. Written by two scribes: the first hand, 14th century, ff. 1–105; the second hand, 14th or early 15th century, ff. 106–152. — F. 1, reads: Book of Laudinius, knight of Jerusalem, purchased in Crete.

F. 1. On the construction of astrolabe instruments (This instrument which is called an astrolabe — acquires days).

F. 3. On the square in the plane (Of the semicircle below the horizon

ἡμικυκλίου — ἀπὸ τῶν προειρημένων). Sequuntur alia capita cum geometricis figuris.

F. 15. Περὶ κατασκευῆς ἀράχνης (Πεποιῆσθαι δεῖ πρῶτον — τῶν τῆς ἀράχνης ἀστέρων).

F. 17. Περὶ χρήσεως ἀστρολάβου καὶ πρῶτον περὶ τῶν τοῦ ὀργάνου μερῶν (Κρίκος μὲν καλεῖται τὸ χαλκοῦν κύκλιον ἐξ οὗ τὸ πᾶν ὄργανον... Opus in cap. triginta divisum. Des. f. 25ᵛ : ... ἄχρι τοῦ διοπτευθέντος ἄκρου).

F. 26. Κανόνιον τῆς διαφορᾶς τῶν χρόνων τῶν ἐπισήμων προσώπων. Tabula chronologica.

F. 26ᵛ. Περὶ τοῦ εὑρεῖν τὰ Αἰγύπτια ἔτη ἀπὸ Ναβονασσαροῦ ἄχρι τῆς ἐπιζητουμένης ἡμέρας (Ληπτέον τὰ ἀπὸ κτίσεως ... Τὰ δὲ ἀπὸ Φιλίππου βουλόμενος εὑρεῖν — γίνονται ὧραι ἰσημεριναὶ η' ἥμισυ καὶ ι'κ").

F. 27ᵛ. Notulae latinae manu saec. XV.

F. 28. ('Ιστέον ὅτι οἱ κανόνες τῶν ἄστρων πρὸς ἀλλήλους κατὰ μὲν τοὺς τῆς διορθώσεως κανόνας — νῦν δὲ χαλεπόν).

F. 29. Δεῖ γινώσκειν ὅτι βουλόμενοι τὰς ἐποχὰς τῶν καννονίων [*sic*]... — Subiungitur tabula astronomica.

Sequuntur usque ad f. 104ᵛ notulae, excerptaque astronomica et tabulae permultae (κανόνες) de cursu Solis, Lunae, Capitis Draconis (f. 50), Saturni (f. 51), Iovis (f. 55), Martis (f. 59), Veneris (f. 63), Mercurii (f. 67), deinde Κανόνες στηριγμῶν τῶν πλανωμένων ἀστέρων (f. 71), Κανόνες τῆς κατὰ πλάτος προσόδου τῶν πλανήτων (f. 74), etc.

F. 105-156 fragmentum alius codicis : F. 105ʳ. In marg. superiore legitur Χ(ριστ)έ προηγοῦ τῶν ἐμῶν πονημάτων. Deinde spatium vacuum ad titulum exarandum relictum. In media pagina incipit index capitulorum, qui usque ad f. 107 pergit.

F. 108. Titulus : Θεοφίλου φιλοσόφου πόνοι περὶ καταρχῶν πολεμικῶν etc. — α'. Prooemium edetur in appendice.

F. 109. β'. Καταρχὴ πολεμική ('Εάν τις πόλεμον ἄρξηται ἢ ἐπιστρατείαν ἡττηθήσεται ὁ ἀντιστρατευόμενος) = supra, cod. 2, f. 337ᵛ.

F. 110ᵛ. γ'. Περὶ τῶν τεσσάρων κέντρων καὶ συσχηματισμῶν καὶ ἐπαναφορῶν καὶ τόπων καὶ μοιρῶν ἑκάστου ('Η ὥρα ζ' δὲ τὸν στρατηγὸν ἀναιρεῖ καὶ τὸν στρατὸν ταπεινοῖ — καὶ λαθραῖα πράγματα καὶ ἀπόκρυφα καὶ προχειρισμὸς τῶν τοιούτων). Cf. supra cod. 2, f. 338.

F. 116. δ'. Περὶ συναφῆς καὶ ἀπορροίας [τῶν ἑπτὰ ἀστέρων add. in indice] (Σελήνη Κρόνῳ συνάπτουσα — καὶ μάλιστα τῶν καλοποιῶν ἀποστρόφων ὄντων) = ibid., f. 344ᵛ.

F. 118. ε'. Περὶ τριγώνων [τῶν ἑπτὰ ἀστέρων add. in indice] (Κρόνος

semicircle from the aforementioned). Sequuntur alia capita with geometric figures.

Γ. 15. On the construction of the spider (One must first make - of the stars of the spider).

F. 17. On the use of the astrolabe and first on the parts of the instrument (The bronze ring from which the whole instrument [is suspended] is called the Krikós... Opus in cap. triginta divisum. Des. f. 25': ... up to the tip that was sighted).

F. 26. A small table of the chronological differences of notable persons. Tabula chronologica.

F. 26. On finding the Egyptian years from Nabonassar up to the sought day (One must take from the foundation... And wishing to find those from Philip the equinoctial hours are produced 8 and a half and 20").

F. 27. Latin notes in the hand of the century. 15

F. 28. (It should be known that the tables of the stars in relation to one another according to the tables of correction — but now it is difficult).

F. 29. It is necessary to know that when wishing to find the epochs of the tables [sic].. . Subiungiture tabula astronomica.

Sequuntur usque ad f. 104r notulae, excerptaque astronomica et tabulae permultae (tables) on the course of the Sun, Moon, the Head of the Dragon (f. 50), Saturn (f. 51), Jupiter (f. 55), Mars (f. 59), Venus (f. 63), Mercury (f. 67), then Tables of the stations of the wandering stars (f. 71), Tables of the latitudinal approach of the planets (f. 74), etc.

F. 105-156 fragment of another codex: F. 105r. In the upper margin one reads Χριστέ προηγοῦ τῶν ἐμῶν πονημάτων. Then a blank space left for writing the title. In the middle of the page begins the index of chapters, which continues up to f. 107.

F. 108. Title: Theophilus the Philosopher's Works on the Beginnings of Military Affairs, etc. — α'. The prooemium will be published in the appendix.

F. 109. β'. Military Beginning (If someone starts a war or a campaign, the opposing commander will be defeated) = above, cod. 2, f. 337.

F. 110. γ'. On the Four Centers and Configurations and Successions and Places and Degrees of Each (The hour π removes the general and humbles the army — and clandestine matters and hidden things and the appointment of such persons). Cf. above cod. 2, f. 338.

F. 116. δ'. On Conjunction and Separation [of the Seven Stars, added in the index] (The Moon joining Saturn – and especially when the benefics are averse) = ibid., f. 344.

F. 118. ε'. On Trines [of the Seven Stars, added in the index] (Saturn

Διὶ τρίγωνος ἐν ταῖς τοιαύταις καταρχαῖς — καὶ ὑπὸ καλοποιῶν μαρτυρούμενοι καλοὶ καὶ εὐδόκιμοι) = ibid., f. 345.

F. 119. ς'. Περὶ τετραγώνων [τῶν ἑπτὰ ἀστέρων add. in indice] (Κρόνος ἐπιδεκατεύων Δία ἐπὶ τῆς πολεμικῆς καταρχῆς — διὰ δόλου τὴν νίκην παρασκευάζει) = ibid., f. 345ᵛ.

F. 121. ζ'. Περὶ διαμέτρων [τῶν ἑπτὰ ἀστέρων add. in indice] (Κρόνος διαμετρῶν τὸν Δία λύπην τῷ στρατῷ παρέχει — δειλίαν ἐντίθησι τῷ στρατῷ) = ibid., f. 346.

F. 122. η'. Περὶ ἐξαγώνων [τῶν ἑπτὰ ἀστέρων καὶ τόπων add. in indice] (Οἱ ἀστέρες ἀλλήλους ἐξαγωνίζοντες — ἀγαθὸν καὶ τὸ κακόν) = ibid., f. 346ᵛ.

θ'. Ἄλλως [περὶ πολέμου add. in indice] (Ὅταν τις εἰς πόλεμον ἐξέλθῃ, σκέπτου οὕτως· ἔστω σοι ὁ πόλεμος — μηχανὰς καὶ τρακταϊσμοὺς πορίζει ἐκείνῳ τῷ μέρει) = ibid., f. 337ᵛ.

F. 122ᵛ. ι'. Ἐάν τις τυραννῆσαι θέλῃ καὶ ἑαυτὸν ἐλευθερῶσαι ἀπὸ [τῆς add. in indice] ὑποταγῆς τῶν κρατούντων (Ἐάν τις περὶ τυραννίδος σκέπτηται, ἔστω ἡ Σελήνη ἀκάκωτος — τὸν τυραννούμενον λέγε διὰ τάχους ἀπολωλέναι) = cod. Paris. Suppl. 1241, f. 14.

F. 123. ια'. Ἐάν τις τῶν πολεμούντων καὶ πολεμουμένων ἐπικηρυκεύσηται πρὸς τὸν ἕτερον, ζητῶν χάριν ἢ σπονδάς (Ἐπικηρυκευομένου τινὸς ἔστω ἡ Σελήνη ἐπὶ τοῦ ὡροσκόπου — οὐκ ἐπιτεύξεται ὁ πρεσβεύων) = supra, cod. 2, f. 335ᵛ; cod. Paris., f. 14ᵛ.

ιβ'. Περὶ τυραννίδος (Ἔστω ὁ μὲν τυραννῶν ὁ ὡροσκόπος καὶ ἡ Σελήνη — ῥᾳδίαν τὴν λύσιν τῆς τυραννίδος σημαίνει) = ibidem; cod. Paris., ibidem.

F. 125. ιγ'. Ἐν ποίῳ [τόπῳ add. in indice] γίνεται ὁ πόλεμος (Ἐὰν ἐν ταῖς πολεμικαῖς καταρχαῖς εὑρεθῇ ὁ Ἄρης — ἐν τῷ τρίτῳ ἐν ἀμπελῶνι καὶ συνδένδρῳ τόπῳ) = ibid., f. 336; cod. Paris., f. 17.

F. 126. ιδ'. Πότε γίνεται πόλεμος (Ἐὰν τὰ φῶτα ἄλληλα τριγωνίζῃ καὶ ἐπιβλέπῃ — ἢ ζυγῷ ὡροσκοπῶν οὐ σημαίνει πόλεμον) = ibid., f. 336ᵛ; cod. Paris., f. 17ᵛ.

F. 126ᵛ. ιε'. Ἄλλως, περὶ πολέμου (Βλέπε πόσα ζῴδια μεταξὺ — ἢ μηνῶν γίνεται ὁ πόλεμος) = ibidem.

ις'. Πολὺς ὁ στρατὸς ἢ ὀλίγος (Λαβὼν ἀπὸ τῆς μοίρας τῆς Σελήνης — ὀλιγώτερον τὸ πλῆθος ἢ πλεῖον) = ibid., f. 336ᵛ; cod. Paris., f. 18.

ιζ'. Περὶ δόλου καὶ ἐνέδρας (Κρόνου καὶ Σελήνης μαρτυρούντων τῷ ὡροσκόπῳ — καὶ τολμηροὺς ποιεῖ τοὺς ἐπιστρατευομένους) = cod. Paris., ibidem.

ιη'. Περὶ πολέμου (Ὅταν πυνθάνωνταί σου περὶ δύο στρατο-

in trine with Jupiter in such beginnings are witnessed by benefics, good and renowned) = ibid., f. 345.

F. 119. ς'. On Squares [of the Seven Stars, added in the index] (Saturn in the tenth from Jupiter at the military beginning brings victory through deceit) = ibid., f. 345.

F. 121. ζ'. On Oppositions of the Seven Stars, added in the index) (Saturn in opposition to Jupiter brings grief to the army, instills cowardice into the army) ibid., f. 346.

Γ. 122. η'. On Sextile Aspects [of the seven stars and places add. in index] (The stars forming sextile aspects with one another, the good and the evil) — ibid., f. 346v.

θ'. Otherwise [on war, add. in index] ("When someone goes out to war, consider it thus: let the war be for you – he provides machines and stratagems to that side) - ibid., f.

337. Γ. 122. ι'. If someone wishes to become a tyrant and free himself from the add. in index] subjugation of those in power (If someone contemplates tyranny, let the Moon be unaffected; say that the one being tyrannized perishes swiftly) cod. Paris. Suppl. 1241, f. 14.

Γ. 123. ια'. If one of the warring parties and those being warred upon sends a herald to the other, seeking favor or a truce (When someone sends a herald, let the Moon be on the horoscope; the ambassador will not achieve his aim) = supra, cod. 2, f. 335r; cod. Paris., f. 14.

ιβ'. On tyranny (Let the tyrant be the horoscope and the Moon signifies an easy resolution of the tyranny) ibid; code Paris., ibid.

Γ. 125. ιγ'. In what place [add. in index] does the war take place (If in the martial inceptions Mars is found – in the third, in a vineyard and a wooded place) ibid., f. 336; cod. Paris., f. 17.

C. 126. ιδ'. When does war occur (If the luminaries trine one another and look upon Libra as the horoscope does not signify war) = ibid., f. 336; cod. Paris., f. 17v.

Γ. 126. ιε'. Otherwise, on war (See how many signs in between — the war occurs within months) ibidem.

16. Whether the army is large or small (Taking from the degree of the Moon — whether the multitude is fewer or greater) = ibid., f. 336; cod. Paris., f. 18.

17. On deceit and ambush (When Saturn and the Moon bear witness to the horoscope — and makes those who are campaigning bold) = cod. Paris., ibidem.

18. On war (When they inquire of you concerning two armies —

πέδων — λέγε κεκινηκέναι ἐκ τοῦ τόπου αὐτῶν) = cod. Paris., f. 18v.
ιθ'. Τὸ πότε κινοῦσιν (Βλέπε τοὺς κυρίους τοῦ ὡροσκόπου — πρὸς τὴν αὐτῶν μετακίνησιν καὶ σχηματογραφίαν) = cod. Paris., ibidem.

F. 127v. κ'. Περὶ τῶν πολιορκουμένων πόλεων (Περὶ δὲ τῶν πολιορκουμένων πόλεων ἐπιτηρητέον τὴν Σελήνην — ἀποτελεστὸν τὴν πολιορκίαν καὶ τὸν πόλεμον ἔσεσθαι σημαίνει) = supra cod. 2, f. 337; cod. Paris., ibidem.

F. 128. κα'. Πρὸς τὸ πολιορκεῖσθαι πόλιν (Ἔστω ἡ Σελήνη λειψιφωτοῦσα καταβαίνουσα — ὁ δὲ Κρόνος βραδυτῆτα) = ibidem; cod. Paris., f. 19.
κβ'. Περὶ πολιορκουμένων πόλεων (Δεῖ σκοπεῖν τὸν ὡροσκόπον καὶ τὸν δεύτερον τόπον — φυγῇ χρώμενοι τῆς πολιορκίας ἀπαλλάσσονται) = ibidem; cod. Paris., ibidem.

F. 128v. Titulus ruber : Θεόφιλος Δέκαλίωνι [*sic*] υἱῷ εὖ πράττειν (Ἤρκει μέν, ὦ τέκνον Δευκαλίων, ὅσα πρὸς σὲ τὸ πρὶν...). Edetur in appendice.

F. 132v. Τὰ παραλειπόμενα τῶν κοσμικῶν ἀποτελεσμάτων τῆς τῶν φωστήρων συζυγίας τὰ ἀποτελέσματα [*sic*] (Κρόνος κυριεύων τῶν ὁρίων τῆς συζυγίας...) = cod. Paris., f. 32; cod. Vindobon. 2, f. 25. Editum auctoris nomine non addito *Catal.*, IV, p. 83 ss. <Ἀποτελέσματα τῶν ἡλιακῶν ἐκλείψεων> (Ἥλιος ἐκλείπων — στρατιωτῶν ἀκαταστασίαν καὶ πολλὴν ἀγριότητα καὶ ἀπανθρωπίαν) = supra cod. 2, f. 209v; cod. Paris., ibid.; cod. Vindobon., f. 31.

F. 137v. Ἀποτελέσματα τῶν σεληνιακῶν ἐκλείψεων (Σελήνη ἐκλείπουσα ἐν τῇ πρώτῃ δεκαμοιρίᾳ τοῦ Κριοῦ — ληστείαν καὶ ἁρπαγὴν διὰ γῆς καὶ θαλάσσης) = supra cod. 2, f. 210; cod. Paris., f. 33.

F. 138v. Ἀποτελέσματα τῶν πέντε πλανήτων ἀστέρων καὶ τῶν ζῳδίων [l. κατὰ τὰ ζῴδια]. Περὶ τοῦ Κρόνου (Κρόνος εἰς τὸν Κριὸν μετάβασιν ποιούμενος — καὶ ξηρασίας ἐστὶ σημάντωρ). — F. 142v. Περὶ τοῦ Διός (Ζεὺς εἰς τὸν Κριὸν τὴν μετάβασιν ποιούμενος — ἀκρονυχίζων ξηρὸς καὶ ἄβροχος. — F. 146v. Περὶ τοῦ Ἄρεως (Ἄρης εἰς τὸν Κριὸν — καὶ τῶν ἐλπιζομένων διάπτωσιν. — F. 149v. <Περὶ τῆς Ἀφροδίτης> (Ἡ Ἀφροδίτη εἰς τὰ προηγούμενα — καὶ ἀντιλογίαν καὶ φόβον σημαίνει). — F. 152. <Περὶ τοῦ Ἑρμοῦ> (Ὁ Ἑρμῆς εἰς τὰ προηγούμενα τοῦ Κριοῦ γινόμενος — κρύψιν δὲ ποιούμενος πνιγώδη τὸν ἀέρα καθίστησι...), Textus in ima p. 152v desinit vel abrumpitur. Integer servatur in cod. Paris., f. 34 ss.; cod. Vindobon. 2, f. 34.

camps — say that they have moved from their position) = cod. Paris., f. 18.

19. When they set out (Look at the lords of the horoscope with regard to their movement and configuration) = cod. Paris., ibidem.

Γ. 127. 20. On besieged cities (Concerning besieged cities, one must observe the Moon — it signifies that the siege and the war will be brought to completion) = above code. 2, f. 337; code Paris., ibid.

Γ. 128. 21. On the besieging of a city (Let the Moon be waning and descending — and Saturn slowness) = ibidem; cod. Paris., f. 19.

22. On besieged cities (One must examine the horoscope and the second place — by resorting to flight they are freed from the siege) = ibidem; cod. Paris., ibidem.

F. 128. Red title: Theophilus to Dekalion [sic] his son, greetings (It suffices indeed, O child Deucalion, what was previously said to you...). To be published in the appendix.

F. 132. The omitted portions of the mundane outcomes of the conjunction of the luminaries, the outcomes [sic] (Saturn ruling the terms of the conjunction...) = cod. Paris., f. 32; cod. Vindobon. 2, f. 25. Edited without the author's name added, Catal., IV, p. 83 ff. «Outcomes of solar eclipses» (The sun eclipsing — disorder of soldiers and great savagery and inhumanity) = supra cod. 2, f. 209; cod. Paris., ibid.; cod. Vindobon., f. 31. F. 137. Outcomes of lunar eclipses (The moon eclipsing in the first decan of Aries — banditry and plunder by land and sea) = supra cod. 2, f. 210; cod. Paris., f. 33.

Γ. 138. Effects of the five planetary stars and the Zodiac signs [1. according to the Zodiac signs]. On Saturn (Saturn making its transition into Aries – and is a portent of drought). Γ. 142. On Jupiter (Jupiter making its transition into Aries — culminating dry and rainless. — E. 146. On Mars (Mars into Aries – and the failure of things hoped for. — Γ. 149. <On Venus> (Venus in the preceding signs — and signifies contradiction and fear). — Γ. 152. <On Mercury> (Mercury becoming in the preceding degrees of Aries — and when making itself hidden renders the air stifling...), The text ends or breaks off at the bottom of p. 152v. It is preserved in full in cod. Paris., f. 34 ff.; cod. Vindobon. 2, f. 34.

Capitum quae desiderantur titulos ex indice transcripsimus. Pleraque in aliis collectaneorum codicibus sine auctoris nomine inveniuntur.

κγ'. Περὶ ἐπιστρατείας. Cf. cod. Ital. 4, f. 44ᵛ. Servatur in cod. Paris. 2417, f. 22ᵛ.

κδ'. Καταρχῆς πολέμου [*sic*] = cod. Paris., ibidem.

Τοῦ αὐτοῦ Θεοφίλου φιλοσόφου ἐκ τῆς δευτέρας ἐκδόσεως.

κε'. Περὶ προβολῆς ἀρχόντων. Editum in *Catal.*, IV, p. 93 s.

κς'. Ἐὰν ἐρωτηθῇς περὶ πόλεως ἐρημωμένης ἀνακτίζεται ἢ οὔ, κατοικεῖται ἢ οὔ, καὶ ὑπὸ τίνος οἰκοδομεῖται. Cf. supra cod. 2, f. 150, Palchi cap. ρμβ'; cod. Paris. 2417, f. 22ᵛ.

κζ'. Ἐὰν ἐρωτηθῇς περὶ πόλεως καὶ ἐὰν πολιορκῆται, σώζεται ἢ παραλαμβάνεται = ibid., cap. ρμγ'; cod. Paris., f. 23.

κη'. Καταρχὴ πολεμική = ibid., cap. ρμδ'; cod. Paris., f. 23ᵛ.

κθ'. Ἐὰν θέλῃ τις πολιορκῆσαι πόλιν καὶ εἰρηνικῶς αὐτήν εὑρεῖν [αἱρεῖν?] = ibid., f. 150ᵛ, cap. ρμε'.

λ'. Καταρχὴ πολεμικὴ ἑξῆς [l. ἐξ ἧς] γνωρίζεται πᾶσα ἡ τοῦ πολέμου ἀναστοφή. Ζωροάστρου κατὰ Πραξίδικός [*sic*] = ibid., cap. ρμς'; cod. Paris., f. 24ᵛ; cf. f. 35.

λα'. Περὶ πολέμου προσδοκωμένου ἢ κακοῦ, πότε γίνεται = ibid., f. 108, cap. μγ'.

λβ'. Οἱ ὑπουργοὶ νεωστὶ ἐγχειρισθέντες πολλὰ [l. πόσα] ἔτη ἢ μῆνας διαμενοῦσιν = ibid., cap. μδ'.

λγ'. Περὶ ἀνθρώπου βουλομένου ἐλθεῖν πρὸς βασιλέα καὶ ἐξουσιαστήν, εἰδέναι ἐὰν πληροῖ τὰς ὑποσχέσεις ἃς συντάσσεται, ἢ οὔ = ibid., cap. με'.

λδ'. Περὶ βασιλέων καὶ ἐξουσιῶν, εἰ βούλει γνῶναι ἐὰν νικᾷ ἢ νικᾶται = ibid., cap. λς'.

λε'. Ἐκ τοῦ Λαοδικέως Ἰουλιανοῦ περὶ πολέμου = ibid., f. 113, cap. ξα'.

λς'. Ἄλλη σκέψις τοῦ αὐτοῦ περὶ πολέμου = ibid., cap. ξβ'.

λζ'. Περὶ ἀναλύσεως = ibid., cap. ξγ'.

λη'. Περὶ τροπῆς τῶν δ' καιρῶν καὶ τῶν μεταβάσεων τοῦ Ἡλίου ἀπὸ ζῳδίου εἰς ζῴδιον καὶ συνόδου καὶ πανσελήνου = ibid., f. 95, cap. γ'.

λθ'. Περὶ ἐπιστολῶν ἐκ τοῦ Ζωροάστρου. Editum in *Catal.*, II, p. 192 s.

μ'. Ἄλλως περὶ ἐπιστολῶν.

μα'. Πότε δεῖ γράμματα πέμπειν διά τε γῆς καὶ θαλάσσης. Cf. cod. Vindobon. 2, f. 130.

Rubro pigmento : Θεοφίλου περὶ καταρχῶν διαφόρων τὰ πρῶτα κεφάλαια τῆς δωδεκατρόπου· Ὀρφέως· περὶ καταρχῶν τῶν ζῳδίων. Cf. cod. Ital. 18, f. 321.

The titles of the missing chapters we have transcribed from the index. Most are found in other codices of collected works without an author's name. κγ'. On military expedition. Cf. cod. Ital. 4, f. 44. Preserved in cod. Paris. 2417, f. 22v.

κδ'. On the beginning of war [sic] — cod. Paris., ibid.
Of the same Theophilus the Philosopher, from the second edition.

κε'. On the appointment of rulers. Edited in Catal., IV, p. 93 f.
κς'. If you are asked whether a deserted city will be rebuilt or not, inhabited or not, and by whom it will be built. Cf. above cod. 2, f. 150, Palchi cap. pμß'; cod. Paris. 2417, f. 22v.
27. If you are asked about a city and whether, if it is besieged, it will be saved or taken = ibid., cap. 143; cod. Paris., f. 23.
28. Military inception = ibid., cap. 144; cod. Paris., f. 237.
29. If someone wishes to besiege a city and take it peacefully = ibid., f. 150v, cap. 145.
30. Military inception from which all the course of war is discerned. Of Zoroaster according to Praxidicus [sic] and = ibid., cap. 146; cod. Paris., f. 24v; cf. f. 35.
31. Concerning an expected war or evil, when it occurs = ibid., f. 108, cap. 43.
32. Ministers newly entrusted — for how many years or months they will remain = ibid., cap. 44.
33. Concerning a man wishing to come before a king and a ruler, to know whether he will fulfil the promises he will make, or not = ibid., cap. 45.
34. Concerning kings and powers, if you wish to know whether one conquers or is conquered = ibid., cap. 36.
35. From Julian of Laodicea, concerning war = f. 113, ibid., cap. 61.
36. Another consideration by the same author concerning war ibid., chap. ξβ'.
37. Concerning withdrawal = ibid., cap. 63.
38. On the turning of the four seasons and the transitions of the Sun from sign to sign, and of the conjunction and the full moon = ibid., f. 95, cap. γ'.
39. On the epistles from Zoroaster. Edited in Catal., II, p. 192 s.
40. Another [chapter] on letters.
41. When one must send letters by land and by sea. Cf. cod. Vindobon. 2, f. 130.
In red pigment: Theophilus on various inceptions, the first chapters of the dodecatropos; of Orpheus; on the inceptions of the Zodiac signs. Cf. cod. Ital. 18, f. 321.

α'. Περὶ τροπικῶν ζῳδίων.
β'. Περὶ δισώμων.
γ'. Περὶ στερεῶν.
δ'. Τὰ ὁμοιώματα τῶν ζῳδίων.
ε'. Περὶ συνόδων καὶ πανσελήνων = cod. Vindobon. 2, f. 83ᵛ, cap. λ'.
ς'. Περὶ καταρχῆς = ibid., f. 84, cap. λα'.
ζ'. Ἄλλως περὶ καταρχῆς = ibid., cap. λβ'.
η'. Ἀποτελέσματα τοῦ Ἀναβιβάζοντος [καὶ Καταβιβάζοντος add. Paris. 1241] = ibid., cap. λθ' et infra, cod. 8, f. 103ᵛ.
θ'. Περὶ τοῦ καταρχῆς τρόπου = ibid., cap. λε'.
ι'. Περὶ τῶν φωστήρων = ibid., cap. λς'.
ια'. Περὶ τοῦ Ἡλίου τοῦ ἐν ταῖς καταρχαῖς = ibid., cap. λζ'.
ιβ'. Περὶ τῆς Σελήνης τῆς ἐν ταῖς καταρχαῖς = ibid., cap. λη'.
ιγ'. Ἀνάκρισις ἐκ τῆς τῶν ἀστέρων συγκράσεως. Cf. cod. Flor. 7, f. 186ᵛ.
ιδ'. Περὶ οὗ τις ἐρωτᾶν βούλεται.
ιε'. Περὶ τῆς τῶν ἄστρων ἀποκαταστάσεως.
ις'. Περὶ τοῦ ἐπιτρόπου [τρόπου cod. Paris.] τοῦ ἐρωτῶντος ἡμᾶς = cod. Flor. 7, f. 162.
ιζ'. Ἄλλως περὶ τρόπου = ibidem.
ιη'. Περὶ ὧν ἐρωτώμεθα = ibidem.
ιθ'. Ποταπὴ ἡ καταρχή = cod. Vindobon. 2, f. 91ᵛ, cap. λθ'.
κ'. Τί τὸ εἶδος τῆς καταρχῆς = ibid., cap. μ'.
κα'. Διαίρεσις καταρχική = ibid., f. 92ᵛ.
κβ'. Στοχασμὸς τῆς καταρχῆς = ibid., cap. μα'.
κγ'. Περὶ τῆς δυνάμεως τῶν ἀποτελουμένων ἐκ τῶν ἀστέρων καὶ τῶν ζῳδίων = ibid., cap. μβ'.
κδ'. Περὶ τοῦ καταρχῆς κυριεύοντος ἀστέρος = ibid., cap. μγ'.
κε'. Ποταπὸς ὁ τρόπος τῆς καταρχῆς = ibid., cap. μδ'; cod. Flor. 7, f. 156ᵛ.
κς'. Ἐὰν ὠφέλιμόν ἐστι τὸ πρᾶγμα ἢ βλαβερόν = ibid., cap. με'; cod. Flor., f. 157.
κζ'. Περὶ τοῦ τρόπου καὶ τῆς δυνάμεως τῆς καταρχῆς = ibid., cap. μς'; cod. Flor., ibidem.
κη'. Κοινῶς περὶ καταρχῆς = ibid., cap. μζ'; cod. Flor., ibidem.
κθ'. Σύνοψις πινακική = ibid., cap. μθ'.
λ'. Καθολικὰ παραγγέλματα = cod. Vindobon, f. 80ᵛ, cap. κη'.
α'. Τὰ δύο [l. δεύτερα?] κεφάλαια τῆς δωδεκατρόπου τῶν καταρχῶν = ibid., f. 101ᵛ, cap. ν'.
β'. Τὰ τρία κεφάλαια τῆς δωδεκατρόπου τῶν καταρχῶν. In marg. τόπος <γ'> = ibid., cap. να'.
γ'. Περὶ ἀγορασίας = ibid., f. 109ᵛ, cap. ξα'.

α'. On tropical zodiac signs.

β'. On dual-natured signs.

γ'. On solid signs.

δ'. The Kemesses of the Zodiac Signs.

ε'. On conjunctions and full moons = cod. Vindobon. 2, f. 83, cap. λ'.

ς'. On katarchē = ibid., f. 84, cap. λα'.

Ζ'. Another treatment on katarchē [redacted] ibid., cap. λβ'.

η'. Results of the Ascending [and Descending, add. Paris. 1241] = ibid., cap. λθ' et infra, cod. 8, f. 103.

θ'. On the Method of Katarchē = ibid., cap. λε'.

ι'. On the Luminaries [redacted] ibid., chap. ls'.

ια΄. On the Sun in the Katarchai = ibid., cap. λζ'.

ιβ'. On the Moon in the Katarchai = ibid., cap. λη'.

ιγ΄. Inquiry from the Conjunction of the Stars. Cf. cod. Flor. 7, f. 186.

ιδ'. On What One Wishes to Inquire About.

ιε'. On the Restoration of the Stars.

ιϛ'. On the Character [manner cod. Paris.] of the One Questioning Us = cod. Flor. 7, f. 162.

ιζ'. Otherwise on the Manner = ibidem.

ιη'. On the Things We Are Asked About = ibidem.

ιθ'. What Kind of Katarchē Is It = cod. Vindobon. 2, f. 91', cap. λθ'.

κ'. What is the nature of the inception = ibid., cap. μ'.

21. Division of the inception = ibid., f. 92v.

22. Estimation of the inception = ibid., cap. 41.

23. On the power of the effects produced by the stars and the Zodiac signs = ibid., cap. 42.

24. On the star that rules the inception = ibid., cap. 43.

25. What kind is the manner of the inception = ibid., cap. 44; cod. Flor. 7, f. 156.

26. Whether the matter is beneficial or harmful — [redacted] ibid., chap. with cod. Flor., f. 157.

27. On the manner and the power of the inception = [redacted] ibid., ibid., cap. 46; cod. Flor., ibidem.

28. Generally on the inception = ibid., cap. 47; cod. Flor., ibidem.

29. Tabular synopsis [redacted] ibid., cap. 49.

30. Universal precepts = cod. Vindobon, f. 80, cap. 28. 1. The two [read: second?] chapters of the twelvefold structure of the inceptions = ibid., f. 101v, cap. 50.

2. The three chapters of the twelvefold structure of the inceptions. In marg. place < > = ibid., cap. 51.

51.

γ΄. On purchasing = ibid., f. 109v, cap. ia'.

δ'. Περὶ εὑρέσεως ἀπολομένων = ibid., f. 110, cap. ξβ'; cod. Venet. 6, f. 36.
ε'. Περὶ κριτηρίων = ibid., f. 110v, cap. ξγ'.
ς'. Περὶ δραπετῶν = ibid., f. 111, cap. ξδ'.
ζ'. Περὶ κλεπτῶν = ibid., f. 111v, cap. ξε'.
η'. Περὶ ὧν ἐρωτώμεθα φίλοι εἰσὶν ἢ ἐχθροί = ibid., f. 112, cap. ξς'.
θ'. Τὰ δ' κεφάλαια τῆς δωδεκατρόπου τῶν καταρχῶν = cod. Vindobon., f. 104, cap. νβ'.
ι'. Καταρχὴ πότερον ἀληθὲς ἢ ψεῦδος τὸ πρᾶγμα. — Ἄλλως = ibid., cap. νγ'.
ια'. Τὰ ε' κεφάλαια τῆς δωδεκατρόπου τῶν καταρχῶν = ibid., cap. νδ'.
ιβ'. Περὶ ἀρρένων ἢ θηλυκῶν κυήσεων ἢ ἐγγαστρίων = ibid., f. 112, cap. ξζ'.
Εὐδόκιμος ἡ καταρχὴ ἢ οὔ = ibid., f. 105, cap. νε'.
<ιγ'.> Ὅταν ἐρωτώμεθα εὐδοκιμεῖ τις ἐν τοῖς ἐλπιζομένοις ἢ οὔ = ibid., f. 112, cap. ξη'.
<ιδ'.> Ἄλλως εἰ ἔχει ἐγγάστριον. — Ἄλλως — Ἄλλως — Ἄλλως — Ἄλλως — Ἄλλως = ibid., f. 112v, cap. ξθ'.
<ιε'.> Ἄρρεν ἢ θῆλυ τὸ ἐγγάστριον. — Ἄλλως = ibid., f. 114, cap. ο'.
Τὰ ς' κεφάλαια τῆς δωδεκατρόπου τῶν καταρχῶν = cod. Vindobon., f. 105v, cap. νς'; cod. Paris. 2417, f. 11.
<α'.> Ἄλλως περὶ ἀρρώστων = cod. Paris., f. 2.
<β'.> Ἔτι περὶ κατακλίσεων ἐφ' ὧν γινώσκομεν τὰς γενέσεις = cod. Paris., f. 2v.
<γ'.> Περὶ οὗ ἐρωτώμεθα ποῦ ἔχει ἡ νόσος σημεῖον = cod. Paris., f. 9.
Τὰ ζ' κεφάλαια τῆς δωδεκατρόπου τῶν καταρχῶν = cod. Vindobon., f. 106, cap. νζ'.
<α'.> Περὶ ἀνδρογύνων ἀτέκνων ποῖος αὐτῶν στηρεύει = cod. Venet. 6, f. 35v, cap. κθ'.
<β'.> Περὶ δυστυχίας, ζῇ ἢ οὔ.
Τὰ η' κεφάλαια τῆς δωδεκατρόπου τῶν καταρχῶν.
<α'.> Περὶ ὧν ἐρωτώμεθα. — Ἄλλως. Cf. cod. Vindobon. 2, f. 112; cod. Ital. 4, f. 35, cap. ια'.
<β'.> Περὶ ὀλιγοχρονίων. — Ἄλλως.
<γ'.> Κατὰ ἄφεσιν ἀκτήνων κακοποιοῦ. — Ἄλλως.
<δ'.> Ἐκ τῶν τριγωνικῶν δεσποτῶν τοῦ ὡροσκόπου.
<ε'.> Ἄλλως ἐκ τοῦ τριγωνικοῦ δεσπότου τοῦ ὑπὸ γῆν.
<ς'.> <Ἀ>τρόφων μοιρῶν ἐπὰν ἡ Σελήνη ἐν αὐτῇ γένηται. = Palchus, cap. πθ'; supra cod. 2, f. 126v.

δ'. On finding lost things = ibid., f. 110, cap. ξβ'; cod. Venet. 6, f. 36.

ε'. On criteria = ibid., f. 110, cap. Er'.

ς'. On fugitives - ibid., f. 111, cap. Eδ'.

Z'. On thieves = ibid., f. 111v, cap. žeΣε''.

η'. On whether those we are asked about are friends or enemies = ibid., f. 112, cap. Es'.

θ'. The 4 chapters of the twelvefold structure of the katarchai = cod. Vindobon., f. 104, cap. νβ'.

ι!. Inception: whether the matter is true or false. - Otherwise = ibid., cap. vγ'.

ιβ'. The 5 chapters of the twelvefold structure of the inceptions = ibid., cap. νδ'.

ιβ'. On male or female pregnancies or gestational matters = ibid., f. 112, cap. EZ'.

Whether the inception is auspicious or not ibid., f. 105, cap. ve'.

<ιγ'.> When we are asked whether someone succeeds in what is hoped for or not ibid., f. 112, cap. En'.

<ιδ'.> Otherwise, whether she is with child. = Otherwise = Otherwise = Otherwise = Otherwise = Otherwise = ibid., f. 114, cap. o'.

The 6th chapters of the dodecatropic of the katarchai = cod. Vindobon., f. 105, cap. vc'; cod. Paris. 2417, f. 11.

<α'.> Otherwise, on the sick = cod. Paris., f. 2.

<β'.> Further on bedridden patients from whom we learn the nativities = cod. Paris., f. 24.

<γ'.> On what we are asked: where does the disease show its sign? = cod. Paris., f. 9.

The 7th chapters of the dodecatropic of the katarchai = cod. Vindobon., f. 106, cap. νζ'.

<α'.> On androgynous childless persons: which of them is sterile = cod. Venet. 6, f. 35', cap. κθ'.

<β'.> On misfortune: whether or not.

The 8th chapters of the dodecatropic of the katarchai.

<α'.> On the things we are asked about. - Otherwise. Ct. cod. Vindobon. 2, f. 112; cod. Ital. 4, f. 35, cap. 1a'.

<β'.> On short-lived [persons]. — Another way.

<γ'.> According to the release of rays of the malefic. — Another way.

<δ'.> From the trigonic lords of the horoscope.

<ε'> Another way, from the trigonic lord of the [place] under the earth.

<ε'> Of the degrees of Atrophos when the Moon comes to be in it. — Palchus, cap. πθ'; supra cod. 2, f. 126.

<ζ'.> Ἐὰν ζῇ ἢ ἀπέθανεν = cod. 2, f. 346ᵛ. — Ἄλλως.
<η'.> Περὶ τεθνεῶτος ἢ ζῶντος.
Τὰ θ' κεφάλαια τῆς δωδεκατρόπου τῶν καταρχῶν.
α'. Περὶ ἀποδημίας. Cf. cod. 2, f. 56ᵛ; f. 67; f. 106.
β'. Ἄλλως. Περὶ ἀποδημίας καὶ ἀναγωγῆς, ἐάν τις ξενιτεύῃ.
γ'. Ἄλλως. Περὶ ξενιτείας. Cf. supra cod. 2, f. 130ᵛ; f. 176ᵛ.
Ἀπὸ τοῦ κυρίου τοῦ θ' τόπου.
δ'. Ἄλλως ἐὰν τὰ φῶτα ἐπίκεντρα.
Ὑποστρέφει ἐκ τῆς ξενιτείας ἢ οὔ. Cf. cod. Venet. 6, f. 146ᵛ, cap. ιε'.
ε'. Περὶ εὐχῆς ὅταν ἐρωτώμεθα.
ζ'. Εἰς τὸ πῆξαι κορτίναν. Cf. cod. Ital. 4, f. 44ᵛ.
η'. Περὶ μετοικίας. Cf. supra cod. 2, f. 255.
θ'. Περὶ γραμμάτων. Cf. cod. Venet. 7, f. 301.
Τὰ δέκα κεφάλαια τῆς δωδεκατρόπου τῶν καταρχῶν.
α'. Ἐὰν γίνεται τοῦτο τὸ πράγμα, ἢ οὐ γίνεται = cod. Ital. 4, f. 44ᵛ.
β'. Ἐγγίζει ἢ βραδύνει = ibidem.
γ'. Περὶ τοῦ πρακτικοῦ τόπου.
δ'. Περὶ τῶν κατ' ἐρώτησιν γινομένων.
ε'. Τί ἐνεργεῖ ἕκαστον τῶν ἄστρων ἐν καταρχῇ.

8. Codex Vaticanus 318, olim cardinalis Ottoboni. — Chartac., cm. 15 × 22, saec. XV, ff. 152 + IV [I, II posterius addita]. In f. III legitur: *Iohannes Metellus Sequanus scripsi*, cf. Car. Manilium in editione Gemini (1898), p. VII.

Pleraque opera quae in hoc codice exstant, cuius index f. II praebetur, ad astronomiam iudiciariam non pertinent. Breviter ea enumerare sufficiet:

F. 1. Γεμίνου εἰσαγωγὴ εἰς τὰ μετέωρα.
F. 49. <Πάππου>. Μέθοδοι εὔχρηστοι πρὸς τοὺς ἀπὸ μορίων πολλῶν κατὰ τὸν τῆς ἀστρονομίας κάνονα κ. τ. λ. Non inveni in Pappi Alexandrini operibus, ed. Hültsch.
F. 73. Excerpta ex Ptolemaeo (Ὅτι οἱ ἀπλανεῖς ἀστέρες τὴν αὐτὴν θέσιν τηροῦσι πρὸς ἀλλήλους etc.) et alia opuscula astronomica, quorum extrema sunt:
F. 96. Περὶ κατασκευῆς ἀστρολάβου (Ἕνεκεν μὲν δὴ τῆς πρὸς τὸν Ἥλιον συζυγίας ...) et
F. 97ᵛ. Περὶ τῆς πρὸς τὴν διπλῆν ἀνωμαλίαν τῆς Σελήνης ὑποθέσεως (Ἁπλῶς μὲν οὖν γινομένης — ἀποτελουμένης).
F. 100 vacat.
F. 100ᵛ. Θεοφίλου συλλογὴ περὶ κοσμικῶν καταρχῶν (Ἐξ ὧν μὲν

<> Whether [the person] lives or has died. cod. 2, f. 346. — Another way.

<η'.> On the dead or the living.

The 9 chapters of the twelvefold structure of the katarchai.

α'. On travel abroad. Cf. cod. 2, f. 56'; f. 67; f. 106.

β'. Another. On travel abroad and departure, whether someone goes to a foreign land.

γ'. Another. On living in a foreign land. Cf. supra cod. 2, f. 130; f. 176.

From the lord of the 9th house.

δ'. Another, if the luminaries are angular.

Whether one returns from abroad or not. Cf. cod. Venet. 6, f. 146, cap.

1Є'.

ε'. On prayer when we are questioned.

ζ'. On pitching a tent. Cf. cod. Ital. 4, f. 44.

η'. On relocation. Cf. supra cod. 2, f. 255.

θ'. On letters. Cf. cod. Venet. 7, f. 301.

The ten chapters of the twelvefold structure of the katarchai.

α'. Whether this matter comes to pass or does not come to pass = cod. Ital. 4, f. 44v.

β'. Whether it approaches or is delayed - =ibidem.

γ'. On the Practical Place.

δ'. On matters arising from questions.

ε'. What each of the stars does in an inception (katarchē).

8. Codex Vaticanus 318, formerly of Cardinal Ottoboni. Paper, cm. 15 × 22, 15th century, ff. 152+1v [1, 11 added later]. On f. 111 one reads: Iohannes Metellus Sequanus scripsi, cf. Car. Manilius in the edition of Geminus (1898), p. vii.

Most of the works contained in this codex, whose index is provided on f. 11, do not pertain to judicial astronomy. It will suffice to enumerate them briefly:

F. 1. Geminus, Introduction to the Phenomena.

F. 49. ⟨Pappus⟩. Useful methods for dealing with fractions of many parts according to the canon of astronomy, etc. Not found in the works of Pappus of Alexandria, ed. Hultsch.

F. 73. Excerpts from Ptolemy (That the fixed stars maintain the same position relative to one another, etc.) and other minor astronomical works, the last of which are:

F. 96. On the construction of the astrolabe (For the sake indeed of the conjunction with the Sun ...) and

F. 97. On the hypothesis concerning the double anomaly of the Moon (When it occurs simply — being produced).

F. 100 is vacant.

Γ. 100. Theophilus's collection on cosmic inceptions (From which I also, most studious one, considered it necessary — as we have set out

κἀγὼ φιλομαθέστατε ἀναγκαῖον ψήθην — καθὼς ὑπετάξαμεν). Editum in *Catal.*, I, p. 130, 22 - 131, 26.

Pergit sine titulo :

F. 101. Ἡμέρας μὲν τῆς τροπῆς γινομένης ἤτοι τοῦ Ἡλίου εἰς τὸν Κριὸν εἰσερχομένου Κρόνου καὶ Διὸς καὶ Ἄρεως ... Des. Σκέπτου καὶ τὰς ἐπιβαλλομένας ἀκτῖνας τῷ κυριεύοντι τοῦ ἔτους κατὰ ἑξάγωνον ἢ διάμετρον καὶ τίς αὐτῶν ἐπίκεντρος ἢ ἀπέκλινεν οὐ μὴν ἀλλὰ καὶ τὰς ἐπιβαλλομένας ἀκτῖνας τοῖς φωστῆρσι καὶ τῷ ὡροσκόπῳ. ταῦτα μὲν οὕτω διακρινοῦντες καὶ γνωρίζοντες πρῶτα μὲν τὰ κατὰ τὸν βασιλέα σκεψόμεθα καὶ οὕτω καθεξῆς περὶ τῶν λοιπῶν = cod. Vindobon. 1, f. 242ᵛ.

F. 102. Κλῆρος βασιλέως ἀπὸ ☉ ἐπὶ ☾ οὗ τὰ ἴσα ἀπὸ μεσουρανήματος (Οἱ τριγωνικοὶ δεσπόται τοῦ βασιλικοῦ κλήρου ἐπὶ καλοῦ τόπου ἐστῶτες — ἐπὶ τῶν τριγωνικῶν δεσποτῶν τοῦ μεσουρανήματος πραγματευσόμεθα) = cod. Vindobon. 1. f. 242ᵛ; cod. Flor. 7, f. 145ᵛ.

F. 103ᵛ. Ἀποτελέσματα Ἀναβιβάζοντος καὶ Καταβιβάζοντος (Ἐὰν ὁ Ἀναβιβάζων γένηται μετὰ τοῦ Διὸς καὶ Σελήνης ἐν τῇ ὡροσκοπίᾳ τῆς πεύσεως — οὔτε βλάψει οὔτε ὠφελήσει). Cf. supra, p. 69, cod. 7, cap. η'.

F. 104. Πῶς δεῖ σκέπτεσθαι <τὰς> μεταφορὰς τῶν χρόνων καὶ τὰ συμβαίνοντα ἐν αὐτῷ ἐν ταῖς τέσσαρσι τροπαῖς τοῦ ἐνιαυτοῦ (Ἐὰν οὖν ἡ ἀρχὴ τοῦ χρόνου γίνεται Ἡλίου ὄντος ἐν τῇ ἀρχῇ τοῦ Κριοῦ, δεῖ ψηφίζειν ἀκριβῶς — τὰς μορφώσεις ἐπιτηρεῖν καὶ ταῦτα μὲν ἐπὶ τῆς τοῦ Κριοῦ ἤτοι τῆς πρώτης μοίρας). Cf. cod. Vindobon. 1, f. 240, cap. πβ'; cod. Flor. 7, f. 140.

Pergit sine titulo :

F. 105. Ἐπεὶ οὖν, ὡς εἴρηται, μεταβολαὶ τοῦ ἔτους τέσσαρες, ἐπὶ μὲν τοῦ ὡροσκόπου γίνεται πρῶτος τετράρχης, ὁ δὲ ἐπὶ τοῦ μεσουρανήματος δεύτερος (Ἐὰν δὲ καὶ ὑπὸ κακοποιοῦ ἐπιθεωρηθῇ καὶ αὐτὸς ὁ ἀγαθὸς — τὸ αὐτὸ εἶναι νόμιζε).

F. 111. Καὶ ἐν ἄλλῳ βιβλίῳ εὕρομεν οὕτως. Περὶ τοῦ τρόπου τῶν δ' κλήρων (Εἰ βούλει γνῶναι τὰ μέλλοντα γίνεσθαι ἐπὶ ἡγεμόνων ἢ καὶ ἰδιωτῶν κατὰ τὸ ζητούμενον κλίμα, ψήφισον τὸν Ἥλιον ὅταν εἰσέρχεται ἐν τῷ Κριῷ — διπλῆν τὴν ἡμέραν ἢ τὸν μῆνα ἢ τὸ ἔτος λέγουσιν). Desinit in media p. 112ᵛ. In ff. 113-117, olim vacuis, figuras quasdam astronomicas addidit librarius quidam.

F. 118. Κλ. Πτολεμαίου φάσεις ἀπλανῶν ἀστέρων καὶ συναγωγὴ ἐπισημασιῶν. Subiungitur f. 136. Κανόνιον τῶν ἀπλανῶν ἀστέρων κ. τ. λ. — F. 137 vacat.

F. 138. Περὶ τῆς τῶν ἀπλανῶν ἀστέρων ἀποδείξεως (Τὰ δὲ κατεστη-

Edited in Catal., I, p. 130, 22 - 131, 26.

Continues without title:

C. 101. When the day of the solstice occurs, that is, when the Sun enters Aries, of Saturn and Jupiter and Mars ... Des. Consider also the rays cast upon the lord of the year in sextile or opposition, and which of them is angular or has declined, and moreover also the rays cast upon the luminaries and the horoscope. Discerning and recognizing these things in this way, we shall first examine matters concerning the king, and then in order the rest — cod. Vindobon. 1, f. 242.

Γ. 102. The lot of the king from or upon ς not equal parts from the midheaven (The trigonal lords of the royal lot standing in a good place — - · concerning the trigonal lords of the midheaven we will treat of the midheaven) cod. Vindobon. 1. f. 242"; code. Flower. 7, f. 145.

Γ. 103. Results of the Ascending and Descending Node (If the Ascending Node occurs together with Jupiter and the Moon in the horascope of the inquiry — it will neither harm nor benefit). Cf. supra, p. 69, cod. 7, cap. n'.

Γ. 104. How one must consider the transfers of times and the events occurring therein at the four solstices of the year (If therefore the beginning of the year occurs when the Sun is at the beginning of Aries, one must calculate carefully and observe the configurations, and this indeed for the degree of Aries, that is the first degree). Cf. cod. Vindobon. 1, f. 240, cap. πβ'; cod. Flor. 7, f. 140.

Continues without title:

Γ. 105. Since, therefore, as has been said, the changes of the year are four, upon the ascendant occurs the first tetrarch, and the one upon the midheaven the second (But if even the benefic himself is also observed by a malefic — consider it to be the same).

Γ. 111. And in another book we found it thus. On the method of the 4 lots (If you wish to know the things that are about to happen concerning rulers or also private individuals according to the climate under inquiry, calculate the Sun when it enters Aries — they call it a double day or month or year). Ends in the middle of p. 112. In ff. 113–117, formerly blank, a certain scribe added some astronomical figures.

Γ. 118. Claudius Ptolemy's phases of the fixed stars and a collection of weather signs. Subiungitur f. 136. A short table of the fixed stars, etc. - F. 137 vacat.

Γ. 138. On the demonstration of the fixed stars (Now the established

ριγμένα ζῴδια διαιρεῖται εἰς μέρη τρία -- ὁ μεσημβρινὸς ὁ τοῦ γάλακτος). Excerpta ex Gemini Isagoge, cap. III-V, cf. Manitii, op. cit.

F. 140 et 151. Figurae astronomicae et libellus sine titulo. [In indice : Περὶ ἀστρολάβου κατασκευῆς τινα]. Inc. Ὁ (leg. τὸ) μὲν ἔξωθεν δοχεῖον ὃ περιέχει τὰ τύμπανα κ. τ. λ.

9. Cod. Vaticanus 1038. — Membran., saec. XIII, in fol., cm. 38,5 × 30, ff. 384. — Cf. Heiberg, *Eucl. opp.*, vol. V, p. VI; Boll, *Sitzungsb. d. Münch. Akad.*, 1899, p. 81. Descriptus esse videtur maximam partem ex cod. Vatic. 1594, saec. IX; cf. Heiberg, *Deutsche Litteraturzeitung*, 1900, p. 417.

Continentur praeter scripta Euclidis, Hypsiclis, Heronis inde a fol. 137 Ptolemaei opera.

F. 352. Ptolemaei Tetrabiblus. Praecedit index capitum libri primi, cui inscribitur : Τάδε ἔνεστιν ἐν τῷ α' βιβλίῳ κεφάλαια Κλαυδίου Πτολεμαίου τῶν πρὸς Σύρον ἀποτελεσματικῶν. Des. f. 384ᵛ in media pagina Ἡλίου πρὸς τὰ... = p. 207, 19 edit. 1553 impr.

10. Cod. Vaticanus 1057. — Chartac., ff. 170 (165, 170 vacui), cm. 23 × 34,5, totus eadem manu saec. XVI scriptus. F. 164 in fine legitur : Τὰ ἀπὸ Χριστοῦ .αφμβ' μηνὶ Φεβρουαρίῳ κ' ἡμέρας τρίτης ὥρας ιγ' τῆς ἡμέρας τέλος εἴληφεν ἡ παροῦσα (τρίτη?) βίβλος. Τῷ συντελεστῇ τῶν καλῶν θεῷ χάρις. — Procul dubio codex hic Vaticanus gemellus est codicis Florentini 11 eodem anno 1542 descripti. Uterque ex codice Angelicano 29 fluxisse videntur, quod et specimina collationis quam instituimus confirmant. Cf. supra, p. 4.

F. 1. Τάδε ἔνεστιν ἐν τῇδε τῇ ἀποτελεσματικῇ βίβλῳ τῶν μυστηρίων τοῦ Ἀπομάσαρ. Sequitur Πίναξ capitulorum ρξδ'.

F. 7. Περὶ κοσμικῶν ἀποτελεσμάτων ἐκ τοῦ βιβλίου τοῦ ἀπὸ μάσσαρ [*sic*] etc. Omnino consentiunt capitula cum codice Florentino 11, f. 3 = supra, cod. 2, f. 10-39ᵛ.

F. 33. Τάδε ἔνεσπν ἐν τῷ δευτέρῳ βιβλίῳ τῶν μυστηρίων τῆς ἐπιστήμης τοῦ Ἀπομάσσαρ. Sequitur Πίναξ capitulorum σκα'. Consentit pariter cum cod. Flor. 11, f. 68-137ᵛ = supra, cod. 2, f. 42-67ᵛ.

F. 73ᵛ. Τάδε ἐστὶν ἐν τῷ γ' βιβλίῳ τῆς εἰσαγωγῆς τοῦ Ἀπομά[σαρ]. Item cum tabula cap. ξε'. Sunt eadem atque in cod. Flor., f. 138-192; et in cod. Angelic. 2, f. 68-91. — F. 101ᵛ legitur : Τέλος τῶν ἀποτελεσματικῶν μυστηρίων τοῦ Ἀπομάσαρ.

F. 102. Τάδε ἔνεστιν ἐν τῇδε τῇ ἀποτελεσματικῇ βίβλῳ τοῦ Παλχ. [*sic*]. Sequitur tabula cap. ρμη'. Consentiunt cum cod. Flor. 11, f. 197-313ᵛ; et cum cod. Angelic. 2, f. 92ᵛ. — F. 164 post extremum cap. legitur rubr. : Τέλος et subscriptio.

zodiac signs are divided into three parts — the meridian path of the Milky Way). Excerpta ex Gemini Isagoge, cap. III–V, cf. Manitii, op. cit.

F. 140 and 151. Astronomical figures and a booklet without title. [In the index: On the construction of the astrolabe, certain things]. Inc. The (read: the outer) vessel which contains the tympana, etc.

9. Cod. Vaticanus 1038. — Parchment, 13th century, in folio, cm. 38.5 × 30, f. 384. — Cf. Heiberg, Eucl. opp., vol. V, p. vi; Boll, Sitzungsb. d. Münch. Akad., 1899, p. 81. It appears to have been copied for the most part from cod. Vatic. 1594, 9th century; cf. Heiberg, Deutsche Litteraturzeitung, 1900, p. 417.

Contained therein, in addition to the writings of Euclid, Hypsicles, and Heron, are from fol. 137 the works of Ptolemy.

F. 352. Ptolemy's Tetrabiblos. Preceded by a table of contents of the first book, which bears the title: The following are the chapter headings in the first book of Claudius Ptolemy's Apotelesmatica addressed to Syrus. Ends f. 384 in the middle of the page Ηλίου πρός τά... === p. 207, 19 of the 1553 printed edition.

10. Cod. Vaticanus 1057. Paper, [redacted]170 (165, 170 blank), cm. 23 × 34.5, written entirely in the same hand of the 16th century. On f. 164 at the end one reads: In the year 1542 from Christ, on the 20th day of the month of February, the third day, at the 13th hour of the day, the present (third?) book reached its end. Thanks be to God, the author of all good things. [redacted] Vatican codex is beyond doubt the twin of Codex Florentinus 11, copied in the same year 1542. Both appear to derive from Codex Angelicanus 29, which is confirmed by the specimens of the collation we have undertaken. Cf. supra, p. 4.

F. 1. The following contents are found in this astrological book of the mysteries of Apomasar. There follows a Table of

F. 7. chapters 164. On cosmic results from the book of Apomasar [sic] etc. The chapters are entirely consistent with Codex Florentinus 11, f. 3 === above, cod. 2, f. 10-39v.

F. 33. The following contents are found in the second book of the mysteries of the science of Apomassar. There follows a Table of chapters 221. It likewise agrees with cod. Flor. 11, f. 68-137 — above, cod. 2, f. 42-67v.

F. 73. The following is found in the third book of the Introduction of Apomasar. Likewise with a table of ch. 5. These are the same as in cod. Flor., f. 138-199; and in cod. Angelic. 2, f. 68-91. — F. 101 reads: End of the astrological mysteries of Apomasar.

F. 102. The following contents are found in this astrological book of Palch. [sic]. There follows a table of ch. 148. They agree with cod. Flor. 11, f. 197-313; and with cod. Angelic. 2, f. 92. F. — 164 after the final chapter reads in red: End and subscription.

11. Cod. Vaticanus 1066. — Chartac., saec. XV, in-4°, cm. 23 × 15, ff. 175. — Inde a fol. 9 una eademque manus magnam partem scripsisse videtur, multis tamen ab aliis insertis. — Praecedit folium membranaceum vetustissimum in duabus columnis litteris uncialibus scriptum, cui Angelus Maius superscripsit : " *Fragmentum editum S. Basilii in psalmos 33 et 44.* A. Maius. "

F. 1. Ἱπποσοφία σὺν θεῷ τῶν σοφωτάτων Ἀθηναίων ἀνδρῶν Σίμωνος καὶ Ξενοφῶντος καὶ Ἀψήρτου (Inc. Οὗτοί εἰσιν οἱ ἔπαινοι...). — F. 1ᵛ. Ἐξήγησις τῶν κατὰ τόπους γενομένων ἵππων καὶ τίνες εἰσὶ κρείττονες (Inc. Περὶ εἴδους ἵππου πολλοὶ καλῶς ἔγραψαν, κάλλιον δὲ πάντων Σίμων καὶ Ξενοφῶν ἄνδρες Ἀθηναῖοι [ex Apsyrto = *Veterinariae medicinae libri II*, ed. Grynaeus, p. 261]). — F. 2ᵛ. Περὶ πυρετοῦ (Inc. Ἐὰν γένηται ἵππου πυρετός [ex eodem Apsyrto excerptum esse videtur, cf. ibid., p. 1 sqq.]). — F. 4. Ἄλλον εἰς ἐγχυματισμόν (Inc. Κρόκου σπανικοῦ οὐγγίαν... [in margine mox inscribitur περὶ μάλης. — Cf. ibid., p. 19]). Passim vestigia linguae vulgaris obvia.

F. 4ᵛ. Ἱερακοσόφιον (Εἰς ἰατρεῖα ὀρνέων — f. 8ᵛ : ἀλειφθέντας ὀδόντων). Ed. Hammer-Purgstall, *Falknerklee*, Budapest, 1840, cf. Krumbacher, *Byzant. Litt.*², p. 632.

F. 9. Sine inscriptione capitulum astrologicum ([Ε]ἰ βούλῃ γνῶναι τὸν ὡροσκόπον τοῦ γεννηθέντος ἀπὸ τῆς ἐρωτήσεως — ἕως τοῦ ιβ').

F. 9ᵛ. Item (Εἰ δὲ βούλῃ εἰδέναι ὅσας μοίρας — γενεθλιακοῦ).
Item (Εἰ δὲ βούλῃ γνῶναι ἄρα νυκτὸς ἐγεννήθη — ὁμοίως).
Item (Εἰ δὲ βούλῃ γνῶναι πόσας ὥρας — ἡμέρας ιβ').

F. 10. Item (Ἐὰν θέλεις ἀκριβῶς γνῶναι ἐν ποίῳ τόπῳ τῶν τριῶν μερῶν — τοὺς πόδας).

F. 10ᵛ. Σημεῖα σκέψεως τῶν ζ' ἀστέρων, ἵνα ἀπὸ θεωρίας γινώσκει ἕκαστον εἰς ποῖον ἐστὶ ἀστέρ[ων] (Κρόνος σημαίνει ἄνδρας εἶναι μεγαλοχρόνους — κράτος εἰλήφασιν).

F. 12ᵛ. <Theophili.> [Τ]ί σημαίνει ἕκαστον τῶν ζῳδίων καὶ τῶν ἀστέρων καὶ τίνων δεσπόζουσι (Κριὸς δεσπόζει λειμώνων καὶ πεδινῶν — τῶν ἰχθύων). Edidit Ludwich, *Maximi et Ammonis reliquiae*, p. 119 ss. Cf. *Catal.*, IV, p. 122.
Οἷα [l. Ποῖα] τῶν εἰδῶν ἀνήκει ἑνὶ ἑκάστῳ (ᾗ ῥόμυα [*sic*], σκόροδα — καὶ τὰ ὅμοια). Edit. ibid., p. 120.

F. 13. [Τ]ί ἐκληρώσατο ἕκαστος τῶν ἀστέρων ἀπὸ τῶν ζῴων (ᾗ ἐκληρώσατο δράκοντας καὶ ὄφεις — καὶ τὸ χοιροειδῆ). Edit. ibid., p. 121.

F. 13ᵛ. Περὶ προγνώσεως ἀνέμων (Ὅτι δυνατὸν ἐκ τῶν συναφῶν — ἔσται ἢ ἀγαθός).
Περὶ ἀστρονομίας ἀρχῆς πόθεν κατήρξαντο (Ἑξάμοιρον ἀπὸ

11. Cod. Vaticanus 1066. — Paper, 15th century, quarto, 23 × 15 cm, ff. 175. — From fol. 9 onward it appears that one and the same hand wrote the greater part, though many insertions were made by others. There precedes a very ancient parchment leaf written in uncial letters in two columns, upon which Angelo Mai superscribed: Fragment published of S. Basil on Psalms 33 and 44. A. Maius.

F. 1. Hippology, with God's help, by the wisest Athenian men, Simon, Xenophon, and Apsyrtus (Inc. These are the praises...). — F. 15. Explanation of horses bred in various regions and which are the best (Inc. On the type of horse many have written well, but best of all Simon and Xenophon, Athenian men [ex Apsyrto = Veterinariae medicinae libri II, ed. Grynaeus, p. 261]). — Γ.2. On fever (Inc. If a horse develops a fever [ex eodem Apsyrto excerptum esse videtur, cf. ibid., p. 1 sqq.]). - F. 4. Another on enema treatment (Inc. Of Spanish saffron, one ounce... [in the margin is soon inscribed on mange. Cf. ibid., p. 19]). Passim vestigia linguae vulgaris obvia.

Γ. 4. Hieracosophion (On the medical treatment of birds f. 8: anointed teeth). Ed. Hammer-Purgstall, Falknerklee, Budapest, 1840, cf. Krumbacher, Byzant. Litt., p. 632.

F. 9. A chapter on astrology without a title ([I]f you wish to know the horoscope of the newborn from the question — up to the 12th).

C. 9. Item (If you wish to know how many degrees — of the nativity).
Item (If you wish to know whether born at night — likewise).
Item (If you wish to know how many hours — 12 days).

F. 10. Item (If you wish to know precisely in which place of the three parts — the feet).

Γ. 10. Signs for observing the 7 stars, so that one may know from observation which star each belongs to] (Saturn signifies that men are long-lived — they have obtained power).

F. 12. <Theophili.> [W]hat each of the Zodiac signs and stars signifies and what they rule (Aries rules meadows and plains — the fishes). Edited by Ludwich, Maximi et Ammonis reliquiae, p. 119 ss. Cf. Catal., IV, p. 122.
Which [1. What] kinds of things belong to each one () onions [sic] garlic — and the like). Edit. ibid., p. 120.

Γ. 13. [W]hat each of the stars received by lot from among the animals (5 received by lot dragons and serpents — and the swine-like). Edit. ibid., p. 121.

Γ. 13. On the foreknowledge of winds (That it is possible from the conjunctions it will be either good).

On the origin of astronomy and from where they began (The hexagram from the

ἀνατολῆς — ἐπιστάμενοι). Capitulum novem linearum, nullius pretii.

F. 14. Ψῆφος τῶν ε' ἀστέρων ἀπὸ χειρός (Τὸν μὲν οὖν Κρόνον — ἔνθεν ὁ ἀστήρ).

F. 16. Οἱ κλημαντῆρες [l. κλιμακτῆρες] λαμβάνονται οὕτως (Ἀπὸ τοῦ ἐξάλματος — τὴν προσεχῆ συζυγίαν).

F. 18. Περὶ οὗ ζητεῖ τις εἰ γίνεται (Κύριος τοῦ μεσουρανήματος — ἔτος α').

F. 18v. Sine inscriptione (Λάβε τὴν διάστασιν τῶν μοιρῶν — πληροῦται τὸ ἀποτέλεσμα).
Ἑρμοῦ τρισμεγίστου μέθοδος εἰς πᾶσαν καταρχὴν ἐπιτήδειος (Πρὸ πάντων δεῖ — μηδὲν κτώμενον). Cf. cod. Flor. 8, f. 241 et cod. Venet. 6, f. 49.

F. 22v. μ'. Περὶ ὧν οἱ ἀστέρες βαφῆς ἢ χροίας (Ὁ Κρόνος καστοριζούσης — αἰγγαλάζοντος [leg. ἐγγαλαΐζοντες]). Cf. Porphyr., *Introd.*, p. 199.
μα'. Περὶ τῶν ζ' κλήρων τῶν ἐν τῇ Παναρέτῳ (Κλῆρος τύχης — ἀνὰ μέσον βραβεύσῃ). Ex Paulo Alexandrino excerptum, cf. f. I, 1, edit. a. 1588 impr. et *Catal.*, IV, p. 81, n. 2.

F. 24. Περὶ τῶν κλήρων τοῦ θέματος (Κλῆρος ζωῆς — κλῆρος γάμου ἀπὸ ♀ ἐπὶ ♄ καὶ τὰ ἴσα ἀπὸ ὡροσκόπου).

F. 26. μβ'. <Valentis> Περὶ συγκράσεων ἀστέρων (Κρόνος μὲν οὖν καὶ Ζεὺς — Σελήνης μειωτικὸν σχῆμα). Editum in *Catal.*, IV, p. 174 ss.

F. 31. <Valentis> Τριῶν ἀστέρων κράσεις (♄ ♃ ☉ ἀνώμαλοι καὶ ἀβέβαιοι — ἡ τῶν πραγμάτων δύναμις). Editum in *Catal.*, II, p. 106 sqq.

F. 34. Περὶ ὀνομασιῶν τῶν ιβ' τόπων τῆς ιβ' τρόπου (Ἀρχὴ δὲ ἔστω ἀπὸ τοῦ ὡροσκόπου — διαμετροῦντος τόπου φύσις). Videtur Valentis, lib. IV, cap. 12.

F. 35. Sine inscriptione de Luna et Mercurio (Ἐπὰν οὖν παράδοσις — οὐδὲν ἀνύσεις).

F. 35v. Καθολικὰ παραγγέλματα Σελήνης ἐν τοῖς ιβ' ζῳδίοις (Παράμονα γάρ εἰσιν, αὐθάδη — Κριῷ, θανάτῳ).

F. 36. Περὶ καθολικῶν καταρχῶν καὶ παρατηρήσεων (Τὴν βασιλικὴν τάξιν — πλείονα ἐκ τῶν προειρημένων). Cf. Hephaest., III, 5.

F. 42. In marg. λγ'. Sine inscriptione (Ἰστέον δὲ ὅταν συνῇ τῷ ☉ ὁ τοῦ ☾ — καὶ τῶν ἄλλων ἀστέρων).

F. 45. In marg. ν' item sine inscriptione (Ἔμπρακτοι δὲ ἡμέραι νοοῦνται — πλείονα ἐκ τῶν προειρημένων).

F. 48. να'. Σημεῖα σκέψεως τῶν ζ' ἀστέρων· ἀπὸ θεωρίας γινώσκεις ἕκαστον εἰς ποῖόν ἐστιν ἀστέρα (Κρόνος σημαίνει τοιούτους ἄνδρας μελαγχρόους — ἀποκρίνου καθὼς προγέγραπται).

east — those who know). A chapter of nine lines, of no value.

Γ. 14. Calculation of the 5 stars by hand (Saturn therefore [redacted] thence the star).

Γ. 16. The climacterics [1. climacterics] are taken thus (From the leap — the [redacted] next conjunction).

Γ. 18. On what one inquires whether it comes to pass (Lord of the Midheaven, [redacted] year 1).

F. 18. Without title (Take the distance of the degrees [redacted] ful- the result is fulfilled).

The method of Hermes Trismegistus, suitable for every inception (Before all things it is [redacted]essary — acquiring nothing). Cf. cod. Flor. 8, f. 241 and cod. Venet. 6, f. 49.

Γ. 22. μ'. On what the stars indicate regarding dye or color (Saturn with a castorizing influence — with an ingalizing [read: ingalaizing] effect). Cf. Porphyr., *Introd.*, p. 199.

μα΄. On the 7 lots found in the Panaretus (The Lot of Fortune — may adjudicate between). Excerpted from Paul of Alexandria, cf. f. I, 1, edit. a. 1588 impr. and Catal., IV, p. 81, n. 2.

Γ. 24. On the lots of the nativity (The Lot of Life — from ♀ to lot of marriage and the same distance from the Ascendant).

F. 26. μβ'. <Valens> On the blending of stars (Saturn indeed and Jupiter — a diminishing figure of the Moon). Edited in Catal., IV, p. 174 ff.

Γ.31. <Valens> Mixtures of three stars (1 Θ Irregular and unstable [redacted] the power of affairs). Edited in Catal., II, p. 106 sqq.

Γ.34. On the names of the 12 places of the 12-fold system (Let the beginning be from the Ascendant — the natu[redacted] of the place in opposition). Appears to be Valens, lib. IV, cap. 12.

F. 35. Without heading, on the Moon and Mercury (When therefore a transmission — you will [redacted]complish nothing).

Γ. 35. Universal precepts of the Moon in the 12 Zodiac signs (For they are steadfast, self-willed — in Aries, unto death).

Γ. 36. On universal inceptions and observations (The royal order — more from the aforementioned). Cf. Hephaest., III, 5. F. 42. In marg. λγ'. Without inscription (It should be known that when it is in conjunction with Θ δ of [redacted] — and of the other stars).

F. 45. In marg. v item sine inscriptione.

F. 48. να'. Signs for examining the 30 stars; from observation you know each one to which star it belongs (Saturn signifies such dark-complexioned [redacted]en – answer as written above).

F. 49. Περὶ ἐκλείψεως Σελήνης ([Β]ασιλικὰ ζῴδια ♈ ♌ ♑ — ἐπικράτειαν εἰλήφασιν).

F. 50. Περὶ ἐκλείψεως Σελήνης ([Ψ]ήφισον τὸ πανσέληνον ἀκριβῶς — ἀπὸ τοῦ ♋ καὶ ♌).

F. 51. Ἐκ τῶν Δωροθέου ἀποτελεσματικῶν περὶ ὀρθῶν καὶ πλαγίων ζῳδίων ([Ἐ]φ' ἁπάσης πράξεως ποίησον — ἐπὶ πάσης καταρχῆς ἔστω). Vestigia dactylica non repperi.

F. 51ᵛ. Ἰωάννου Γραμματικοῦ Ἀλεξανδρέως περὶ τῆς τοῦ ἀστρολάβου χρήσεως καὶ τί τῶν ἐν αὐτῷ καταγεγραμμένων ἕκαστον σημαίνει. Post indicem capitulorum sequuntur capita XIV F. 74: Τέλος Φιλοπόνου περὶ τῆς τοῦ ἀστρολάβου χρήσεως. Edidit Hase. Cf. supra cod. 6, f. 209; cod. Vindobon. 1, f. 194ᵛ.

F. 74. Πῶς δεῖ εὑρίσκειν ἀντιγέννησιν (Ἐν τῷ θέματι τῆς ἐκτέξεως — ἕως οὗ ἴσα γένωνται). Edetur in appendice.

F. 75. Περὶ τοῦ εὑρίσκειν ἀκριβῶς τὴν ὥραν τῆς ἡμέρας ἐν τῷ ἀστρολάβῳ (Ἀρτῶμεν ἀπὸ τοῦ κρίκου — μεριζομένης λεπτὰ ὥρας).

F. 76. Πῶς δεῖ ἡμᾶς εὑρίσκειν μεσοπελαγοῦντας ἢ ἐν ἐρήμοις τόποις διάγοντας ἐν ποίῳ κλίματι ὑπάρχομεν (Ἡνίκα μεσοπελαγοῦντες ἢ — λέγομεν ὑπάρχειν).

Πῶς δεῖ γνῶναι ὑπὸ τοῦ ἀστρολάβου ἐν νυκτὶ ἀπὸ οἱουδήτινος ἀστέρος ἐν ποίῳ κλίματι τυγχάνομεν εἴπερ ἀγνοοῦμεν (Λαβόντες οἵου βουλόμεθα ἀστέρος — λέγομεν τυγχάνειν).

Περὶ τοῦ γνῶναι εἰ ὀρθῶς ἐγκεχαραγμένος ἐστὶν ὁ ἀστρόλαβος ἢ μή (Στήσας τὴν μοῖραν — ἐστὶν ἐγκεχαραγμένος).

F. 76ᵛ. Περὶ τοῦ πῶς δεῖ γνωρίζειν τοὺς ἀστέρας ἐν τῷ οὐρανῷ, τίνες εἰσὶ διὰ τοῦ ἀστρολάβου (Ἐπεὶ δὲ δέον — τῶν ἄλλων ὡσαύτως).

Μέθοδος πῶς ἂν τὸ ἀπὸ τοῦ ὁρίζοντος ἔξαρμα τοῦ πόλου γνωσθείη πόσων μοιρῶν ἐστι (Ἰδὲ τίνος τῶν περὶ — ὁρίζοντος ἔξαρμα).

F. 77. Ὑπόδειγμα τοῦ πόλου (Ἔστω τῶν περὶ — πόλου ἔξαρμά ἐστιν). — Maxima paginae 77ʳ pars vacua.

F. 77ᵛ. Πῶς ἐστι λαβεῖν ἐκ τοῦ ὀργάνου διὰ τῆς ἀκριβοῦς πρὸς τὸν Ἥλιον διοπτείας, τὸ τοῦ ἐν ᾧ ὄντες διόπτευομεν κλίματος πλάτος (Καὶ τὸ πλάτος — φήσομεν εἶναι).

Ὑπόδειγμα (Ὥσπερ ἐπὶ τοῦ — πλάτος φήσομεν).

Ἄλλως (Καὶ ἄλλως δὲ — κλίματος πλάτος).

Ὑπόδειγμα (Ὑποδείγματος χάριν — κλίματος πλάτος).

Pauca de mensuris et ponderibus (Τὸ ξύλον ἔχει — ολ' καὶ δ').

F. 78. Γαληνοῦ περὶ κατακλίσεως προγνωστικὰ ἐκ τῆς μαθηματικῆς ἐπιστήμης = ed. Kühn, vol. XIX, p. 529-571.

Γ. 49. On the Eclipse of the Moon ([R]oyal Signs 2 have [illegible] on-received dominion).

Γ. 50. On the Eclipse of the Moon ([C]alculate the full moon precisely — [illegible] from the 23 and 8).

Γ. 51. From the Apotelesmatica of Dorotheus, on straight and oblique Signs ([F]or every action, proceed — let it be at every inception). Vestigia dactylica non repperi.

F. 51. By John the Grammarian of Alexandria, on the use of the astrolabe and what each of the things recorded in it signifies. After the table of chapters, fourteen chapters follow, F. 74: End of Philoponus on the use of the astrolabe. Edited by Hase. Cf. above cod. 6, f. 209; cod. Vindobon. 1, f. 194v.

Γ. 74. How one must find the counternativity (In the chart of birth until [illegible] they become equal). Edetur in appendice.

Γ. 75. On finding precisely the hour of the day by means of the astrolabe (We suspend it from the ring — of an hour divided into minutes).

F. 76. How we must find, when sailing the open sea or passing through desert places, in which clime we are located (When sailing the open sea or — we say we are located).

How one must learn by means of the astrolabe at night from any given star in which clime we happen to be, if we do not know it (Taking whichever star we wish — we say we happen to be there). On how to know whether the astrolabe is correctly engraved or not (Setting the degree — [illegible] is engraved correctly).

F. 76. On how one must recognize the stars in the sky, which they are, by means of the astrolabe (Since it is necessary likewise of the others).

A method by which the elevation of the pole above the horizon may be known, how many degrees it is (See which of those concerning — the elevation of the horizon).

F. 77. An example of the pole (Let it be of those concerning the elevation of the pole). — The greater part of page 77 is blank.

F. 77. How it is possible to obtain from the instrument, by means of an accurate sighting toward the Sun, the latitude of the clime in which we happen to be when we are making the observation (And the latitude — we will say it to be).

An example (Just as in the case of — we will say the latitude).

Another way (And in another way — the latitude of the clime).

An example (For the sake of an example — the latitude of the clime).

A few things about measures and weights (Τὸ ξύλον ἔχει - ολ' καὶ δ').

Γ. 78. Galen's prognostics on bedside manner from the mathematical science = ed. Kuhn, vol. XIXXIX,, p. 529-571.

F. 100. Αἱρέσεις δὲ τῶν ἀστέρων αἵδε εἰσίν (Οἱ μὲν γάρ εἰσι — ἐν διαμέτρῳ ἐστίν).

F. 100v. [Π]ερὶ φλεβοτομίας καὶ καθάρσεως (Ἐπὶ πάσης φλεβοτομίας — στρόφους ἐμποιεῖ). Cf. cod. Flor. 7, f. 233 (p. 20).
[Π]ερὶ κατακλίσεως καὶ νόσων (Σκεπτόμενος περὶ νόσων — μετὰ δὲ ἡμέρας ιδ'). Cf. Pancharium, ibid., f. 233v; differt tamen finis.

F. 101v. Περὶ ἀρρώστων καὶ ἰατρῶν (Σκόπει περὶ μὲν τοῦ — εἰ δὲ κακοποιός, εἰς θάνατον). Cf. ibid., f. 234.

F. 102v. Περὶ ποίων μορίων ἀλγεῖ (Ἐὰν ὁ κύριος τοῦ ς' τόπου — περὶ ὑγείαν).
[Π]ερὶ τοῦ πότε ὑγιάνῃ ἢ ἀποθάνει [*sic*] (Ὅταν συνοδεύει ὁ κύριος — δηλοῖ ὑγείαν).

F. 103. [Π]ερὶ ἀρρώστων καὶ ἐν [?] ἀποκλύσθωσας [l. ἐναποκλείστων] ([Ἀ]πὸ τοῦ ὡροσκόπου — λύσιν ἀμφοτέρων δηλοῖ) = cod. Vindobon. 10, f. 7v; cod. Ital., Taur. 4, f. 59v.

F. 103v. [Π]ερὶ θανάτου αὐτῶν (Εἰ ὁ κύριος — φυλακῆς, τελευτᾷ) = cod. Vindobon., ibidem.
Τμῆμα θ'. Περὶ τῶν λεγομένων οὐπατραχῶν καὶ τῶν κυρίων αὐτῶν καὶ τοῦ περιπάτου αὐτῶν καὶ τῆς εἰς τρίτα διαιρέσεως αὐτῶν καὶ περὶ ἴδια γνώσεως πάντων ἐπιμερίζοντος καὶ τῆς σημασίας αὐτοῦ καὶ σημασίας τοῦ συνεπιμερίζοντος αὐτῷ ἢ κατὰ σῶμα ἢ κατὰ ἀκτῖνα καθὼς οἱ Ἰνδοὶ ἐξέθεντο (Τῷ μὲν ἐπιμερισμῷ — τοιοῦτο τρόπως [*sic*] ἐργάζεσθαι). Cf. cod. Mediol. 11, f. 56v, ubi τμήματα III-V inveniuntur, nempe libri Persici de astronomia.

F. 108. [Τ]μῆμα ι'. [Π]ερὶ διαγνώσεως τοῦ χρονοκράτορος ἐκ τῶν ἐννάτων κατὰ τὴν Ἰνδῶν δόξαν ([Ὅ]τε καταντήσει ὁ χρόνος — τοῦ θεοῦ θέλοντος).

F. 108v. Λόγος τέταρτος ἀπὸ τῆς βίβλου τῆς Ἀπομάσαρ εἰς τὴν ἐναλλαγὴν περὶ τῶν φαρταριῶν ἤτοι τῶν κύκλων καὶ διαιρεῖται εἰς ζ' τμήματα. [Τ]μῆμα α'. Περὶ τῆς φαρταρίας τοῦ Ἡλίου (Ἕκαστος ἀστὴρ τῶν ζ' — ἐκεῖνος βλαβήσεται).

F. 112v. Περὶ τῆς φαρταρίας τῆς Ἀφροδίτης ([Ἡ] δὲ ♀ κυβερνᾷ — συνομιλήσει βασιλεῦσιν).

F. 114v. Περὶ τῆς φαρταρίας τοῦ Ἑρμοῦ ([Τ]οῦ δὲ ☿ — ἐν τάξει υἱοῦ).

F. 116v. Περὶ τῆς φαρταρίας τῆς Σελήνης ([Τ]ῆς δὲ ☾ — καὶ κλαπήσεται).

F. 118v. Περὶ τῆς φαρταρίας τοῦ Κρόνου (Τοῦ δὲ ♄ — γυναικὶ συζευχθήσεται).

F. 120v. Περὶ τῆς φαρταρίας τοῦ Διός ([Τ]οῦ δὲ ♃ — κινδύνου ἐλεύσονται).

F. 122. Περὶ τῆς τοῦ Ἄρεως φαρταρίας (Τοῦ δὲ ♂ — καὶ μερικῶν ἀποτελεσμάτων).

Γ. 100. The sects of the stars are as follows (For some indeed are — [redacted] in is in diameter).

Γ. 100. [On] phlebotomy and purging (In all cases of phlebotomy [redacted] — causes colic). Cf. cod. Flor. 7, f. 233 (p. 20).

[P]eri kataklisos kai noson (Skepomenos peri noson - meta de hemeras id'). Cf. Pancharium, ibid., f. 233r; differt tamen finis.

Γ. 1015. On the sick and physicians (Skopei peri men tou [redacted]i de kakopoios, eis thanaton). Cf. ibid., f. 234.

Γ. 102. On which parts are in pain (Ean ho kyrios tou s' topou — peri hygeian).

[On when one will recover or die [sic] (Hotan synodeuei d kyrios [redacted] deloi hygeian).

Γ. 103. [P]eri arroston kai en [?] apoklysthosas [1. enapokleiston] ([A]po tou horoskopu [redacted]ysin amphoteron deloi) cod. Vindobon. 10, f. 7r; cod. Ital., Taur. 4, f. 59.

Γ. 103. [P]eri thanatou auton ([redacted]i ho kyrios ph[redacted]akes, teleutai) - [redacted] cod. Vindobon., ibidem.

Section 9. On the so-called oupatrachai and their lords, their course, their division into thirds,

on the individual knowledge of all that is being distributed and its signification, and the signification of what is co-distributed with it, whether by body or by ray, as the Indians set forth (To men epimerismou [redacted]oiouto tropos [sic] ergazesthai). Cf. cod. Mediol. 11, f. 56', ubi tmemata III-V inveniuntur, nempe libri Persici de astronomia.

C. 108. [S]ection 10. [O]n the identification of the chronocrator from the ninths according to the Indian doctrine ([O]te katantesei ho chronos [redacted] tou theou thelontos).

Γ. 108. The fourth book from the Book of Apomasar on the alternation concerning the fartariai, that is, the cycles, and it is divided into 7 sections. Section 1. On the fartaria of the Sun (Each of the 7 stars — he sha[redacted]be harmed).

Γ. 112. On the fartaria of Venus ([And] the one who governs [redacted] shall converse with kings).

E. 114. On the fartaria of Mercury [Of the ξ — in the rank of a son). Γ. 116. On the fartaria of the Moon ([Of] the ☾ – and stolen shall be stolen).

Γ. 118. On the fartaria of Saturn (Of the shall be joined ♄ [redacted] to a woman in union).

Γ. 120. On the fartaria of Jupiter ([Of the π [redacted] freedom from danger [redacted] they will be).

Γ. 192. On the fartaria of Mars (Of the σ' - and of particular outcomes).

F. 124. [Ἀ]στέραις σφεριϰαῖς [*sic*] θεωρίας (Κρόνου πολεύοντος ἐάν ἐστι — ὥρα τῆς παρασϰευῆς).

F. 125. [Π]ερὶ τῶν σημασιῶν τοῦ πολεύοντος ϰαὶ διέποντος ἀστέρος ὅπως οἱ ζ' πλανῆται περιάγονται ἐν ἑϰάστῃ ἡμέρᾳ ϰαὶ ποίαν ἡμέραν ἐπέχει ἕϰαστος· δηλοῖ δὲ ϰαὶ περὶ δούλων φευγόντων ϰ. τ. λ. — Des. ϰαθεξῆς τῶν ἄλλων. Τέλος δώδεϰα διαφορᾶς σημείων.

F. 129v. Τῶν ιβ' ζῳδίων τηρήσεις ϰατὰ ἀϰριβῆ διάθεσιν (Ἔτος πρῶτον ϰρυός — χειμέριος ἔσται). Ed. in *Catal.*, II, p. 144-150 (Dodecaeteris chaldaïca).

F. 134v. Βίβλος α'. Κλαυδίου Πτολεμαίου τῶν πρὸς Σύρον ἀποτελεσματιϰῶν πρῶτον. Sequitur index libri I, deinde capita usque ad finem libri I).

F. 162v. Βροντολόγιον· ἑρμηνεία τοῦ σεισμολογίου τῶν ιβ' ζῳδίων (Κριὸς ἐὰν βροντήσῃ — νόσοι πολλοὶ γενήσονται). Capricornus ϰατὰ λείθην, sicut dicit auctor, post Pisces positus est.

F. 164. Ἕτερον βροντολόγιον ϰατὰ μῆνα (Ἰαννουάριος ἐὰν βροντήσῃ — ϰαὶ χειμῶνας ὑψηλούς).

F. 165v. Ἕτερον δι' οὗ εὑρήσεις εὐχερῶς τὰς τῶν ζῳδίων ἡμέρας (Σεπτέμβριος ὁ ϰαὶ Ἀγρόπιος [l. Ἀγριππαῖος?] — λ' λα' ϟ).

F. 166v. Sine inscriptione (Ὁ Ἥλιος ϰαθαρὸς ἀνατέλων · χειμῶνα δηλοῦσι).

F. 167. Ἑρμηνεία τῆς Σελήνης (Τριταία οὖσα ἡ ☾ — χειμῶνα σημαίνει). Μέθοδος τοῦ γνῶναι πόσας ὥρας λάμπει ἡ Σελήνη ϰατὰ νύϰτα (Ἀπὸ α' ἡμέρας ἕως ιε' — οὐ σφάλεις ποτέ).
Μέθοδος δι' ἧς ἔστιν εὑρεῖν πόθεν ὑπεισέρχονται αἱ ὧραι ἑϰάστου χρόνου ϰαὶ ποιοῦσιν τὴν ἡμέραν τοῦ βισέξστου (Ὁ ἐνιαυτὸς ἔχει — οὐ σφαλεῖς).

F. 168. Γαληνοῦ τινὰς [*sic*] διαγνώσεις ἐϰ τοῦ πρώτου βιβλίου (Ἡμεῖς οὖν ϰατὰ τὴν ἐξαρχῆς μέθοδον — πεῖρα μαθεῖν).

F. 168v. Ὅτι οὐ πᾶν δαϰνῶδες λεπτομερὲς ϰαὶ θερμὸν ὑπάρχει (Ὥσθ' ὅταν ἐϰ τοῦ δαϰνῶδες — ματαίου φιλονειϰίας).

F. 169. Γαληνοῦ περὶ τῆς τῶν ἁπλῶν φαρμάϰων τινὸς δυνάμεως βιβλίον δεύτερον (Οἱ τοὺς οἰϰείους ὅρους — τῶν ἐναργῶς φαινομένων).

F. 170. Περὶ τῶν ϰαθαιρόντων φαρμάϰων (Οὐδὲ γὰρ διότι μὲν λευϰὸς ἐλλέβορος — ὑπάρχουσι πισταί).

F. 171. Πῶς ψυχρὸν σϰοτάζομεν ἔλαιον (Εἰ δὲ ϰαὶ ὠμοτριβὲς εἴη — οὐ μὴν θερμόν γε).

F. 173. Τίς αἰτία δίψους (Ὅτι ϰαὶ τὸ δίψος — μελαγχολιϰῶς τὴν ϰραδν [= ϰραδίαν?]).
Τίνα λέγωμεν ἄλυϰα (Ὁ δὲ ϰαλούμενος ἡμῖν στύφον — τετραχυσμένον ὑπάρχειν).

Γ. 124. Spherical theories of the stars [sic] (When Saturn is ruling, if is [redacted] the hour of preparation).

Γ. 125. On the significations of the ruling and governing star, how the 7 planets move around each day and which day each one governs; it also indicates matters concerning fleeing slaves, etc. - Des. in order of the others. End of the twelve different signs.

Γ. 129. Observations of the 12 zodiac signs according to precise arrangement (First year, cold – it will be wintry). Ed. in Catal., II, p. 144-150 (Dodecaeteris chaldaica).

Γ. 134. Book I. Of Claudius Ptolemy's Apotelesmatica addressed to Syrus, first book. Sequitur index libri I, deinde capita usque ad finem libri I).

Γ. 162. Brontologion: interpretation of the seismologion of the 12 Zodiac signs (Aries, if it thunders — many diseases will arise). Capricornus according to lethe, sicut dicit auctor, post Pisces positus est.

Γ. 164. Another brontologion by month (January, if it thunders — and harsh winters).

Γ. 165. Another, by which you will easily find the days of the Zodiac signs (September, also called Agropios [l. Agrippaeus?] — 30, 30).

F. 166. Sine inscriptione (The Sun rising clear winter they indicate).

Γ. 167. Interpretation of the Moon (Being in its third day — signifies winter). Method for knowing how many hours the Moon shines each night (From the 1st day until the 15th — you will never be mistaken). A method by which it is possible to find from where the hours of each year enter and produce the day of the bissextile (The year has — you will not be mistaken).

Γ. 168. Certain diagnoses of Galen from the first book (We, therefore, according to the method from the beginning — to learn by experience).

Γ. 168. That not everything biting is also fine-grained and hot (So that when from the biting — of vain contentiousness).

Γ. 169. Galen's second book on the faculty of certain simple drugs (Those who [set down] the proper definitions of phenomena that are clearly apparent are evident).

Γ. 170. On purgative drugs (For not because white hellebore — are trustworthy).

Γ. 171. How we darken cold oil (But if it were also raw-pressed, — οὐ though not hot).

Γ. 173. What is the cause of thirst (That thirst also [redacted] melancholically the the heart [= kardian?]).

What do we call salty things (But what is called by us astringent — to be roughened).

F. 174v. Ὅτι τὸ ἔλαιον θᾶττον ἐκφλογοῦται πρὸς τὸ πῦρ ... ἅμα δὲ τὴν οὐσίαν τῶν ἑψομένων (Διὰ τί τὸ μὲν ἔλαιον — αὐξανομένων δε ... desinit in medio capitulo).

12. Cod. Vaticanus 1290. — Chartac., saec. XV/XVI, in fol. min. Fol. 94. — Totum codicem una eademque manus exaravit. Tegumen originem Italicam demonstrat. — Initium faciunt folium membranaceum cum figura quadam astrologica et 10 folia chartacea vacua; quorum ultimo inscriptum est: Τάδε ἔνεστιν ἐν τῷδε τῷ βιβλίῳ. — Κλαυδίου Πτολεμαίου ἁρμονικῶν α'· τοῦ αὐτοῦ ἁρμονικῶν β'· τοῦ αὐτοῦ ἁρμονικῶν γ'· τοῦ αὐτοῦ κεφάλαια τῆς ἀστρονομικῆς τέχνης. Infra: *Ex libris Fuluij Ursini.* Cf. P. de Nolhac, *La Bibliothèque de Fulvio Orsini*, p. 339, n. 46. — Codicis gemelli sunt Monac. 287, saec. XIV, et Mutin. 85, saec. XV (Vatic. 1290, f. 57-82 = Monac. 287, f. 11-106 = Mutin. 85, f. 1-41. Cf. *Catal.*, IV, p. 28).

F. 1-56. Cl. Ptolemaei Harmonica cum multis notis marginalibus.

F. 57. [Κ]λαδίου [*sic*] Πτολεμαίου κεφάλαια τῆς ἀστρονομικῆς τέχνης. Capitulis tetrabibli praecedit vita Ptolemaei brevissima = Boll, *Stud. über Ptol.*, p. 53. Sequuntur Προοίμια = Tetrab. I, 1.

F. 57v. <α'.> Ὅτι καταληπτικὴ πέφυκεν ἡ δι' ἀστρονομίας πρόγνωσις = Tetrab. I, 2.

F. 60. β'. Ὅτι καὶ ὀφέλιμός [*sic*] ἐστιν ἡ δι' ἀστρονομίας πρόγνωσις = Tetrab. I, 3, p. 9, 20 - 10, 25; 14, 1 ὅμως [sic pro ὅλως] - 17, 4.

F. 61v. γ'. Περὶ τῆς τῶν πλανήτων δυνάμεως = Tetrab. I, 4, p. 17, 5 - 19, 2.

F. 62. δ'. Περὶ ἀγαθοποιῶν καὶ κακοποιῶν ἀστέρων = Tetrab. I, 5, p. 19, 2 - 18. In margine figura astrologica.

ε'. Περὶ ἀρσενικῶν καὶ θηλυκῶν ἀστέρων = Tetrab. I, 6.

F. 62v. ς'. Περὶ ἡμερινῶν καὶ νυκτερινῶν ἀστέρων = Tetrab. I, 7.

ζ'. Περὶ τῆς κράσεως τῶν πρὸ [*sic*] Ἡλίου σχηματισμῶν τῶν ε' ἀστέρων = Tetrab. I, 8.

η'. Περὶ τῆς δυνάμεως τῶν ἀπλανῶν ἀστέρων = Tetrab. I, 9. Nonnulla excerptor omisit.

F. 64. <θ'.> Περὶ τριγώνων σχημάτων = Tetrab. I, 9, p. 39, 3 - 41. In marg. duae figurae; sequuntur quatuor in textu.

F. 65. <ι'.> Ἕτερον κεφάλαιον περὶ τριγώνων (Τρίγωνα μὲν σχήματα ἐν τῷ ιβ' μορίῳ — τῆς αὐτῶν κινήσεως). — Haec aliunde sumpta sunt. Cf. cod. Mutin. 11, f. 17v (*Catal.*, IV, p. 29); cod. Monac. 287, f. 87v.

F. 65v. <ια'.> Περὶ τῶν καθολικῶν κλιμάτων ἰδιώματα = Tetrab., II, 2.

F. 66v. ιβ'. Περὶ τῶν [*sic*] περὶ τὰ τρίγωνα καὶ τοὺς ἀστέρας συνοικήσεως [*sic*] = Tetrab. II, 3, p. 58, 4-59, 17; inde excerpta brevia, quae desinunt αἱ μὲν οὖν συνοικειώσεις τῶν τε ἀστέρων καὶ τῶν δωδεκατημορίων πρὸς τὰ κατὰ μέρος ἰδιώματα κατὰ τὰ κεφαιλαιώδη ὑποτετυπωμένα τῆς χρήσεως, cf. Tetrab., p. 12, 25 - 73, 4.

Γ. 174. That oil ignites more quickly in fire ... and at the same time the substance of things being boiled (Why does oil — of those growing but ... ends in the middle of the chapter).

12. Cod. Vaticanus 1290. Paper, 15th/16th century, in small folio. Fol. 94. The entire codex was written by one and the same hand. The binding demonstrates Italian origin. At the beginning there is a parchment leaf with an astrological figure and 10 blank paper leaves; on the last of which is inscribed: The following are contained in this book. — Claudius Ptolemy's Harmonics, book 1; the same author's Harmonics, book 2; the same author's Harmonics, book 3; the same author's chapter headings of the astronomical art. Below: Ex libris Fului Ursini. Cf. P. de Nolhac, La Bibliothèque de Fulvio Orsini, p. 339, n. 46. — Twin codices are Monac. 287, 14th century, and Mutin. 85, 15th century (Vatic. 1290, f. 57–82 = Monac. 287, l. 11–106 = Mutin. 85, f. 1–41. Cf. = Mutin. 85, f. 1–41. Cf. *Catal.*, IV, p. 28).

F. 1–56. Cl. Ptolemy's Harmonics with many marginal notes. F. 57. [Claudius [sic] Ptolemy's chapter headings of the astronomical art. The chapters of the Tetrabiblos are preceded by a very brief Life of Ptolemy — Boll, Stud. über Ptol., p. 53. Following are the Prooemium = Tetrab. I, 1. F. 57. <1. > That foreknowledge through astronomy is by nature comprehensible = Tetrab. I, 2.

F. 60. β'. That the foreknowledge through astronomy is also useful Tetrab. I, 3, p. 9, 20 - 10, 25, 14, 1 ὅμως [sic pro ὅλως] – 17, 4.

F. 61. γ'. On the power of the planets - Tetrab. I, 4, p. 17, 5 - 19, 2.

F. 62. δ'. On benefic and malefic stars Tetrab. I, 5, p. 19, 2 - 18. In the margin, an astrological figure. ε'. On masculine and feminine stars = Tetrab. 1, 6. F. 62. ς'. On diurnal and nocturnal stars — Tetrab. I, 7. Z'. On the mixture of the configurations of the five stars before the Sun = Tetrab. 1, 8.

η'. On the power of the fixed stars Tetrab. I, 9.

Some passages were omitted by the excerptor.

F. 64. <6> On triangular figures Tetrab. I, 9, p. 39, 3 - 41. In the margin, two figures; four follow in the text.

F. 65. <ι'.> Another chapter on triangles (Triangular figures in the 12th part of their motion). - These have been taken from elsewhere. Cf. cod. Mutin. 11, f. 17° (Catal., IV, p. 29); cod. Monac. 287, f. 87.

F. 65. <ια'.> Particular characteristics of the universal climates = Tetrab., II, 2. F. 66. ιβ'. On the co-habitation of the triangles and the stars = Tetrab. II, 3, p. 58, 4-59, 17; thence brief excerpts, which end with αἱ μὲν οὖν συνοικειώσεις τῶν τε ἀστέρων καὶ τῶν δωδεκατημορίων πρὸς τὰ κατὰ μέρος ἰδιώματα κατὰ τὰ κεφαλαιώδη ὑποτετυπωμένα τῆς χρήσεως, cf. Tetrab., p. 12, 25 - 73, 4.

F. 67v. ιγ'. Περὶ τῆς τῶν πλανωμένων ποιότητος ἀποτελέσματα (Τῆς τῶν ἀποτελεσμάτων τῶν πλανῆτων ποιότητος τοῦτό ἐστι πότερον — τῶν φωτῶν) = Tetrab. II, 9.

F. 69. ιδ'. Περὶ χρωμάτων ἐκλείψεων καὶ κομητῶν καὶ τῶν τοιούτων = Tetrab., II, 10.

F. 69v. Sine num. Περὶ τῆς φύσεως τῶν δώδεκα ζῳδίων καὶ πρὸς τὰ ἐνιαύσια καταστήματα τῶν φυσικῶν ἰδιωμάτων (Τὸ δωδεκάστοιχον μόρφωμα ὁ θεὸς ἐν τῷ οὐρανῷ ἔταξεν — τὰ πάντα ἀναπληροῦσιν). Excerpta sunt ex Tetrab. II, 12, p. 94, 2 - 96, 20, additis tamen prooemio et dodecaeteride quaedam Chaldaica, quam in append. edemus.

F. 71. Sine num. Περὶ μορφῆς καὶ κράσεως σωματικῆς ἐκ τῶν πλανωμένων καὶ ἀπλανῶν (Ὅτι μὲν οὖν τὸ ἀποτέλεσμα — ψυχρῷ καὶ ὑγρῷ). Contaminata ex Tetrab. III, 13, p. 148, 1-12 et III, 12, p. 142, 25 - 145, 20.

F. 72. Sine num. Περὶ τῶν ἀπλανῶν ζῳδίων οὕτω παραδεδώκασι (Τὰ μὲν οὖν ἀνθρωποειδῆ — καὶ κακῶς ἀεὶ διακείμενα). Consarcinata ex Tetrab. II, 12, p. 145, 21 - 146, 14, et IV, 6, p. 189, 22 - 191, 12, multis omissis aut mutatis.

F. 72v. ιζ'. Περὶ τροπικῶν καὶ ἰσημερινῶν καὶ στερεῶν καὶ δισώμων ζῳδίων = Tetrab. I, 12, p. 31 sq.

F. 73. Sine num. Περὶ τῶν σχηματιζομένων δωδεκατημορίων = Tetrab. I, 14, p. 34 sq.

F. 73v. Sine num. Περὶ οἴκων πλανήτων καὶ ἀπλανῶν ἀστέρων. Contaminata ex Tetrab. I, 15, p. 37, 4 - 38, 26, et I, 20, p. 41, 13 - 42, 26. In marg. figurae.

F. 74v. Sine num. Περὶ ἐνεργείας τῶν ἑπτὰ πλανήτῶν ἀλλήλοις κοινωνησάντων (Ὁ μὲν ♄ καὶ ὁ ♃ — τὰ τέλη ἀποτελεῖ). Maximam partem ex Tetrab. IV, 9, p. 198, 16 - 199, 16).

F. 75. Sine num. Περὶ τῶν ἡλικιῶν οὕτως ἔχομεν διαγινώσκειν — ὁρμαῖς καταλλαγή. Secundum Ptolemaei Tetrab. IV, 10; multa tamen omissa. Cf. cod. Ital., Mutin. 11, fol. 30v.

F. 75v. Sine num. Περὶ μορφώσεως ζῳδίων καὶ τῶν πλανήτων (Ὁ ζῳδιακὸς κύκλος μεμορφωμένος — κύστην καὶ κοιλίαν). Agitur de membris corpori humani et a zodiaci signis et a planetis gubernatis. Cf. Paul. Alex. B, 1v; cod. Ital., ibid., f. 31v.
Sine num. Περὶ σινῶν καὶ παθῶν σωματικῶν τε καὶ ψυχικῶν (Ὅταν οὖν ἡ Σελήνη — παθῶν εὐκίνητον). Excerpta ex Tetrab., III, 13 - 15, p. 148, 26 - 171. Cf. cod. Ital., ibid., f. 31v.

F. 76v. Sine num. Περὶ τῶν συναφῶν τῆς Σελήνης πρὸς τοὺς ζ' [*sic*] ἀστέρας τῶν πλανήτων (Σελήνη συνοδεύουσα τῷ Κρόνῳ — δευτέραν τῆς ἑβδόμης). Non ex tetrabiblo. Cf. ibid., f. 33.

Γ. 67. ιγ'. On the qualities of the effects of the wandering stars (Of the quality of the effects of the planets, this is whether — of the lights) - Tetrab. III, 9.

Γ. 69. ιδ'. On the colors of eclipses and comets and such things = Tetrab., II, 10.

F. 69r. Sine num. On the nature of the twelve zodiac signs and regarding the annual conditions of natural characteristics (The twelve-part form which God arranged in the heaven — they fill all things). These are excerpts from Tetrab. II, 12, p. 94, 2 - 96, 90, with the addition of a proem and a certain Chaldean dodecaeteris, which we will publish in the appendix.

F. 71. Sine num. On the form and bodily constitution derived from the wandering and fixed stars (That therefore the effect — cold and moist). Compiled from Tetrab. III, 13, p. 148, 1-12 and III, 12, p. 142, 25-145, 20.

F. 72. Sine num. On the fixed Zodiac signs, thus handed down (Those of human form — and always in a bad condition). Compiled from Tetrab. II, 12, p. 145, 21 - 146, 14, and IV, 6, p. 189, 22 - 191, 12, with many omissions or alterations.

C. 727. ιζ'. On tropical, equinoctial, solid, and dual-bodied Zodiac signs = Tetrab. I, 12, p. 31 sq.

F. 73. Sine num. On the configured dodecatemoria
Tetrab. I, 14, p. 34 sq.

F. 73. Sine num. On the houses of the planets and the fixed stars. Contaminated from Tetrab. I, 15, p. 37, 4-38, 26, and I, 20, p. 41, 13–42, 26. In the margin, figures.

F. 74. Sine num. On the activity of the seven planets in mutual association (The one Saturn and the other — produces the final outcomes). The greater part is from Tetrab. IV, 9, p. 198, 16 – 199, 16).

F. 75. Sine num. On the ages we have thus to discern — reconciliation of impulses. According to Ptolemy's Tetrab. IV, 10; however, much is omitted. Cf. cod. Ital., Mutin. 11, fol. 30°.

F. 75. Sine num. On the forms of the Zodiac signs and the planets (The Zodiac circle having been formed — the bladder and the belly). The subject concerns the members of the human body governed both by the signs of the zodiac and by the planets. Cf. Paul. Alex. B, 1; cod. Ital., ibid., f. 31°. Sine num. On bodily and psychical injuries and afflictions (When therefore the Moon is easily moved by afflictions). Excerpts from Tetrab., III, 13-15, p. 148, 26 - 171. Cf. cod. Ital., ibid., f. 31. F. 76. Sine num. On the conjunctions of the Moon with the 7 [sic] stars of the planets (The Moon traveling together with Saturn — the second of the seventh). Not from the Tetrabiblos. Cf. ibid., f. 33.

F. 78v. Sine titulo. Ἰστέον ὅτι οἱ Ἕλληνες ζ' ἡμέρας — ἀδελφῶν. Edit. in *Catal.*, IV, p. 99.
Sine num. Περὶ τοῦ πῶς ὀφείλεις εὑρίσκειν τὴν μοῖραν τῆς τῶν φωστήρων συζυγίας (Ἀπόγραψαι τὰς κατὰ — φωστήρων). Cf. ibid., cod. Mutin. 11, f. 36.

F. 79. Sine num. Καὶ ἄλλως (Εἰ βούλει εὑρίσκειν — καὶ Σελήνη).
Sine num. Περὶ τῶν ζ' σφαίρας [σφαιρῶν ?] οὐρανίων ζῳδίων [pro ζωνῶν] (Ἐν κύκλῳ τὸ πᾶν — φαίνει τὸ πάθος, corr. ex τὰ πάθη). Cf. ibid., f. 36v.

F. 80. Sine num. Ἕτερον πάθος ἐκλείψεως Σελήνης καὶ Ἡλίου cum figura (Γίνωσκε οὖν ὅτι ἐπαναφοραὶ αἱ μέγισται...). Cf. ibid., f. 38.

F. 81. κη'. Περὶ φωσφορίας (Φωσφορίαι δὲ λέγονται — τῇ καθ' ἡμᾶς θαλάσσῃ). Cf. ibid., f. 39.
Sine num. Περὶ αἱρέσεως καὶ δορυφορίας (Ὅτι αἱ τοῦ Ἡλίου — γῆς κῶνον). Cf. ibid , f. 39v.

F. 81v. Sine num. Περὶ μέτρου οὐρανοῦ καὶ χρόνου κινήματος καὶ συστάσεων κόσμου (Ὁ γῦρος τοῦ οὐρανοῦ — πνεῦσιν). Cf. ibidem.

F. 82. Sine num. Περὶ συνόδου Ἡλίου καὶ Σελήνης (Ὅταν θέλῃς εὑρεῖν — λεπτῷ ἐξέρχεται). Cf. ibid., f. 41.

F. 83-92v vacua.

F. 93 manus paulo posterior adnotavit quaedam (Τὰ μὲν οὖν κοινῶς ἐφαρμοζόμενα — πλανωμένων ἀστέρων ἀφ' οὗ διαζεύγνυνται...).

F. 93v et 94 vacua.

13. Cod. Vaticanus 1444. — Chartac., ff. 287 + VIII, cm. 22 × 31, saec. XVI. — F. 43, nota latina anni 1542.

F. 1. Ἐκ τῶν τοῦ φιλοσόφου Πρόκλου σχολ(ίων) εἰς τὸν Κρατύλον Πλάτωνος ἐκλογαὶ χρήσιμοι.

F. 45v. Procli θεολογικὴ στοιχείωσις.

F. 92. Ἀβάμωνος διδασκάλου πρὸς τὴν Πορφυρίου πρὸς Ἀνεβὼ ἐπιστολὴν ἀπόκρισις.

F. 158. Τοῦ φιλοσόφου κυροῦ Νικηφόρου τοῦ Γρηγορᾶ πρὸς τὴν βασιλίδα κυρὰν Ἑλένην τὴν Παλαιολογίναν λύσεις ἀποριῶν etc. et alia opuscula Gregorae. Extremum f. 174: Τοῦ αὐτοῦ ὅτι πολλαχόθεν ἔχει τὸ σεβάσμιον. — F. 175 vacat.

F. 176. Παύλου Ἀλεξανδρέως εἰσαγωγὴ εἰς τὴν ἀποτελεσματικήν. Προοίμιον. — Des. f. 206v: Τέλος εἰσαγωγῆς Παύλου Ἀλεξανδρέως. Cf. cod. Flor. 1, f. 146.

F. 207. Ῥητορίου ἔκθεσις καὶ ἐπίλυσις περί τε τῶν προειρημένων δώδεκα ζῳδίων καὶ περὶ ἑτέρων διαφόρων ἐκ τῶν <Ἀντι>όχου θησαυρῶν. Capitula excerpta ex his quae edidit Boll,

F. 78. Sine titulo. It is to be known that the Greeks [use] 7 days. [redacted] of brothers. Edit. in Catal., IV, p. 99.

Sine num. On how one ought to find the degree of the conjunction of the luminaries (Record the positions according to — of the luminaries). Cf. ibid., cod. Mutin. 11, f. 36.

F. 79. Sine num. And otherwise (If you wish to find also the Moon). Sine num. On the 7 sphere [spheres?] of the heavenly zodiac signs [in place of Zones] (In a circle the whole — reveals the affliction, corr. from the afflictions). Cf. ibid., f. 36.

F. 80. Sine num. Another phenomenon of the eclipse of the Moon and Sun with a figure (Know therefore that the greatest epicycles...). Cf. ibid., f. 38.

F. 81. 28. On phosphorescence (Phosphorescences are said to be — in the sea around us). Cf. ibid., f. 39.

Sine num. On sect and spear-bearing (That those of the Sun – cone of the earth). Cf. ibid., f. 39v.

F. 61. Sine num. On the measure of heaven and the time of motion and the constitutions of the world (The circuit of heaven [redacted] breaths). Cf. ibid.

F. 82. Sine num. On the conjunction of the Sun and the Moon (When you wish to find — i[redacted]omes out in a minute). Cf. ibid., f. 41.

F. 83-92v blank.

F. 93 a hand somewhat later noted certain things (Those things then commonly applied — of the [redacted]andering stars from which they are separated...). F. 93 and 94 blank.

18. Cod. Vaticanus 1444. [redacted] Paper, ff. 287 + VIII, cm. 22 × 31, 16th century. - F. 43, Latin note of the year 1542.

F. 1. Useful extracts from the commentaries of the philosopher Proclus on the Cratylus of Plato.

F. 45. Proclus' Theological Elements (Elementatio theologica).

F. 92. Reply of the teacher Abamon to the letter of Porphyry to Anebo.

F. 158. Solutions to difficulties by the philosopher lord Nikephoros Gregoras, addressed to the empress lady Helena Palaiologina, etc., and other short works of Gregoras. Last f. 174: By the same author, that the venerable has many sources. - F. 175 blank. F. 176. Introduction to Apotelesmatic Astrology by Paulus of Alexandria. Prooemium. — Ends f. 206: End of the Introduction of Paulus of Alexandria. Cf. cod. Flor. 1, f. 146.

F. 207. Rhetorius's exposition and solution concerning the aforementioned twelve zodiac signs and various other matters from the <Antilochus Treasuries. Capitula excerpta ex his quae edidit Boll,

Catal. Flor., p. 141-160. Post cap. Περὶ κλήρων σημασίας legitur f. 212ᵛ : Τέλος τῶν Ῥητορίου.

F. 213. Μῆνες Ῥωμαίων, Μῆνες Ἀράβων cum tabulis duabus.

F. 213ᵛ. Περὶ τῶν τοῦ Ἡλίου κατημερινῶν μοιρῶν (Εἰ βούλει γνῶναι ἐν οἱῳδήποτ' οὖν τόπῳ — ἔγγιστα). — F. 215-6 vacant.

F. 217. Ἑρμοῦ ἰατροῦ μαθηματικὰ [*sic*] πρὸς Ἄμμωνα Αἰγύπτιον = cod. Flor. 12, f. 1 ss. — Quae sequuntur usque ad f. 243 conspirant cum eodem codice f. 1-22. Pariter inveniuntur (f. 222ᵛ) opuscula Galeni περὶ κατακλίσεως νοσούντων; (f. 241) Hermetis Trismegisti κανόνιον; (f. 242) Καταρχαὶ κατὰ Ζήναριον.

F. 244. Τοῦ Θεοφίλου ἐπισυναγωγὴ περὶ κοσμικῶν καταρχῶν = cod. Flor. 12, f. 58ᵛ (edit. p. 129 s.). — Item f. 244-265 huius codicis eadem excerpta praebent atque f. 58ᵛ-76 cod. Florentini. Auctores nominantur (f. 250) Petosiris; (f. 251ᵛ) Syrus; (f. 252ᵛ) Iulianus. Extremum cap. Κοινῶς περὶ καταρχῆς. Ἄλλως (Καθόλου μὲν κ. τ. λ.) abrumpitur post aliquot versus : Χαλεπώτεροι ἐπὶ τὰς βλαβὰς ὅσοι δὲ... in media pagina 265ᵛ.

F. 266. Φυσικὴ θεωρία περὶ τῶν γινομένων σεισμῶν ὡς οἱ παλαιοί = cod. Flor. 12, f. 110 [Lydus, *De ost.*, ed. Wachsmuth, p. 172 s.]. — F. 266-287 codicis Vaticani cum ff. 110-129 codicis Florentini conspirant. Desinit in d. 7 Septembri Clodii Calendarii (ϛ' τῇ πρὸ ζ' εἰδῶν Σεπτεμβρίων ἀνίσχει ὁ ἵππος) in ima pagina 287ᵛ.

14. Cod. Vaticanus 1453. — Membran., saec. X, in-4°, cm. 27 × 20, ff. 219. — F. 1 : *Emptum ex Libris Cardinalis Sirleti.* Praecedunt 3 folia chartacea, quorum ultimo inscripsit Sirletus : *Proclus in quadripartitum Ptholomaej. grec. scriptus, quem nobis dono dedit Dns. Nicᵃ. Maioranus. Anno Dni : M.D.LIIIJ. Mense Ianuarij.* — Cf. Boll, *Sitzungsb. d. Münch. Akad.*, 1899, p. 87.

Continet Procli, qui dicitur, paraphrasim in Ptolemaei tetrabiblum. Inscribitur f. 1 : Τῶν ἀσαφῶς εἰρημένων Πτολεμαίῳ καὶ δυσπαρακολουθήτων ἐν τῇ αὐτοῦ τετραβίβλῳ ἐπὶ τὸ σαφέστερον καὶ εὐπαρακολούθητον μεταχείρησις. In margine addidit manus quaedam saec. XIV : Πρόκλου εἰς τὸ τετραβίβλου πρῶτον.

F. 3ᵛ-5ᵛ in margine man. saec. XIV. Ptolemaei fructum addidit (inscr. : Κλαυδίου Πτολεμαίου βιβλίον ὁ καρπον [*sic*]) usque ad § κη' (des. ... ἔχοντι τῶν δύο).

F. 219, saec. XIV [membran.]. Capitulum de septem planetarum natura ("Ηλιος φύσεώς ἐστιν θερμῆς — καὶ χαριστικὸν καὶ ... σταθ.....).

Catal. Flor., p. 141-160. Post cap. Περὶ κλήρων σημασίας legitur f. 212v : End of Rhetorius.

Γ.213. Months of the Romans, Months of the Arabs, with two tables. F. 213. On the daily degrees of the Sun (If you wish to know in whatever place — approximately). F. 215-6 vacant.

Γ.217. The mathematical [sic] works of Hermes the physician addressed to Ammon the Egyptian == cod. Flor. 12, f. 1 ss. - What follows up to f. 243 corresponds with the same codex f. 1-22. Likewise there are found (f. 222) the opuscula of Galen on the decumbiture of the sick; (f. 241) the canon of Hermes Trismegistus; (f.242) Katarchai according to Zenaion.

Γ.244. The compilation of Theophilus on cosmic inceptions == cod. Flor. 12, f. 58 (edit. p. 129 s.). — Likewise f. 244-265 of this codex present the same excerpts as f. 58-76 of the Florentine codex. The authors named are (f.250) Petosiris; (f.251) Syrus; (f. 2524) Julianus. The final chapter, Κοινῶς περὶ καταρχῆς. *Αλλως (Καθόλου μέν κ. τ. λ.) breaks off after a few lines: Χαλεπώτεροι ἐπὶ τὰς βλαβὰς ὅσοι δέ... in the middle of page 265.

Γ. 266. A natural inquiry concerning the earthquakes that occur, as the ancients held cod. Flor. 12, f. 110 [Lydus, De ost., ed. Wachsmuth, p. 172 s.]. F. 200-287 of the Vatican codex correspond with ff. 110-129 of the Florentine codex. It ends on d. 7 September of the Clodian Calendar (ς' τῇ πρὸ Ζ' εἰδῶν Σεπτεμβρίων ἀνίσχει δ ἵππος) at the bottom of page 287.

14. Cod. Vaticanus 1453. · Parchment, 10th century, quarto, cm. 27 × 20, ff. 219. F. 1: Purchased from the Library of Cardinal Sirlet. Preceded by 3 paper folios, on the last of which Sirlet wrote: Proclus on the Quadripartitum of Ptolemy. Written in Greek, given to us as a gift by Lord Nic'. Maioranus. In the Year of the Lord: M.D.LIIIJ. In the month of January. — Cf. Boll, Sitzungsb. d. Münch. Akad., 1899, p. 87.

It contains the paraphrase of the so-called Proclus on Ptolemy's Tetrabiblos. It is inscribed on f. 1: A reworking into clearer and more accessible form of the passages in Ptolemy's Tetrabiblos that are obscurely stated and difficult to follow. In the margin a hand of the 14th century added: Proclus on the first book of the Tetrabiblos.

Γ.3'-5' in the margin by a hand of the 14th century. Added Ptolemy's Fruit (inscr.: Claudius Ptolemy's book 4, the Fruit [sic]) up to § 28 (ends: ... ἔχοντι τῶν δύο).

F. 219, 14th century [parchment]. A chapter on the nature of the seven planets (The Sun is of a warm nature – and gracious and ... stable. ....).

APPENDIX

APPENDIX

DE ASTRONOMIS ANTIQUIS

TESTIMONIUM NOVUM

Ex Alberti Magni (1205-1280 p. C.) « Speculo astronomico » excerpta de libris licitis et prohibitis.

Astrologia inde a quinto saeculo in Occidentis regionibus fere ex toto coli desiit, quia ecclesia Romana fideles ab hac paganorum falsa scientia abstinere iubebat. « *Nihil tam contrarium est christiano quam si arti matheseos adhibeat curam*[1]. » Haec Ambrosiastri, qui dicitur, sententia per multum tempus omnium theologorum norma fuit. Codicibus antiquis describendis iam abstiterunt, immo eos quasi fidei contrarios concremaverunt, eoque effectum est ut, cum saeculo XII scientiae mathematicae refloruerunt, omnino ex Arabum studiis pependerint. Itaque Abertus Magnus, vir aetatis suae eruditissimus, cum in Speculo suo astronomico libros licitos illicitosque enumerare velit, ne Manilium quidem vel Firmicum Maternum commemorat, sed Arabicos vel Iudaicos scriptores tantum, et Graecorum nonnisi versiones latinas versionum arabicarum.

Attamen in hoc astrologorum graecorum catalogo excerptum illius doctoris « magni in magia, maioris in philosophia » recipiendum esse duximus duarum rerum gratia : Primum, cum ex collectaneis byzantinis multa iam Apomasaris, Masalae, ceterorumque scriptorum orientalium descripserimus, scire proderit quinam eiusdem generis mathematici medio, quod dicitur, aevo latine quoque in Europa lectitata sint. Deinde in hoc ipso libello videbimus (infra p. 106 ss.) imperatorem Manuel Comnenum et Michael Glycam duodecimo saeculo Constantinopoli disputantes utrum astrologicis studiis vacare liceat an non. His autem Alberti fragmentis docemur quid paulo post inter Germanos Gallosque vir doctissimus idemque monachus de ea re censuerit.

Cum « Speculi Astronomici » textus vulgatus denuo Parisiis a. 1891 impressus[2], mendis scateat, ad ipsos codices manuscriptos recurrimus. Codicis Gandavensis 416 (= 151), quem a. 1479 Raphael de Mercatellis, abbas St Bavonis, comparavit, colligendi operam libenter suscepit strenuus iuvenis De Decker, Dr Phil. Inscribitur hoc scriptum (f. 48^v) *Liber de nominibus librorum astronomiae tam demonstrativorum quam iudicialium, quem composuit Albertus Magnus, ut sciatur qui libri sint contra fidem et qui non.*

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[1] *Quaest. vet. et novi Testamenti*, CXV, De Fato, Migne, *P.L.*, t. XXXV, col. 2348, cf. *Rev. d'hist. et de litt. relig.*, 1903, p. 433 ; Philipon. *De opificio mundi*, 204, 3, ed. Reichardt.

[2] *B. Alberti Magni opera omnia*, cura Aug, Borgnet, t. X, p. 629 ss.

ON ANCIENT ASTRONOMERS

A NEW TESTIMONY

From Albertus Magnus (1205–1280 A.D.) " Speculum astronomicum " excerpts from books permitted and prohibited.

Astrology ceased to be practiced almost entirely in the regions of the West from the fifth century onward, because the Roman Church commanded the faithful to abstain from this false science of the pagans. "Nothing is so contrary to a Christian as devoting attention to the art of mathematics" — this was the opinion of the one called Ambrosiaster[1], and for a long time it served as the standard for all theologians. They had already ceased to copy ancient manuscripts; indeed, they burned them as contrary to the faith, with the result that when the mathematical sciences flourished again in the twelfth century, they depended entirely on the studies of the Arabs. And so Albertus Magnus, the most learned man of his age, when he wished to enumerate permitted and forbidden books in his Speculum astronomicum, does not even mention Manilius or Firmicus Maternus, but only Arabic and Jewish writers, and of the Greeks only Latin translations of Arabic translations.

Nevertheless, in this catalog of Greek astrologers, we have deemed it " appropriate to include an excerpt from that great teacher — great in magic, greater in philosophy — for two reasons: First, since we have already drawn much from Byzantine collections concerning Apomasar, Masala, and other Oriental writers, it will be useful to know which mathematicians of the same kind were also read in Latin in Europe during the so-called Middle Ages. Then in this very booklet we shall see (below p. 106 ff.) the Emperor Manuel Comnenus and Michael Glycas disputing in Constantinople in the twelfth century over whether it is permissible to devote oneself to astrological studies or not. From these fragments of Albert, moreover, we learn what the most learned man — himself also a monk — thought about this matter shortly afterward among the Germans and Gauls.

Since the Speculum Astronomicum, the common text reprinted at Paris in 1891, is rife with errors, we have had recourse to the manuscript codices themselves. The industrious young scholar De Decker, Dr. Phil., willingly undertook the task of collating Codex Gandavensis 416 (= 151), which Raphael de Mercatellis, abbot of St. Bavo, acquired in 1479. This text is entitled (f. 48r) Liber de nominibus librorum astronomiae tam demonstrativorum quam iudicialium, quem composuit Albertus Magnus, ut sciatur qui libri sint contra fidem et qui non.

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[1] Question. vet. and the New Testament, 115, De Fato, Migne, P.L., t. 35, col. 2348, see Rev. d'hist, and de litt. relig., 1903, p. 433; Philip. On the creation of the world, 204, 3, ed. Reichardt.

* All the works of B. Albert the Great, edited by Aug, Borgnet, t. X, p. 629 ff.

Parisini 7440, saec. XIV, qui varia astrologica opuscula pleraque ex arabica lingua translata continet, accuratissimam collationem vir humanissimus Henricus Lebègue comiter nobis misit; excerpta ex speculo astronomico incipiunt f. 1. ss.

Codicis Monacensis Clm. 18175, s. XV, f. 125 ss. varias lectiones in plagulis adnotavit Franciscus Boll, qui totius laboris nostri consors fuit indefessus.

Vetusta quoque editio Lugduni a. 1615 impressa praesto nobis fuit. Textum praebet interdum decurtatum praecipue in librorum titulis enumerandis, sed a vulgata, quae ex editione Zimarii (Venetiis 1517) fluxisse videtur, valde discrepat et saepe genuina servavit Aberti verba [1].

Quibus solis subsidiis adiuti editionem omnibus numeris absolutam nos perficere non potuisse confitemur, nec codicum leviores corruptelas ubique adnotare animo nobis fuit; attamen textum omnibus qui exstant correctiorem nos praebuisse confidimus.

Denique ad nomina depravata explicanda, ceteraque illustranda maxime adiuti sumus disquisitionibus Maurici Steinschneider, *Zum Speculum Astronomicum des Albertus Magnus* (*Zeitschrift für Mathematik und Physik.*, t. XVI, p. 358 ss), 1871. Si huius viri optime de his studiis meriti auxilio destituti essemus, excerpta Alberti hic repetere vix ausi essemus. F. C.

Cap. II. *De libris astronomicis Antiquorum.*

Ex libris ergo qui post libros geometricos et arithmeticos inveniuntur apud nos scripti super his, primus tempore compositionis est liber quem edidit Nemroth gigas [2] ad Iohathonem (?) discipulum suum, qui sic incipit : *Sphaera caeli*, etc., in quo est parum proficui, et falsitates nonnullae : sed nihil est ibi contra fidem, quod sciam.

Sed quod de hac scientia utilius invenitur, est liber Ptolomaei

2 igitur L(ugdunensis editio). libros *omis.* L. 4 liber *omis.* L. edidit *omis.* G(andavensis). Nemroth G M(onacensis) : Nimroth L : Neruroth P(arisinus) : Nembroth *v*(*ulgata*). Iohathonem *v* : Iohachan L : Iohancen P : Iohantem M : Iohanton G : *alibi* Lerobantem (Steinschneider). *Nomen incertum.* 5 proficuum L. 6 quod sciam] in quod placet M. 7 quod utilius est invenitur in libro Ptolemaei qui L. liber *omis.* M. 7-87, 1 Ptholomei Phladensis P : Phtolomei Pheludensis G : Ptolemaei Philadelfi M.

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[1] *Alberti Magni speculum astronomiae nunc primum e ms. codice in lucem editum, praemittuntur eiusdem authoris libelli de virtutibus herbarum* etc., Lugduni, a. 1613. — De vulgata, cf. Steinschneider, *Zum Speculum*, p. 357. Editio critica quam prof. Jessen teste Steinschneidero paraverat, adhuc in scriniis latere videtur.

[2] Nimrod seu Nebrod gigas Persas astrologiam docuisse ferebatur, cf. Malal., *Chronogr.* (p. 16, ed Niebuhr) : Γέγονέ τις γίγας, τοῦνομα Νεβρώδ, υἱὸς Χοὺς τοῦ Αἰθίωπος [Genes. X, 9] ... καὶ Περσῶν ἐπρώτευσε διδάξας αὐτοῖς ἀστρονομίαν καὶ ἀστρολογίαν κ. τ. λ. Plura de eo testimonia congessit Steinschneider, *Zum speculum*, p. 380, § 38. — Liber *Sphaera caeli* hodie exstare non videtur.

Parisini 7440, 14th century, which contains various astrological opuscules mostly translated from Arabic, a most accurate collation was kindly sent to us by the very gracious Henricus Lebègue; excerpts from the Speculum Astronomicum begin at f. 1 ff. Various readings of Codex Monacensis Clm. 18175, 15th c., f. 125 ff. were noted on the proofs by Franciscus Boll, who was an untiring partner in our entire work.

The old edition printed at Lyon in 1615 was also available to us. It sometimes presents an abridged text, especially in the enumeration of book titles, but differs greatly from the common edition, which appears to derive from the edition of Zimara (Venice, 1517), and often preserves the genuine words of Albert.

We acknowledge that, aided by these resources alone, we were unable to produce an edition perfect in every respect, nor did we intend to note every minor corruption in the manuscripts everywhere; nevertheless, we are confident that we have provided a text more correct than any that exists.

Finally, in explaining corrupted names and elucidating other matters, we were greatly assisted by the investigations of Maurici Steinschneider, Zum Speculum Astronomicum des Albertus Magnus (Zeitschrift für Mathematik und Physik., t. XVI, p. 358 ff), 1871. Had we been deprived of the help of this man, who has rendered such outstanding service to these studies, we would scarcely have dared to reproduce Albert's excerpts here. F. C.

CHAP. H. On the Astronomical Books of the Ancients.

Among the books found in our possession written on these subjects, after the books on geometry and arithmetic, the first in order of composition is the book published by the giant Nemroth for his disciple Iohathonem (?), which begins thus: Sphaera caeli, etc., in which there is little of value, and certain falsehoods; but there is nothing there against the faith, as far as I know.

But what is found more useful on this subject is the book of Ptolemy

2 therefore Lugdunensis edition). libros omitted L. 4 liber omitted L. edidit omitted G(andavensis). Nemroth G M(onacensis): Nimroth L: Neruroth P(arisinus): Nembroth vulgate). Iohathonem: Iohachan L: Iohanken P: Iohantem M: Iohanton Galibi Lerobantem (Steinschneider). Name uncertain. 5 proficuum L. 6 quod sciam] in quod placet M. 7 quod utilius est invenitur in libro Ptolemaei qui L. liber omitted M. 7–87,1 Ptholomei Phladensis P: Phtolomei Pheludensis G Ptolemaei Philadelfi M.

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1 Alberti Magni speculum astronomiae nunc primum e ms. codice in lucem editum, praemittuntur eiusdem authoris libelli de virtutibus herbarum etc., Lugduni, a. 1613. On the vulgate, cf. Steinschneider, Zum Speculum, p. 357. The critical edition which prof. Jessen, according to Steinschneider's testimony, had prepared, still appears to lie hidden in the archives.

2 Nimrod or Nebrod, a giant, was said to have taught the Persians astrology, cf. Malal., Chronogr. (p. 16, ed. Niebuhr): Γέγονε τις γίγας, τοὔνομα Νεβρώδ υἱός Χοὺς τοῦ Alēíwroç [Genes. X, 9] καὶ Περσῶν ἐπρώτευσε διδάξας αὐτοῖς ἀστρονομίαν καὶ datpodoylav k. T. A. Further testimonies concerning him were gathered by Steinschneider, Zum speculum, p. 380, § 38. The Book of the Sphere of the Sky does not appear to be extant today.

Pheludensis, qui dicitur graece *Megasti*, arabice *Almagesti*, latine *Maior perfectus*, qui sic incipit : *Bonum fuit scire*, etc.[1] et in commento Geber super *Almagesti*[2] de eodem agitur satis late, compendiosius in libro Messahallah, *De scientia motus orbis*, qui sic incipit : *Incipiam et dicam quem orbis* etc.[3]. Quod autem in Almagesti diligentiae causa dictum est prolixe, commode restringitur ab Azerbeel (?) Hispano, qui dictus est Albategni[4], in libro suo, qui sic incipit : *Inter universa*, etc. ; ibique corriguntur quaedam quae ipse dicit non ex errore Ptolomaei, sed ex suppositione radicis Abrachis[5] accidisse ; quae tamen contra fidem pugnare non videntur. Ex his quoque duobus libris collegit quidam vir librum secundum Euclidis stilum, cuius commentarium continet sententiam utriusque, Ptolomaei scilicet atque Albategni, qui sic incipit : *Omnium recte philoso-*

1 megasti *v* : megasiti M : megastr P : megaster L : menasin G. almagest P. 2 Minor perfectus L *v* : Maior profectus G M. Bonum dominus (*man.* 2: domini) M : Domini fuit scienti L. Bonum dominus fuit scire vel sic : Bonum quidem fecerunt illi. De eodem M. vv. 2-4 (quod autem) *Ex codicibus* G M *supplevi. Ceteri habent tantum :* Quod tamen in eo. 4 Mesahalath M. 5 Quod autem in Almagesti et in commento Gebri prolixe M. 6 restrictum est G : distinguitur L. Azerbeel P : Arzabel G : Azarchele L *v* (*male, vide infra de* Azarchele p. 90, n. 2) : Attraleey M: *alibi* Algazele (*Steinschneider*). 7 Albategni et incipit L. 8 Inter *omis. v.* 9 ex suspectione L. radicis M : radicum G L P : cuiusdam *v*. Abrachoz P : Abrachas G : Abruchis L. 10 quae tamen *omis.* G. contra fidem pugnare *v* : fide pugnare M : fidem pungere P L : contra fidem pungere G. librum *omis.* L. 11 secundum Euclidem L : stilum Euclidis G : Oiclidis P : Euclidis M.

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[1] Versio Syntaxis mathematicae quam Gerardus de Cremona saec. XII confecit, incipit verbis : *Bonum fuit, scire* [pro *Syre*], *quod sapientibus*. Cf. Steinschneider, *Zum speculum*, p. 381, § 40 *a*.

[2] Geber est Djabir ben Aflah Hispanus († circa 1150) ; cf. Suter, *Mathematiker und Astronomen der Araber*, p. 119, n° 284. Eius astronomia a Gerardo Cremonensi latine versa et anno 1534 Norimbergae edita est.

[3] De Messahala vel rectius Mashallah, qui temporibus chalifarum Almansoris et Almamunis floruit, vide *Catal.* I, p. 81, n. 1, et indicem huius libri. Cf. Suter, *Mathemat. und Astronomen der Araber*, 1900, p. 5, n° 8. — Liber ab Alberto Magno laudatus editus est Norimbergae a. 1504, iterum a. 1549 ; cf. Steinschneider, *Zum speculum*, p. 376 n° 37 *a*.

[4] Azerbeel corruptus esse videtur. Albategnius est celeberrimus astronomus Muhamed-ben-Djabir Al-Battâni († 929 p. C.). Cf. Suter, *op. cit.*, p. 45, n° 89. — Opus eius a Platone Tiburtino translatum est et Norimbergae a. 1537 prodiit. Praefatio Platonis incipit : *Inter universa liberalium artium ;* cf. Steinschneider, *Zum speculum*, p. 539, n° 5.

[5] Abrachus vel Abrachis est Hipparchus ; cf. Steinschneider, *Zum speculum*, p. 359. Albertus praefationem Platonis Tiburtini transcribit ubi legitur : (*Albategnius*) *qui Ptolemaei prolixitatem compendiose coartat, eiusque errores emendans, qui quidem rarissimi sunt, non ipsi sed Abrachis radici imputat.*

Pheludensis, which is called in Greek Megasti, in Arabic Almagesti, in Latin Maior perfectus, which begins thus: Bonum fuit scire, etc.[1] and in the commentary of Geber on the Almagest[3] the same subject is treated at sufficient length, more concisely in the book of Messahallah, De scientia motus orbis, which begins thus: Inci- 5 piam et dicam quem orbis etc.[3]. Moreover, what was said at length in the Almagest for the sake of thoroughness is conveniently condensed by Azerbeel (?) the Spaniard, who is called Albategni, in his book, which begins thus: Inter universa, etc.; and there certain things are corrected which he says arose not from an error of Ptolemy, but from the assumption of the root of Abrachis 5 10; which things, however, do not appear to conflict with the faith. From these two books as well, a certain man compiled a book in the manner of Euclid, whose commentary contains the opinion of each, namely of Ptolemy and of Albategni, which begins thus: Omnium recte philoso-

1 megasti v megasiti M: megastr P: megaster L: menasin G. almagest P.n2 Minor perfectus Lv: Major profectus G M. Good lord (man. 2: domini) M:nDomini fuit to the knowing L. Good lord was to know or thus: Good indeed feceruntilli. Of the same M. vv. 24 (and that) I supplemented Er with the G M codes. The rest have only that: which, however, is in him. 4 Mesabalath M. 5 But what in the Almagest and incommento Gebri prolixe M. 6 is restricted G : distinguished L. Azerbeel P :nArzabel G: Azarchele Lv (badly, see below on Azarchele p. 90, n. 2) : Attraleey M:nalibi Algazele (Steinschneider). 7 Albategni and begins L. 8 Among the omissions. v. 9 ex sus-npectione L. radicis M : radicum GLP: certain v. Abrachoz P: Abrachas G : nAbruchis L. 10 which you nevertheless omit. G. to fight against the faith v: to fight with the faith M: to stab the faith PL : to stab against the faith G. omits the book. L. 11 according to Euclid L : style of Euclid G : Oiclid P : Euclid M.

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1 The translation of the Mathematical Syntaxis which Gerard of Cremona composed in the 12th century begins with the words: Bonum fuit, scire [for Syre], quod sapientibus. Cf. Steinschneider, Zum speculum, p. 381, § 40 a.

2 Geber is Jabir ibn Aflah the Spaniard (died c. 1150); cf. Suter, Mathematiker und Astronomen der Araber, p. 119, no. 284. His astronomy was translated into Latin by Gerard of Cremona and published in Nuremberg in 1534.

3 Concerning Mashallah — more correctly written as such — who flourished in the time of the caliphs Almansor and Almamun, see Catal. I, p. 81, n. 1, and the index of this book. Cf. Suter, Mathemat. und Astronomen der Araber, 1900, p. 5, nº 8. · - The book praised by Albertus Magnus was published at Nuremberg in the year 1504, again in 1549; cf. Steinschneider, Zum speculum, p. 376 nº 37 a.

• Azerbeel appears to be a corruption. Albategnius is the most celebrated astronomer Muhamed-ben-Djabir Al-Battâni († 929 A.D.). Cf. Suter, op. cit., p. 45, nº 89. — His work was translated by Plato of Tivoli and published at Nuremberg in the year 1537. The preface of Plato begins: Inter universa liberalium artium; cf. Steinschneider, Zum speculum, p. 539, nº 5.

6 Abrachus or Abrachis is Hipparchus; cf. Steinschneider, Zum speculum, p. 359. Albertus transcribes the preface of Plato of Tivoli where it reads: (Albategnius) who concisely abridges the prolixity of Ptolemy, and in correcting his errors, which are indeed very rare, attributes them not to Ptolemy himself but to the foundation of Abrachis.

phantium, etc.[1]. Corrigitur etiam apud Tebith motus sphaerae stellarum fixarum in libro, qui sic incipit: *Imaginabor sphaeram*, etc.[2]. Et apud Iohannem Ulgembum (?) Hispalensem[3] motus Veneris et Mercurii in libro quem nominavit *Flores suos*. Et apud alium quemdam ampliatur id quod est super figuram Catam coniunctam atque disiunctam in libello qui sic incipit: *Intellexi*, etc.[4].

Voluit quoque Alpetragius[5] corrigere principia et suppositiones Ptolomaei, consentiens quidem suis conclusionibus, sed affirmans caelos inclinatos non apparere moveri in contrarium motus caeli primi nisi propter incurvationem et posteriorationem, cum non possint assequi vehementiam motus primi: et incipit liber suus: *Detegam tibi secretum*, etc., quem quidem multi recipiunt amplectentes eum ob reverentiam sententiae Aristotelis ex libro *Caeli et Mundi*, quem assumit; quidam vero indignantur, quod malo suo intellectu ausus fuerit reprehendere Ptolomaeum. Subtilius autem quod de hac scientia invenitur, est liber eiusdem Ptolemaei, qui dictus est ara-

1 Thebit G : Thebit M : Thebith L *v* : Thesbith P. sphaerae *omis.* P L. 2 sapientiam L. 3 Ulgembum *v* : Ulgebum P : vel iebum G : Zebith L : *omis.* M : algebum *sive* iebitim *aliunde Steinschneider.* 4 suos *omis.* L. 4-5 quendam alium ampliatus est G. 5 applicatur M. *Textum Steinschneideri recepi qui* Catam *pro* latam *vel* iratam *correxit*: super figurata vel limata coniuncta atque disiuncta *v* : super figura kathaleca coniuncta atque disiuncta M: super figura irata (rara L) coniuncta atque (et L) disiuncta G L : super sigura vel limata coniuncta atque disiuncta P. 6 in libro M. Pro intellexi] inter C. 7 Alpetrangi P : Albategnius vel Alpetegni L. 8 affirmat L. 10 nisi *omis.* *v.* curvationem *v* : mancationem L : incurtationem M. 11 librum suum M. detegens P. 12 quem quidam recipiunt multum L. receperunt *v.* 13 libris *v.* 14 quidam assumunt M. dedignantur M. 15 deprehendere M. 15-16 tamen quidam de hac scientia reperitur esse liber Ptolemaei L.

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[1] Quisnam sit hic liber, incertum manet.

[2] Tâbit ben Ibrahim Abûl-Hassan el Harrâni e stirpe Sabiorum vixit 833-891 p. C. Opus *De motu octavae sphaerae* a Gerardo Cremonensi, ut videtur, latine versum cum sphaera Sacrobosci editum est Bononiae a. 1480, Venetiis a. 1521. Cf. Steinschneider, *Zum speculum*, p. 387, § 43 *a*.

[3] Ioannes Hispalensis Iudaeus notus est (vide infra) sed cur Ulgembus (?) nominetur et quid sit liber inscriptus *Flores* eruere non potuit Steinschneider, *l. c.*, p. 73, § 33. — Flores Iohannis nonne sunt Flores Abû-Ma'sâr a Iohanne Hispalensi versi (Suter, *l. c.*, p. 29 sq.)? cf. tamen infra p. 94, n. 1 [Boll].

[4] Steinschneider (*l. c.*, p. 390, n. 47) hoc ad opusculum refert mathematici. Tâbit ben Korra *De figura sectore*, arabice: Katta. — Tâbit ben Korra el Harrâni e gente Sabiorum, vixit 826-901 p. C.; cf. Suter, *op. cit.*, p. 34, § 66, et opusculum illud Gerardus Cremonensis latinitate donavit. Cf. infra p. 89, n. 3, p. 91, n. 2.

[5] Alpetragius vocitatus est Nûr-ed-dîn el Betrûdji, hoc est ex parva urbe Pedroche non longe a Corduba in Hispania, qui a. 1208 mortuus est. Opus suum astronomicum versum a. 1217 a Michaele Scoto post breve prooemium incipit verbis *Detegam tibi secretum*; cf. Steinschneider, *l. c.*, p. 362, § 12, et Suter, *op. cit.*, p. 131, n° 325.

phantium, etc.[1]. The motion of the sphere of fixed stars is also corrected in Thabit, in the book which begins thus: Imaginabor sphaeram, etc.[2]. And in John of Seville (Ulgembum (?)) Hispalensis[3] the motions of Venus and Mercury are corrected in the book which he named his Flores. And in another certain author, that which concerns the figure Cata, conjoined and disjoint, is expanded upon in the short work which begins thus: Intellexi, etc.[4].

Alpetragius also wanted to correct the principles and suppositions of Ptolemy, agreeing indeed with his conclusions, but affirming that the inclined heavens do not appear to move contrary to the motion of the first heaven except on account of curvature and retardation, since they cannot keep pace with the velocity of the first motion: and his book begins: I will reveal to you a secret, etc., which indeed many accept, embracing it out of reverence for the opinion of Aristotle from the book On the Heavens and the World, which he takes up; but some are indignant that he dared, to his own discredit, to find fault with Ptolemy. The most subtle work, however, that is found on this science is the book of the same Ptolemy, which was called in Ara-

1 Thebit G: Thebit M: Thebith Lu: Thesbith P. omits the sphere. PL. 2 sapien-ntiam L. 3 Ulgembum v: Ulgebum P : or jebum G: Zebith L : omits. M: algebumnsive ibitim aliunde Steinschneider. He leaves his 4 L. 45 has been extended to another G. 5 is applied M. I received the text of Steinschneider who corrected Cata for latamnvel irata: super figurata ve limata conjunto et disuncta C. 7 Alpetrangi P: Albategnius or AlpetegninL. 8 affirms L. 10 unless you omit it. v. curvature v : lack of L: incurtatio-nnem M. 11 M. discovering his book P. 12 which some receive much L. nreceperunt v. 13 books v. 14 some assume M. despise M. 15 depre-nendere M. 15-16 yet some of this science is found to be the book of Ptolemy L.

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1 What this book is remains uncertain.

* Tābit ben Ibrahim Abul-Hassan el Harrānī, of Sabian descent, lived 833–891 A.D. His work De motu octavae sphaerae, translated into Latin by Gerard of Cremona, as it appears, was published together with the Sphere of Sacrobosco at Bologna in 1480, and at Venice in 1521. Cf. Steinschneider, Zum speculum, p. 387, § 43 a.

* Johannes of Seville, a Jew, is well known (see below), but why he is called Ulgembus (?) and what the book entitled Flores is, Steinschneider was unable to determine, l. c., p. 73, § 33. — Are the Flores of Johannes not the Flores of Abu-Ma'sār translated by Johannes of Seville (Suter, l. c., p. 29 sq.)? Cf. however below p. 94, n. 1 [Boll].

* Steinschneider (l. c., p. 390, n. 47) refers this to the short treatise of the mathematician Tābit ben Korra, De figura sectore, in Arabic: Katta. Tābit ben Korra el Harrānī, of Sabian descent, lived 826–901 A.D.; cf. Suter, op. cit., p. 34, § 66, and that short treatise was rendered into Latin by Gerard of Cremona. Cf. below p. 89, n. 3, p. 91, n. 2.

b Alpetragius was the name given to Nūr-ed-dīn el Betrūdjī, that is, from the small town of Pedroche not far from Córdoba in Spain, who died in 1208 A.D. His astronomical work, translated in 1217 by Michael Scot, begins after a brief preface with the words Delegam tibi secretum; cf. Steinschneider, l. c., p. 362, § 12, and Suter, op. cit., p. 131, nº 325.

bice *Walzagora,* latine *Planisphaerium*[1], qui sic incipit : *Cum sit possibile, yesure*, etc., in quo demonstrat in plano quae contingunt in sphaera corporea demonstrari. Sine demonstratione vero habentur per viam narrationis apud Alfraganum Tiberiadem[2] eaedem
5 conclusiones, quae in Almagesti demonstratae sunt, in libro suo, qui sic incipit : *Numerus mensium Arabum,* etc. Et plura ex eis sub compendio in libro Tebith *de Diffinitionibus,* qui sic incipit : *Aequator diei*[3].

Excercitium autem ad inveniendum loca planetarum et capitis et
10 quaedam alia est in libro qui dicitur *Liber canonum Ptolemaei,* quem non puto fuisse Pheludensem, sed alium ei aequivocum, qui fuit unus forsan ex regibus Aegypti, et sic incipit : *Intellectus climatum,* etc.[4]. Et constitutus est super annos Aegyptiorum, qui dicuntur *Thildoniac* (?) ad mediam diem civitatis Alexandriae, cuius longitudo est ab Occi-
15 dente unius et quinquaginta graduum, et tertiae unius, latitudo vero unius et triginta graduum. Post quem composuit canones Machomet Alchoharithmi[5] super annos Persarum, qui dicuntur *Gezdagerd*

1 Walzagora P G : Nalzagora *v* : Malzagora L : Waltogora M. yesure *v* : Iesuri M : iesuri G : iesun P : *omis.* L. *Legendum* o Syre [*Steinschneider*]. 2 contingit L M P. 3 sphaerica L. corporea G L M : corpora P *v*. imaginari seu demonstrari L. 4 Alphraganum *v* : Albaganum L. conclusiones G L M : quaestiones P *v*. 6 Arabicarum M. 9 caput *v* : capit(ulum) M. et caudae et alia L. 11 Pelusiensem sed alium astronomum L. 12 forsan *omis.* G M P. 13 Thildoniae *v* : Childonus P : Chilvenuz G : Hilzmumi L : Chilmennicz. *Suspicor Diocletiani nomen latere ad cuius aeram Alexandrini inde a saec. IV annos computabant.* Indictiones *coni. Kroll.* 14 ad medium civitatis *v*. 15 gradus M *v*. et tertiae unius *omis.* L. vero *omis. v*. 16 gradus *v*. 17 Alcoharithim G : Alchecharithmi P : Altochanchi *v* : Alchoharicini L : Alcoleancom M. Gezdagert L (*scilicet aera Persica regis Yezdagerdi*) : Gerzdagerd G : Iezdagrit M : Gerdagren P : Gedagir *v*.

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[1] Versionem Planispherii Ptolemaei ex arabica lingua in latinam confecit Hermanus Dalmata, cf. Steinschneider, *l. c.*, p. 382 *b*.

[2] Notus est Ahmed ben Muhamed ben Ketîr al Fargânî, astronomus chalifae el-Mâmûn (cf. Suter, *op. cit.*, p. 18, n° 39). Saepius edita sunt eius *Elementa Astronomiae,* quae in versione Iohannis Hispalensis incipiunt verbis *Numerus mensium Arabum.* Cur Tiberiades ab Alberto appelletur, vide apud Steinschneiderum, *l. c.*, p. 365, § 13.

[3] De Tebith cf. supra p. 88, n. 4. Compendium eius *De definitionibus* idem est atque liber *De expositione nominum Almagesti* quem Gerardus Cremonensis latine vertit. Cf. Steinschneider, *l. c.*, p. 387, § 43 *b*.

[4] Hunc librum canones Theonis esse suspicatus est Steinschneider, *l. c.*, p. 382 *c*.

[5] Muhamed ben Musa al-Khowarezmi, astronomus chalifae Al-Mamûn († circa 835 p. C.), composuit tabulas quas Adelardus de Bath latine vertit; cf. Steinschneider, *l. c.*, p. 375, n. 36 ; Suter, *op. cit.*, p. 10, n° 19.

bice Walzagora, in Latin Planisphaerium[1], which begins thus: Cum sit possibile, yesure, etc., in which he demonstrates in a plane what can be demonstrated on a solid sphere. Without demonstration, however, the same conclusions that are demonstrated in the Almagest are found by way of narration in Alfraganus Tiberias in his book, which begins thus: Numerus mensium Arabum, etc. And many of them in summary form in the book of Thabit on Definitions, which begins thus: Aequator diei 8.

The exercise for finding the positions of the planets and the head and certain other things is in the book called the Liber canonum of Ptolemy, whom I do not think was the Pelusian, but another who shared his name, who was perhaps one of the kings of Egypt, and it begins thus: Intellectus climatum, etc. 4. And it is established upon the years of the Egyptians, which are called Thildoniac (?) at midday of the city of Alexandria, whose longitude from the West is fifty-one degrees and one third, and whose latitude is thirty-one degrees. After which Muhammad al-Khwarizmi composed canons upon the years of the Persians, which are called Gezdagerd

1 Walzagora PG: Nalzagora v : Malzagora L: Waltogora M. yesure : Iesuri Miesuri Giesun P: omis. L. Legendum o Syre [Steinschneider]. 2 contingit LMP. 3 sphaerica L. corporea GL M: corpora Pv. imaginari seu demons- trari L. 4 Alphraganum v: Albaganum L. conclusiones GLM: quaestiones Pv. 6 Arabicarum M. 9 caput v : capit(ulum) M. et caudae et alia L. 11 Pelu- siensem sed alium astronomum L. 12 forsan omis. GMP. 13 Thildoniae v : Chil- donyc P: Chilvenuz G : Hilzmumi L: Chilmennicz. I suspect the name of Diocletian lies hidden here, from whose era the Alexandrians from the 4th century onward reckoned their years. Indictions conj. Kroll. 14 ad medium civitatis v. 15 gradus M v. et tertiae unius omis. L. vero omis. v. 16 gradus v. 17 Alcoharithim G : Alchecharithmi P : Altochanchi v : Alchoharicini L : Alcoleancom M. Gezdagert L (that is, the Persian era of King Yazdegerd): Gerzdagerd G: Iezdagrit M: Gerdagren P : Gedagir v.

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1 Hermannus Dalmata translated the Planisphere of Ptolemy from Arabic into Latin; cf. Steinschneider, l. c., p. 382 b.

* Ahmed ben Muhamed ben Ketir al-Farghānī is well known, astronomer of the caliph al-Maʾmūn (cf. Suter, op. cit., p. 18, no. 39). His Elements of Astronomy have been published many times; in the translation of John of Seville they begin with the words Numerus mensium Arabum. For the reason why he is called Tiberiades by Albert, see Steinschneider, l. c., p. 365, § 13.

* On Thabit cf. above p. 88, n. 4. His compendium De definitionibus is the same as the book De expositione nominum Almagesti which Gerard of Cremona translated into Latin. Cf. Steinschneider, l. c., p. 387, § 43 b.

* Steinschneider suspected that this book is the canons of Theon; l. c., p. 382 c.

6 Muhamed ben Musa al-Khwārizmī, astronomer of the caliph al-Maʾmūn (died c. 835 A. D.), composed tables which Adelard of Bath translated into Latin; cf. Steinschneider, l. c., p. 375, n. 36; Suter, op. cit., p. 10, no. 19.

ad mediam diem civitatis Arin, cuius longitudo est ab Oriente et Occidente aequalis et latitudo eius nulla : et post illum scripsit *Auxigem,* hoc est cursuum, Minenid (?) [1] magister filiae regis Ptolemaei, quem vocavit *Almanach* : et hic quidem pro diuturnitate temporis his diebus satis ab exquisitae calculationis veritate declinat. Sed qui perfectius hoc tractavit, fuit Azarkel Hispanus [2] in libro suo qui sic incipit : *Scito, quod annus lunaris,* etc., cuius radices constitutae sunt super annos Arabum, qui dicuntur Machometi, ad mediam diem civitatis Toleti . . . . . .

Sunt praeterea libri necessarii de hac parte scientiae, qui per viam narrationis demonstrationem planisphaerii imitantur, ut est ille quem transtulit Iohannes Hispalensis, qui sic incipit : *Astrologicae speculationis,* etc. [3]. Et alius Hermani, qui sic incipit : *Hermanus Christi pauperum,* etc. [4]. Et alius secundum Messahalah, qui sic incipit : *Opus astrolabii,* etc. [5]. Et iterum alius secundum Iohannem Hispalensem de utilitatibus et opere astrolabii, qui sic incipit : *Primum capitulum in inventionibus,* etc. [6]. Isti sunt utiliores ex libris

1 meridiem L *v*. Arin G : Arim L P *v* : Atim M. 2-3 auxigem G : auxigeg P : anxigech L : librum anxigot M : almageg *v* : alxiroth *aliunde Steinschneider*. 3 hoc ... Minenid *omis*. L M. Minenid G : nunonidh P : aranentob *v* : *alibi* nismeroh [*Steinschneider*]. 4 hic per diuturnitatem G. 5 tribulationis M. 6 Azarkel G : Azarchel L *v* : Alzeirel P : Abentagel M. 7 solaris L. 8 meridiem *v* : medium L. 9 *Versus nonnullos omisi*. 11 multi libri L. 12 et demonstrationis *v*. 15 Messalach *v* : Maschelamech P : Mascelamach M : Masselamah G : Messehalah L. 16 opus est labii L. et item M. 18 in inventionibus L M P : et in inventionibus G : in immutationibus *v*.

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[1] De libro Ammonii Alexandrini agitur, (cf. *Catal.*, II, p. 81, n. 1 ; p. 182) si Steinschneidero credimus, qui de illo *Minenid* alias *Hirmenus* disputat *l. c.*, p. 365, n° 14.

[2] Ibrahim ben Jahjâ el Zarqâlî natus Cordubae circa a. 1029 p. C. composuit celeberrimas tabulas astronomicas quae dicuntur Toletanae et a Gerardo Cremonensi versae vel potius ordinatae sunt; cf. Steinschneider. *l. c.*, p. 367, § 17; Suter, *op. cit.*, p. 109, § 255.

[3] Est *Liber de constitutione astrolabii* Masallae (v. *infra* n. 5) fortasse a Iohanne Hispalensi translatus; cf. Steinschneider, p. 377.

[4] Tractatus Hermani Contracti *De mensura Astrolabii*, incipiens verbis ss. denuo editus est Parisiis a. 1853 in *Patr. Lat.*, t. CXLIII, p. 382; cf. Steinschneider, *l. c.*, p. 371, § 29.

[5] De Masch-Allah vide supra,p. 87, n. 3. Scriptum eius *De compositione astrolabii* latine inde ab a. 1512 saepius editum est; cf. Steinschneider. p. 376, § 37 *b*.

[6] Revera opus de astrolabio astronomi Cordubensis († 1007 p. C.) Maslama ben Ahmed el Madjrîti quod in codicibus quibusdam latinis incipit verbis : *Primum capitulum astrolabii in inventione nominum...* Cf. Steinschneider, *l. c.*, p. 374; Suter, *op. cit.*, p. 76, § 176.

to the midday of the city of Arin, whose longitude is equal from East and West and whose latitude is zero: and after him Auxigem wrote — that is, of the courses — Minenid (?) 1, master of the daughter of King Ptolemy, which he called Almanach: and this indeed, on account of the long passage of time, departs sufficiently in these days from the truth of exact calculation. But he who treated this matter more perfectly was Azarkel the Spaniard in his book which begins thus: Know that the lunar year, etc., whose foundations are established upon the years of the Arabs, which are called the years of Mohammed, at the midday of the city of Toledo 10

There are, moreover, necessary books on this part of the science, which imitate the demonstration of the planisphere by way of narrative, such as the one translated by Johannes of Seville, which begins thus: Astrologicae speculationis, etc. 3. And another by Herman, which begins thus: Hermanus Christi pauperum, etc. And another according to Messahala, which begins thus: Opus astrolabii, etc. 5. And again another according to Johannes of Seville on the uses and operation of the astrolabe, which begins thus: Primum capitulum in inventionibus, etc. These are the more useful of the books

1 meridiem L v. Arin G: Arim LP v : Atim M. 2-3 auxigem G : auxigeg P : anxigech L librum anxigot M : almageg v : alxiroth aliunde Steinschneider. 3 hoc... Minenid omis. LM. Minenid G : nunonidh P : aranentob v : alibi nismeroh [Steinschneider]. 4 hic per diuturnitatem G. 5 tribulationis M. 6 Azarkel G: Azarchel Lv: Alzeirel P: Abentagel M. 7 solaris L. 8 meridiem v: medium L. 9 Versus nonnullos omisi. 11 multi libri L. 12 et demonstrationis v. 15 Messalach v Maschelamech P: Mascelamach M: Masselamah G : Messehalah L. 16 opus est labii L. et item M. 18 in inventionibus L M P : et in inventionibus G: in immutationibus v.

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1 The book of Ammonius of Alexandria is at issue (cf. Catal., II, p. 81, n. 1; p. 182), if we trust Steinschneider, who discusses that Minenid, also known as Hirmenus, l. c., p. 365, n° 14.

* Ibrahim ben Yaḥyā al-Zarqālī, born in Córdoba around 1029 A.D., composed the most celebrated astronomical tables known as the Toledan Tables, which were translated or rather arranged by Gerard of Cremona; cf. Steinschneider, l. c., p. 367, § 17; Suter, op. cit., p. 109, § 255.

* This is the Book on the Construction of the Astrolabe by Māshāʾallāh (see below, n. 5), perhaps translated by John of Seville; cf. Steinschneider, p. 377.

• The Treatise of Herman the Lame On the Measurement of the Astrolabe, beginning with the aforementioned words, was re-edited in Paris in 1853 in Patr. Lat., vol. CXLIII, p. 382; cf. Steinschneider, l. c., p. 371, § 29.

* On Māshāʾallāh see above, p. 87, n. 3. His work On the Composition of the Astrolabe has been published several times in Latin since 1512; cf. Steinschneider, p. 376, § 37 b.

8 In reality, this is the work on the astrolabe by the Córdoban astronomer (†1007 A.D.) Maslama ibn Aḥmad al-Majrīṭī, which in certain Latin manuscripts begins with the words: Primum capitulum astrolabii in inventione nominum... Cf. Steinschneider, l. c., p. 374; Suter, op. cit., p. 76, § 176.

astronomiae de motu qui in latina lingua inveniuntur. Perspectiva enim Aristotelis ad supra dicta specialiter non descendit[1]. Et isti sunt libri, qui si aspectibus virorum desideriosorum subtracti fuerint, magna pars et valde nobilis philosophiae erit sepulta saltem ad tem-
5 pus, donec scilicet consilio saniore resurgat : quia sicut dicit Tebith filius Chore[2], *Non est lumen geometriae, cum evacuata fuerit astronomia.* Et iam sciant inspectores praedictorum librorum, quod in eis non invenitur etiam unicum verbum quod sit vel esse appareat contra fidei catholicae honestatem : neque fortasse iustum est quod
10 hii qui numquam eos attigerunt, ipsos iudicare praesumant.

* * *

Cap. VI. *De nominibus librorum deservientium parti astronomiae iudiciariae.*

Circa ista principia consistit pars introductoria; et unus liber qui invenitur super hoc, est liber Ptolemaei, qui dicitur Graece *Tetras-*
15 *tin,* Arabice *Abrabaha* (?), Latine *Quadripartitus,* et incipit : *Iuxta providentiam physicorum assertioni* etc.[3], excepto quod tertia pars est de hiis quae ad nativitates pertinent.

Alius autem liber super hoc est liber Geafar, qui dictus est Albumasar, quem vocant *Maiorem Introductorium :* et est in eo
20 confirmatio per rationem, qui sic incipit : *Laus Deo,* etc.[4].

2 ad superiora sphaericarum non destinatur L. specialiter *omis.* M. 3 si ab aspectibus virorum desiderantium scire astronomiam *v.* desideriorum GMP. subtracta fuerit P : subtecti fuerint M. 4 est sepultaG. 5-6 sicut ... Chore *omis.* L. Thesbith P. 6 philosophiae M. evacuatum M. 7 et iam *omis. v.* sciunt P *v.* praedictorum] talium L. unum M. 9 sed fortasse malum vel iniustum est L. 11-12 *Titulum ex v recepi.* 13 existit *v.* 14-15 tetrastin *ut vid.* G : tetrastim M : tetrasmus L : teotrasti *alibi* (*Steinschn.*) : cereastin P : cereastim *v.* Pro ἐν τέτταρσιν ? 15 Abraici P. abarbaha G : atbraharbe P : acharbe L M : atriharbe : *Titulus verus est* Abra'a makalat (*Steinschneider*). 15-16 Iuxta providam philosophorum assertionem L M. assertionem G : assertione P. quod in tertia agitur de nativitatibus seu de his quae L. 17 nativitatem M. 18 autem et liber (*alter*) *omis.* M. Jafar L : Geazar G M *v* : Gearat P : *corr. Steinschneider.* 19 vocat M.

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[1] « *Wahrscheinlich für Alhazen* (Ibn Heitham) *der als Philosophus citirt zu werden pflegt* (s. Rose, *Aristoteles Pseudepigr.*, p. 376); Steinschneider, *l. c.*, p. 367, § 16 *b.*

[2] De Tâbit ben Qorra, cf. supra p. 88, n. 4.

[3] Celeberrimus est Ptolemaei Quadripartitus (cf. *Catal.*, I, p. 4, etc.). Quamnam veterum versionum Albertus inspexerit, frustra quaesivit Steinschneider, *l. c.*, p. 383.

[4] Albumasaris vel Apomasaris (Abû-Ma'shar Dja'far ben Muhamed el Balchî) excerpta graeca infra edentur (ex cod. 2). Eius *Introductorium majus* vel *Liber*

of astronomy concerning motion that are found in the Latin language. For the Perspective of Aristotle does not descend specifically to the matters mentioned above. And these are the books which, if they were withdrawn from the sight of eager men, a great and most noble part of philosophy would be buried, at least for a time, until, namely, it might rise again by wiser counsel: because, as Thābit ibn Qurra says, There is no light of geometry when astronomy has been made void. And let the readers of the aforementioned books know that there is found in them not even a single word which is or appears to be against the integrity of the Catholic faith: nor perhaps is it just that those who have never touched them should presume to judge them.

* * *

CHAP. VI. On the names of books serving the judicial part of astronomy.

The introductory part consists of these principles; and one book found on this subject is the book of Ptolemy, called in Greek Tetrastin, in Arabic Abrabaha (?), in Latin Quadripartitus, and it begins: In accordance with the assertion of the natural philosophers, etc., except that the third part concerns those things which pertain to nativities.

Another book on this subject is the book of Geafar, who is called Albumasar, which they call the Greater Introduction: and in it there is confirmation through reason, which begins thus: Praise be to God, etc.

2 to the higher spherical matters is not directed L. especially omitted M. 3 if from the aspects of men desiring to know astronomy v. of desires GMP. has been subtracted P: has been subjected M. 4 is buried G. 5–6 just as ... Chore omitted L. Thesbith P. 6 philosophy M. evacuated M. 7 and already omitted, v. they know P v. of the aforesaid] of such L. one M. 9 but perhaps it is bad or unjust L. 11–12 Title received from v. 13 exists v. 14–15 tetrastin as seen G:

tetrastim M: tetrasmus L: teotrasti elsewhere (Steinschn.): cereastin P: cereastim v. For ἐν τέτταρσιν? 15 Abraici P. abarbaha G: atbraharbe P: acharbe

LM: atriharbe: The true title is Abra'a makalat (Steinschneider). 15–16 In accordance with the prudent assertion of the philosophers LM. assertionem G: assertione P. that in the third part the discussion concerns nativities or those things which L. 17 nativity M. 18 but and book (another) omitted M. Jafar L Geazar GM v: Gearat P: corr. Steinschneider. 19 calls M.

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1 * Probably referring to Alhazen (Ibn al-Haytham), who is customarily cited as Philosophus (see Rose, Aristoteles Pseudepigr., p. 376); Steinschneider, l. c., p. 367, § 16 b.

* Mostafaoui Qurra, cf. Ptolemy's Quadripartitus (cf. Catal., I, p. 4, etc.). Which of the ancient versions Albertus consulted, Steinschneider sought in vain to determine, l. c., p. 383.

• Greek excerpts of Albumasar or Apomasar (Abū Maʿshar Jaʿfar ibn Muḥammad al-Balkhī) will be published below (from cod. 2). His Introductorium majus or Liber

Et est alius liber Abdilaziz, quem vocant Alkabizi, et est absque confirmatione per rationem, qui sic incipit : *Postulata,* etc.[1].

Et est alius Introductorius liber Zahelis, qui sic incipit : *Scito, quod signa sunt duodecim*[2].

Et alius Aristotelis, qui sic incipit : *Signorum alia sunt masculini generis,* etc., excepto quod in secundo tractatu agitur de interrogationibus[3]. 5

Et alius qui simili modo incipit, et est Ptolomaei ad Aristoxenum[4].

Et alius Iohannis Hispalensis[5], qui incipit : *Cinctura firmamenti,* etc. 10

Et in principio libri Novem iudicum[6] etiam de eodem tractatur, qui sic incipit : *Caelestes circuli,* etc., et in initiis similiter multorum aliorum librorum.

1 Abdilazid P : Abdilarid G : Abdilaril M : Abdelazid L : Abdilazil *v* : Abdilazit *alibi* : *corr. Steinschneider.* Alkabiri G : Albrabizi P : Alhabicum L : Alkabicii M : Alkabitium *v.*; *corr.* 2 Postulata a Deo L : Postulata a domino Deo M. 3 est etiam introductio Zahelis *v* : et est introductorium Zehel M. alius *et* liber *omis.* L P. Zahel L : Zaelis G : Zethel P. 4 sunt duodecim *omis.* L. 5 Aristotelis G et M P (*compendio*) : Ares *aliunde Steinschneider* : Haly *v* (cf. p. 97, n. 3) : Almansor L. Laus Deo. Signorum alia masculini L. 5-6 sunt in generis M. 8-10 incipit ... Hispalensis qui *omis.* L. 8 qui sic incipit : Simili modo M. Aristoxenum G P : Aristonem *v* : Aristonem filium suum M, cf. p. 96, v. 14. 10 Ioannis *omis.* M. 10-11 firmati L. 12 pertractatur *v.* 13 similiter] etiam M.

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introductorius maior qui etiam arabice exstat, vertit Iohannes Hispalensis; qui liber incipit revera verbis : *Laus Deo,* cf. Steinschneider, *l. c.,* p. 360 *a;* Suter, *op. cit.,* p. 29. — Legitur in praefatione libri Albumazar *de magnis coniunctionibus* (August, Vindelic. 1489) : *Hic est liber ... editus a Japhar astrologo qui dictus est Albumasar.*

[1] 'Abd-el'aziz ben 'Otman el Qabiši vixit in urbe Mosul saeculo X exeunte, Scripsit introductionem in artem astrologiae, quae in versione Iohannis Hispalensis, saepius inde ab anno 1485 edita, incipit verbis *Postulata a Domino;* cf. Steinschneider, *l. c.,* p. 361, § 8; Suter, *op. cit.,* p. 60, § 132.

[2] Iudaeus Sahl ben Bischr vixit saeculo IX et scripsit *Introductorium de principiis iudiciorum* quod simul cum Ptolemaei Quadripartito Venetiis a. 1493, 1519 editum est et verbis ss. incipit. De hoc scriptore et operibus eius, cf. Steinschneider, *Die hebraïschen Uebersetz. des Mittelalters,* p. 603 ss.; Suter, *op. cit.,* p. 15, § 26.

[3] De Aristotelis libris qui ferebantur astrologicis, cf. *Catal.,* I, p. 83, n. 3.

[4] *Sacratissimus astronomie Ptolemaei liber quem scripsit ad Heristhonem filium suum,* qui Venetiis a. 1509 typis mandatus est, incipit verbis : *Signorum alia utrum* (*sic*) *masculini generis alia feminini ;* cf. Steinschneider, *l. c.,* p. 383, § 40 *c.*

[5] *Tractatus Io. Hispalensis de signis caelestibus,* incipiens verbis : *In nomine domini Creatoris. Cinctura firmamenti* exstat in codice Vindobonensi, cf. Steinschneider, *l. c.,* p. 373, § 33 *d.*

[6] *Liber novem iudicum* est collectio astrologica ex arabicis auctoribus compilata quae in nonnullis codicibus exstat et a. 1509 Venetiis, iterum a. 1571, edita est, cf. Steinschneider, *l. c.,* p. 394, § 50.

And there is another book of Abdilaziz, which they call Alkabizi, and it is without confirmation through reason, which begins thus: Postulata, etc.[1].

And there is another Introductory book of Zahel, which begins thus: Know that the signs are twelve[2].

And another of Aristotle, which begins thus: Of the signs, some are of the masculine gender, etc., except that in the second treatise the subject concerns interrogations[3].

And another which begins in a similar manner, and is Ptolemy's to Aristoxenus[4].

And another of Johannes Hispalensis, which begins: Cinctura firmamenti, etc.

And at the beginning of the book of the Nine Judges the same subject is also treated, which begins thus: Caelestes circuli, etc., and similarly in the beginnings of many other books.

1 Abdilazid P: Abdilarid G: Abdilaril M: Abdelazid L: Abdilazil v: Abdilazitnalibi: corr. Steinschneider. Alkabiri G Albrabizi P : Alhabicum L: AlkabiciinM : Alkabitium v.; corr. 2 Demanded by God L: Demanded by the Lord God M. 3 is the introduction of Zahel v: and it is the introductory Zehel M. another and the book omits.nLP. Zahel L: Zaelis G: Zethel P. 4 are twelve omissions. L. 5 Aristotelis G etnMP (compendium) : Ares elsewhere Steinschneider : Haly v (cf. p. 97, n. 3) : Almansor L.nLaus Deo. Other signs of the masculine L. 5-6 are in the genus M. 8-10 incipitnHispanensis which he omits. L. 8 which begins thus: In a similar way M.Aristoxenum GP:nAristonem v Ariston his son M, cf. p. 96, v. 14.10 John omits M.n10-11 firmati L. 12 tratractatur v. 13 similarly] also M.

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the larger introduction, which also exists in Arabic, was translated by Johannes Hispalensis; which book truly begins with the words: Laus Deo, cf. Steinschneider, l. c., p. 360 a; Suter, op. cit., p. 29. — It is read in the preface of the book of Albumazar on great conjunctions (August, Vindelic. 1489): This is the book published by the astrologer Japhar who was called Albumasar. 1 'Abd-el'aziz ben 'Otman el Qabiši lived in the city of Mosul at the end of the 10th century. He wrote an introduction to the art of astrology, which in the translation of Johannes Hispalensis, published repeatedly from the year 1485 onward, begins with the words Postulata a Domino; cf. Steinschneider, l. c., p. 361, § 8; Suter, op. cit., p. 60, § 132.

2 The Jew Sahl ben Bishr lived in the ninth century and wrote an Introductorium de principiis iudiciorum which was published together with Ptolemy's Quadripartitum at Venice in the years 1493 and 1519, and begins with the words noted above. On this writer and his works, cf. Steinschneider, Die hebraïschen Uebersetz. des Mittelalters, p. 603 ff.; Suter, op. cit., p. 15, § 26.

* On the books attributed to Aristotle on astrological subjects, cf. Catal., I, p. 83, n. 3.

* The most sacred book of astronomical Ptolemy which he wrote to his son Heristhon, published at Venice in the year 1509, begins with the words: Signorum alia utrum (sic) masculini generis alia feminini; cf. Steinschneider, l. c., p. 383, § 40 c. 4 The treatise of John of Seville on celestial signs, beginning with the words: In nomine domini Creatoris. Cinctura firmamenti exists in the Codex Vindobonensis, cf. Steinschneider, l. c., p. 373, § 33 d.

6 The Liber novem iudicum is an astrological collection compiled from Arabic authors, which survives in several manuscripts and was published at Venice in the year 1509, and again in 1571; cf. Steinschneider, l. e., p. 394, § 50.

Cap. VII. *De divisione astronomiae in parte revolutionum.*

Pars autem de revolutionibus divisa est in tres partes. Una est de centum viginti coniunctionibus planetarum et eorum eclipsibus . .

. . . . . .

5 De quibus agitur apud Geber, qui creditur esse Albumasar, in *Libro naturae* suo dicto [1].

Et apud Messahallah in quodam libello, qui duodecim capitula continet, vocaturque *Epistola Messahallae,* et sic incipit : *Quia Dominus altissimus* etc. [2].

10 Secunda vero pars, quae est de revolutione annorum mundi, consistit in scientia significatoris hora introitus Solis in primum minutum signi Arietis, qui dicitur *dominus anni :* hic est dispositor iussu Dei, ex cuius scientia et aspectu planetarum ad eum, ex impedimento quoque et fortuna singulorum cum scientia partium latitudinis eorun-
15 dem in signis duodecim, et eorum ortu atque occasu, directione atque retrogradatione iudicatur quid operetur Deus gloriosus et sublimis in eodem anno per stellas sicut per instrumenta super divites quorumdam climatum et universitatem vulgi eorum ex gravitate vel levitate annonae, ex guerra vel pace, ex terrae motu et diluviis,
20 ex scintillis et prodigiis terribilibus et ceteris quae accidunt in hoc mundo : nec non et quid eveniat ex operibus stellarum fixarum in revolutione anni mundi, quidque significet caput et cauda et stellae

1 *Titulum ex v transcripsi.* 3-4 *Versus nonnullos omisi.* 5 qui creditur esse Albumasar *omis.* P. 5-6 De quibus - dicto *omis.* G : apud Geber in libro qui 12 capitula continet et sic incipit L. agitur in libro coniunctionum Albumasar qui sic incipit : Scientia s(anc)torum signorum M. 6 naturae *v* : nomine P. 7 Messahalla G : Messalach *v* : Mekillech P. 7-8 in quodam - Messahallae *omis.* M. 8 Messahalla G : Messchalach M : Messehallach et P : Messalach quae *v*. 8-9 dominus G P : et Deus *v*. 11-13 in primum initium signorum in aspectu (*cet. omis.*) L. 11 Solis *omis. v*. 12 hoc est G P. condispositor nutu Dei *v*. 13 ex L M P *v* : et G. 14 partium] pertinet *v*. 16 iudicatur G M : indicatur L P *v*. 17 divites G : civitates *v* : demites M. 18 eorum *omis.* L. 19 annonae *omis.* L. guerra G L P : gwerra M : bello *v*. 20 ceteris huiusmodi G : ceteris esse M. 21 veniat *v*. quae eveniant ex operationibus L. de operibus M. 22 cauda Draconis L. de stella M.

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[1] De Geber, v. supra, p. 87, n. 2. *Liber naturae* huius scriptoris exstare non videtur. *Liber naturarum* Apomasaris laudatur quidem, sed latine versus esse non videtur. Quaestio obscura manet. Geber cum Geafar confudit Albertus vel librarius (cf. p. 91, n. 4). Attamen cum P. *nomine* pro *naturae* legendum esse opinor et agi de astronomia supra dicti Djabir ben Aflah; cf. Steinschneider, *l. c.*, p. 361 *c*.

[2] De Masch'allah, vide supra, p. 87, n. 3. Eius *Epistula de rebus eclipsium et de coniunctionibus planetarum,* a Iohanne Hispalensi latine versa, edita est quater vel quinquies inde ab a. 1493; cf. Steinschneider, *l. c.*, p. 379 *c*.

CHAPTER VII. On the division of astronomy into the part concerning revolutions.

The part concerning revolutions is divided into three parts. One is on the one hundred and twenty conjunctions of the planets and their eclipses. . . . . .

5 These matters are discussed by Geber, who is believed to be Albumasar, in his book called the Book of Nature [1].

And by Messahallah in a certain short work which contains twelve chapters and is called the Epistle of Messahallah, and begins thus: Because the most high Lord, etc. [2].

10 The second part, however, which concerns the revolution of the years of the world, consists in the knowledge of the significator of the hour of the Sun's entry into the first minute of the sign of Aries, which is called the lord of the year: this is the dispositor by the command of God, from whose knowledge and the aspect of the planets toward it, and also from the impediment and fortune of each one together with the knowledge of the parts of their latitude 15 in the twelve signs, and their rising and setting, direct motion and retrograde motion, it is judged what the glorious and sublime God works in that same year through the stars as through instruments upon the wealthy of certain climes and the generality of their common people, whether through the heaviness or lightness of grain, through war or peace, through earthquakes and floods, 20 through lightning and terrible portents and the other things which occur in this world, and also what may come to pass from the workings of the fixed stars in the revolution of the year of the world, and what the head and tail and the stars

1 I transcribed the title from v. 3–4 I omitted several lines. 5 who is believed to be Albumasar omitted in P. 5–6 These matters ... called omitted in G; in Geber's book in L which contains 12 chapters and begins thus; in the book of conjunctions of Albumasar which begins thus: The knowledge of the holy signs in M. 6 nature v: name P. 7 Messahalla G: Messalach v: Mekillech P. 7–8 in a certain ... Messahallah omitted in M. 8 Messahalla G: Messchalach M: Messehallach et P: Messalach quae v. 8–9 Lord G P and God v. 11–13 into the first beginning of the signs in aspect (rest omitted) L. 11 Sun omitted in v. 12 this is G P. co-dispositor at the nod of God v. 13 ex L M P v: et G. 14 parts] pertains v. 16 is judged G M: is indicated L P v. 17 wealthy G: cities v: demites M. 18 their omitted in L. 19 grain omitted in L. war G L P: gwerra M: battle v. 20 and other such things G: and other things to be M. 21 may come v. which may come

to pass from the workings L. concerning the workings M. 22

tail of the Dragon L. concerning the star M.

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1 On Geber, see above, p. 87, n. 2. The book on the nature of this writer does not appear to exist. The book on the natures of Apomasar is indeed praised, but it does not appear to have been translated into Latin. The question remains obscure. Albert or a scribe confused Geber with Geafar (cf. p. 91, n. 4). Nevertheless, I think that with the letter P the name should be read in place of "naturae" and that the reference is to the astronomy of the aforementioned Djabir ben Aflah; cf. Steinschneider, l. c., p. 361 c.

2 On Mash'allah, see above, p. 87, n. 3. His Epistula on the matters of eclipses and the conjunctions of the planets, translated into Latin by John of Seville, was published four or five times from the year 1493 onward; cf. Steinschneider, l. c., p. 379 c.

quae dicuntur cometae, de quibus agitur in libro *Florum* Albumasar, qui sic incipit : *Oportet te primum scire,* etc.[1].

Et in libro *Experimentorum* eiusdem, qui sic incipit : *Scito horam introitus,* etc.[2].

Et in libro *Revolutionum* Messahallah, qui sic incipit : *Custodiat te Deus,* etc.[3].

Et in libro Iohannis Hispalensis, qui dicitur *Prima pars artis* pro maiore parte, et incipit : *Quoniam huic arti,* etc.[4]; et in quibusdam aliis libris minus utilibus.

Pars autem tertia, quae est de temporis mutatione, consistit in accidentibus planetarum et causis eorum. . . . . amplius in scientia flatus ventorum et partium eorum. De quibus agitur in libro Alkindi, qui sic incipit : *Rogatus fui,* etc.[5].

Et in libro Gaphar, quem puto fuisse Geazar Babylonensem, qui sic incipit : *Universa astronomiae iudicia,* etc.[6].

Et in libro *Temporum Indorum,* qui sic incipit : *Sapientes Indi,* etc.[7].

Et in libro *Quadripartito* Ptolomaei per loca[7].

1 cometes G P. libello L. Albuzar G : Albumazaris L : Albumasaris M. 3-4 Scito - sic incipit *omis.* M. 5 Messahalla G : Messchalach P : Messalach *v* : Messahallach L. Hispalensis *omis.* L. 8 pro maiore parte *omis.* L. qui sic incipit G. 10 temporum *v.* 11 *Versus nonnullos omisi.* 12 amplius - eorum non prabet M. Alkindi G M : Albindi L : Altrindii P : Alchindi *v.* 13-15 Rogatus ... incipit cum *omis.* L. 14 Saphar M. Geazar G M P : Gehazar *v*, cf. *supra*, p. 91, n. 4. 15 cum universa *v.* 16 temporum indicia L. 17 in libro quadripartiali L. quarto vel quadripartito *v.*

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[1] De Abumasare, supra, p. 91, n. 4. Verbis allatis incipit eius *Liber florum* editus Venetiis a. 1495, ab ignoto scriptore translatus; cf. Steinschneider, *l. c.*, p. 361 *d.*

[2] Codices Abumasaris *Libri experimentorum* enumeravit Steinschneider, *Serapeum*, 1870, p. 309; cf. *Zum specul.*, p. 361 *e.*

[3] De Masch'Allah, supra, p. 87, n. 3. Eius *Liber de revolutione annorum mundi*, editus est Venetiis a. 1493; cf. Steinschneider, *l. c.*, p. 379 *d.*; Suter, *op. cit.*, p. 6, § 9.

[4] Albertus primam partem *Operis quadripartiti de Iudiciis astrorum* designat quod Ioannes Hispalensis a. 1142 composuit et editum est Norimbergae a. 1548, cf. Steinschneider, *l. c.*, p. 374 *e*; cf. infra, p. 95, n. 5.

[5] Ja'qûb ben Ishâq el Kindî, illustrissimus Arabum philosophus, mortuus Bagdadae circa a. 873 p. C. Libro laudato titulus est *De imbribus sive de temporum mutatione* et incipit verbis : *Rogatus fui quod manifestarem,* in editione Parisina a. 1540, quam inspexi, ubi simul cum Iaphar *De mutatione temporis* prodiit. — Cf. Steinschneider, *l. c.*, p. 362, n. 10; Suter, *op. cit.*, p. 23, § 45. — Vide etiam cod. Paris. 7440, ubi exstat f. 8 opusculum *Alkindi de aeribus et pluviis.*

[6] De hoc libro, cf. n. 5. — Auctorem eius Abumasarem (Dja'far ben Muhamed el Balchî, p. 91, n. 4) esse innuit Albertus; cf. Steinschneider, *l. c.*, p. 369, n. 20.

[7] *Liber de mutatione temporum Indorum,* editus est a Libri, *Hist. des sciences mathém.*, I, 372. Est retractatio libri Gaphar (supra, n. 6); cf. Steinschneider, *l. c.*, p. 394, n° 49.

[7] Cf. supra, p, 91, n. 3.

which are called comets, which are treated in the book of the Flowers of Albumasar, which begins thus: You must first know, etc. [1].

And in the book of Experiments of the same author, which begins thus: Know the hour of entry, etc. [2].

And in the book of Revolutions of Messahallah, which begins thus: May God protect you, etc. [3].

And in the book of John of Seville, which is called the First part of the art for the greater part, and begins: Since to this art, etc. [4]; and in certain other less useful books.

The third part, however, which concerns the change of seasons, consists of 10 accidents of the planets and their causes. . . . . furthermore on the science of the blowing of winds and their parts. Concerning which treatment is found in the book of Alkindi, which begins thus: I was asked, etc. 5.

And in the book of Gaphar, whom I believe to have been Geazar the Babylonian, which begins thus: All the judgments of astronomy, etc. *. 15

And in the book of the Times of the Indians, which begins thus: The wise men of India, etc.".

And in the Quadripartite book of Ptolemy, by passages 7.

1 cometes GP.libello L.Albuzar G Albumazaris L : Albumasaris M.nAlbuzar G Albumazaris L : Albumasaris M.n3-4 I know it starts like this. M. 5 Messahalla G : Messchalach P : Messalach v :nMessahallach L. omits Hispani. I omit L. 8 for the greater part. L. who thus begins 10 times v. 11 I have omitted some verses. 12 amplius - eorum non prabetnM. Alkindi GM: Albindi L : Altrindii P : Alchindi v. 13-15 Asked ... omits the beginning. L. 14 Saphar M. Geazar GMP Gehazar v, cf. above, p. 91, no. 4.n15 with all v. 16 indicia of the times L. 17 in the book quadripartial L. quartonvel quadripartito v.

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1 On Abumasare, above, p. 91, n. 4. The cited words open his Liber florum published at Venice in the year 1495, translated by an unknown writer; cf. Steinschneider, l. c., p. 361 d.

2 The codices of Abumasare's Liber experimentorum were enumerated by Steinschneider, Serapeum, 1870, p. 309; cf. Zum specul., p. 361 e.

* On Māshā'allāh, see above, p. 87, n. 3. His Liber de revolutione annorum mundi was published in Venice in 1493; cf. Steinschneider, l. c., p. 379 d.; Suter, op. cit., p. 6, § 9. *

Albertus designates the first part of the Opus quadripartitum de Iudiciis astrorum, which Johannes Hispalensis composed in 1142 and which was published in Nuremberg in 1548; cf. Steinschneider, l. c., p. 374 e; cf. infra, p. 95, n. 5.

* Yaʿqūb ibn Isḥāq al-Kindī, the most illustrious philosopher of the Arabs, died in Baghdad around 873 A.D. The title of the cited book is De imbribus sive de temporum mutatione, and it begins with the words: Rogatus fui quod manifestarem, in the Paris edition of 1540, which I have consulted, where it appeared together with Ja'far's De mutatione temporis. Cf. Steinschneider, l. c., p. 362, n. 10; Suter, op. cit., p. 23, § 45. — See also cod. Paris. 7440, where a small work by al-Kindī on airs and rains is found at f. 8. * Concerning this book, cf. n. 5. Albertus suggests that its author is Abū Maʿshar (Jaʿfar ibn Muḥammad al-Balkhī, p. 91, n. 4); cf. Steinschneider, l. c., p. 369, n. 20. ↑ The Liber de mutatione temporum Indorum was published by Libri, Hist. des sciences mathém. , I, 372. It is a reworking of the book of Gaphar (see above, n. 6); cf. Steinschneider, l. c., p. 394, nº 49.

7 Cf. supra, p. 91, n. 3.

Et in parte libri Iohannis Hispalensis, quem dixi superius *Primam partem artis* vocari [1].

In hiis ergo tribus particulis pars de revolutionibus consummatur.

Cap. VIII. *De nativitatibus et auctoribus praecipuis in ea parte astronomiae.*

Nativitatum vero pars docet in nativitatibus eorum quorum significatores nutritionis liberi fuerint, eligere locum *hylech* ex luminaribus et parte fortunae, ex gradibus quoque ascendentis . . . . . .

Quorum fit mentio in tertia parte libri Ptolomaei, qui *Quadripartitus* [2] inscribitur.

De quibus plenius agitur in libro Aomar Tiberiadis, qui sic incipit : *Scito, quod diffinitiones nativitatum,* etc. [3].

Et Abuhali, qui sic incipit : *Iste est liber in quo exposui,* etc. [4].

Et in libro Iohannis Hispalensis, qui dicitur *Secunda pars artis,* et sic incipit: *Primum est considerandum,* etc. [5].

Cap. IX. *De interrogationibus et earum auctoribus praecipuis.*

Pars iterum interrogationum docet iudicare de re de qua facta erit interrogatio cum intentione radicali, utrum scilicet perficiatur, an non, et si sic, quid sit causa illius et quando erit hoc et si non, quid prohibet ut non fiat. . . . . .

3 consumatur GP. 5 *Titulum ex v transcripsi.* 6 nativitate *v.* 6-7 nativitatibus, quarum significationes mutationis liberae fuerunt L. 7 yleg G : hyles MP : electum et L. 8 gradu LM. *Versus nonnullos omisi.* 9 mensio G : intentio P. 11 et de quibus GM. planius G. Aomar Tyberiadis GL : Martoberiadis P : Homar Tiberiadis *v.* 12 destructiones L. 13 Abbehali P : Habuali *v* : Alboali G Albohali LM : *corr.* 14 Hispalensis additur L. 14-15 pars partis *v.* 15 considerare gradum M. 16 *Titulum ex v transcripsi.* 17 Pars tertia dicitur interrog. M. 18 erit G : fuit P : fuerit L : fuerat M. proficiatur M.

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[1] Cf. supra, p. 94, n. 4.

[2] Cf. supra, p. 91, n. 3.

[3] Omar ben el Ferruchân el Tabarî inter primos astronomos et astrologos suae aetatis agnoscitur. Mortuus est Bagdadae circa a. 815 p. C. Liber ab Alberto laudatus saepius editus est e. g. cum Firmico Materno Basileae 1533; cf. Steinschneider, *l. c.*, p. 373, § 13; Suter, *op. cit.*, p. 7, § 13.

[4] Abu'Alî el Chaijât (Jahjâ ben Gâlib), discipulus Masallae (cf. p. 87, n. 3), circa a. 835 obiit. Ex libris astrologicis quos composuit unus a. 1153 a Iohanne Hispalensi latine versus et a. 1546 et 1549, Norimbergae, editus est (*Albohali de iudiciis nativitatum*). Incipit sicut Albertus refert; cf. Steinschneider, *l. c.*, p. 358, § 2; Suter, *op. cit.*, p. 9, § 17.

[5] Est pars secunda libri supra memorati (p. 91, n. 4).

And in part of the book of John of Seville, which I mentioned above, called the First Part of the Art [1].

In these three sections, therefore, the part on revolutions is completed.

CHAP. VIII. On nativities and the principal authorities in that part of astronomy.

The part on nativities teaches, in the nativities of those whose significators of nurture are free, how to choose the place of the hyleg from the luminaries and the Part of Fortune, as well as from the degrees of the ascendant. . . . . .

Of which mention is made in the third part of the book of Ptolemy, which is entitled the Quadripartitum.

Concerning which the matter is treated more fully in the book of Umar of Tiberias, which begins thus: Know that the definitions of nativities, etc. 8.

And of Albumasar, which begins thus: This is the book in which I have set forth, etc. 4.

And in the book of John of Seville, which is called the Second Part of the Art, and begins thus: The first thing to be considered, etc. [3].

CHAP. IX. On interrogations and their principal authorities.

The part of interrogations again teaches how to judge concerning a matter about which an interrogation has been made with radical intent — namely, whether it will come to pass or not, and if so, what is the cause of it and when it will occur, and if not, what prevents it from happening. . . . . .

3 consumatur GP. 5 Title transcribed from v. 6 nativitate v. 6-7 nativitatibus, quarum significationes mutationis liberae fuerunt L. 7 yleg G: hyles MP: electum et L. 8 gradu LM. Omitted several verses. 9 mensio G: intentio P. 11 et de quibus GM. planius G. Aomar Tyberiadis GL : Martoberiadis P : Homar Tiberiadis v. 12 destructiones L. 13 Abbehali P : Habuali v : Alboali G Albohali L M : corr. 14 Hispalensis additur L. 14-15 pars partis v. 15 considerare gradum M. 16 Title transcribed from v. 17 Pars tertia dicitur interrog. M. 18 erit G : fuit P : fuerit L : fuerat M. proficiatur M.

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1 Cf. above, p. 94, no. 4.

2 Cf. above, p. 91, no. 3.

3 Omar ibn al-Farrukhan al-Tabari is recognized among the foremost astronomers and astrologers of his age. He died in Baghdad around 815 A.D. The book praised by Albert was published several times, e.g., together with Firmicus Maternus at Basel in 1533; cf. Steinschneider, l. c., p. 373, § 13; Suter, op. cit., p. 7, § 13.

* Abu Ali al-Khayyat (Yahya ibn Ghalib), a disciple of Masha'allah (cf. p. 87, n. 3), died around 835 A.D. Of the astrological books he composed, one was translated into Latin in 1153 by John of Seville and published in 1546 and 1549 at Nuremberg (Albohali de iudiciis nativitatum). It begins as Albert reports; cf. Steinschneider, l. c., p. 358, § 2; Suter, op. cit., p. 9, § 17.

* This is the second part of the book mentioned above (p. 91, n. 4).

Super quibus invenitur liber Messahallah, qui *De receptionibus* inscribitur, et sic incipit : *Invenit quidam,* etc. [1].

Et liber *De interrogationibus* Zahel Israelitae, quem vocant *Iudicia Arabum,* qui sic incipit : *Cum interrogatus fueris,* etc. [2].

Liber quoque Gergis *De significatione planetarum in domibus,* qui sic incipit : *Sol cum fuerit in ascendente,* etc. [3]. 5

Et liber Messahallah *De inventionibus occultorum,* qui sic incipit : *Scito quod aspiciens,* etc. Est et alius eiusdem *De interpretatione cogitationis,* qui sic incipit : *Praecipit Messahallah,* etc. [4].

Et alius Zahel *De significatore temporis,* qui sic incipit : *Et scito,* 10 *quod tempora excitant motus,* etc. [5].

Praeterea liber *Novem iudicum,* et itidem liber *Trium iudicum* [6].

Et secundus tractatus ex libro Aristotelis, et similiter Ptolemaei ad Aristoxenum, qui superius nominati sunt [7].

1 Messahalla G : Messahala M : Messehalach P : Messahallach L : Messalach *v*. 2 invenitur *v*. 3 de interrogationibus *omis*. L. Zahel G : Zael L : Zehel P : Zachel M *v*. Israelitae *omis*. M. vocavit *v* : qui vocatur M. 5 Gergis *v* : Gergid G : Gerdig M : Ieorgis P : regum L, *cf. n*. 3. significationibus L. 6 consurgit *v*. 6-8 sic incipit : Et scito quod *ceteris omissis* L. 7 Messahallah G : Messahala M : Messehalach P : Messalach *v*. inventione G. est *omis*. M P *v*. 9 Messahallah, *ut supra* (v. 7) *nisi quod* Moses *v*. 10 Zahel G M : Zachel *v* : Zezel P. significatione G M. 12 praeterea G L M *et ut vid*. P : primus *v*. et - iudicum *omis*. M. trium *lege* septem ? *cf. n*, 6. 13 ex libris Haly *v*. 14 Aristoxenum G P : Aristosenum M : Aristonem *v* : ad Arist. *omis*. L.

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[1] Est liber Masallae (cf. p. 87, n. 3) *De receptione planetarum* a Iohanne Hispalensi versus et Venetiis a. 1493 editus; cf. Steinschneider, p. 379 *c*.

[2] *Liber de interrogationibus* editus est Venetiis cum *Introductorio* eiusdem auctoris (supra, p. 92, n. 2); cf. Steinschneider, *Hebraïsche Uebersetzungen des Mittelalters*, p. 601.

[3] Liber exstat in nonnullis codicibus sed auctor qui Gergis, Jergis, Zergius, etc,. vocatur, ignotus est; cf. Steinschneider, *l. c.*, p. 370, § 22. " An idem ac Sergius de Rešaïn Syriacus celeberrimus scriptorum Graecorum interpres? " [Boll]. Cf. Duval, *Littérat. syriaque*, p. 254 s., 365 s. — In editione L(ugdunensi) pro " Gergis " legitur " Regum " et *Liber regum de significatione Planetarum in duodecim domibus caeli,* incipiens *Sol cum fuerit in ascendente*, invenitur apud Thaddaeum Hagecium ab Hagek, *Astrologica opuscula antiqua*, Pragae, 1564 (Quaternio F).

[4] Hoc spectat ad librum Masallae (supra, n. 1) *De interpretationibus* cuius initium tantum latine editum est. — *Liber de cogitationibus,* in editione Veneta incipit verbis *De cogitationibus ab intentione refertur et praecipit Messahala ;* cf. Steinschneider, *l. c.*, p. 379 *f, g*.

[5] Liber Zahelis *De significatione temporum,* incipiens verbis allatis, editus est cum eius *Introductorio* ; cf. supra n. 2.

[6] Liber *Novem Iudicum* iam supra memoratur (p. 92, n. 6). *Liber III Iudicum* Steinschneidero non innotuit, sed exstat in codicibus *Liber VII Iudicum* (*l. c.*, p. 394, § 51).

[7] Cf. supra, p. 92, n. 3 et 4.

On these subjects there is found the book of Masha'allah, which is entitled De receptionibus, and it begins thus: Invenit quidam, etc. [1].

And the book De interrogationibus of Zahel the Israelite, which they call Iudicia Arabum, which begins thus: Cum interrogatus fueris, etc. [2].

Also the book of Gergis De significatione planetarum in domibus, which begins thus: Sol cum fuerit in ascendente, etc. [3].

And the book of Masha'allah De inventionibus occultorum, which begins thus: Scito quod aspiciens, etc. There is also another work by the same author, De interpretatione cogitationis, which begins thus: Praecipit Messahallah, etc. *.

And another work by Zahel, On the Significator of Time, which begins thus: And know, 10 that times arouse movements, etc. 5.

Furthermore, the book of the Nine Judges, and likewise the book of the Three Judges. And the second treatise from the book of Aristotle, and similarly that of Ptolemy to Aristoxenus, which were named above 7.

1 Messahalla G : Messahala M: Messehalach P: Messahallach L: Messalach v.n2 found v. 3 of the questions left out. L. Zahel G: Zael L: Zehel P:nZachel M v. You leave the Israelites. M. called: who is called M. 5 Gergis v Gergidnsignificationibus L. 6 rises v :
G Gerdig M Ieorgis P: regum L, cf. no. 3.n:n6-8
begins
like this: And know that having left out the rest L. 7 Messahallah G : Messahala M :nMessehalach P: Messalach v. the discovery of G. is omitted. MP v. 9 Messahallah, as above (v. 7) except that Moses v. 10 Zaliel GM: Zachel v Zezel P. meaning GM. 12 in addition to GLM and as vid. P: first v. and - you leave the judge. M. three legends cf. n, 6. 13 from the books of Haly v. 14 Aristoxenum GP: Aristosenum M :nAristonem : to Arist, omit. L.

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1 There is a book by Messalla (cf. p. 87, n. 3) On the Reception of the Planets, translated by John of Seville and published in Venice in the year 1493; cf. Steinschneider, p. 379 c.

The book On Interrogations was published in Venice together with the Introduction by the same author (above, p. 92, n. 2); cf. Steinschneider, Hebraische Uebersetzungen des Mittelalters, p. 601.

* The book exists in several codices but the author, who is called Gergis, Jergis, Zergius, etc., is unknown; cf. Steinschneider, l. c., p. 370, § 22. Is he the same as Sergius of Rešain, the most celebrated Syrian interpreter of Greek writers? (Boll). Cf. Duval, Littéral. syriaque, p. 254 s., 365 s. - In the Lyons edition, in place of Gergis, one reads " Regum, and the Liber regum de significatione Planetarum in duodecim domibus caeli, beginning Sol cum fuerit in ascendente, is found in Thaddaeus Hagecius ab Hagek, Astrologica opuscula antiqua, Prague, 1564 (Quaternio F).

* This refers to the book of Masalla (above, n. 1) De interpretationibus, of which only the beginning has been published in Latin. The Liber de cogitationibus, in the Venetian edition, begins with the words De cogitationibus ab intentione refertur et praecipit Messahala; cf. Steinschneider, l. c., p. 379, g.

5 The Liber Zahelis De significatione temporum, beginning with the words cited, has been published together with his Introductorium; cf. above n. 2.

6 The Liber Novem Iudicum is already mentioned above (p. 92, n. 6). The Liber III Iudicum was not known to Steinschneider, but the Liber VII Iudicum exists in codices (l. c., p. 394, § 51).

7 Cf. above, p. 92, n. 3 and 4.

Et liber Iohannis Hispalensis, quem vocant *Tertiam partem artis,* qui sic incipit : *Est sciendum domos,* etc. [1].

Cap. X. *De electionibus et earum praecipuis auctoribus.*

Rursus pars electionum docet eligere horam laudabilem incipiendi
5 aliquod opus ei cuius nativitas nota fuerit per convenientiam domini rei cum significatore nativitatis eiusdem ; quod si fuerit ignota nativitas, accipe rei interrogationem certissimam, eo quod homo quando interrogatur, iam pervenit ex nativitate sua ad bonum seu ad malum quod significavit eius nativitas : et loco nativitatis ipsam interroga-
10 tionem accipe pro radice, eo quod cum nativitates sint res naturales, interrogationes sunt similes naturalibus.

Quorum siquidem mentio agitur in libro *Electionum* Zahel, qui sic incipit : *Omnes concordati sunt,* etc. [2].

Et in libro *Electionum* Haly, qui sic incipit : *Rogasti me, caris-*
15 *sime,* etc. [3].

Ceterum sunt quidam libri, qui de universis praedictis partibus sparsim tractant, ut est liber *Centum verborum* Ptolemaei, qui sic incipit : *Mundanorum,* etc. [4].

Et liber *Quinquaginta praeceptorum* Zahel, qui sic incipit : *Scito,*
20 *quod significatrix luna,* etc. [5].

1 vocant G L : vocat P. 2 Et sciendum conor L : Et sciendum M. domos *corr. Steinschneider* : cornos P : tronos vel tornos *v* : *omis.* G M. 3 *Titulus ex v.* 4 docet nos L. 5 nota *omis.* L. 6 ipsius M. Quid si G. eius ignota G M. 7 accipere ei G M P : accipe tunc L : accipe eius *v*. 8 interrogat *codd., corr.* 10 accipe G L : accipere M P *v*. cum *omis.* G M. et interrogationes sunt res G. similes res M. 12 mentio G L P : mencio M : responsio *v*. electionis *v* : elect. *sic* L. Zahel G M : Zachel *v* : Iehel P : Gehel L. 13-14 Omnes - incipit *omis.* M. 14 Hali L. 16 ceteri *v*. praedictis *omis.* L *v*. 19 Quinqu.] 12 M. Zahel G L M : Zachel *v* : Zeel P. 20 significata lunae *v* : signatum *sine* Lunae L.

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[1] Tertia pars libri supra laudati p. 94, n. 4.

[2] De Zahel, cf. supra p. 92, n. 2. — Eius *Liber electionum* editus est cum Firmico Materno a. 1533 et a. 1551 ; cf. Steinschneider, *l. c.*, p. 389 *d*.

[3] 'Ali ben Ahmed el 'Imrânî vixit in urbe Mosul, ubi a. 955 obiit. Cuius *Liber electionum* a Platone Tiburtino et a Iudaeo Sasavorda versus hodie quoque in libris mss. exstat, e. g. cod. Paris. 7440, f. 19 ; cf. Steinschneider, *l. c.*, p. 370, § 25 ; Suter, *op. cit.*, p 56, n° 119.

[4] Pseudo-Ptolemaei Καρπός sive Centiloquium ; novimus versionem Platonis Tiburtini sed aliam quandam legebat Albertus ; cf. Steinschneider, *l. c.*, p. 383 *f*.

[5] Liber quinquaginta praeceptorum, de quo disserit Steinschneider, p. 389 *e*, cum *Introductorio* Zahelis editus est ; cf. supra p. 92, n. 2.

And the book of John of Seville, which they call the Third Part of the art, which begins thus: Est sciendum domos, etc. [1].

CHAP. X. On elections and their principal authors.

Again, the part on elections teaches how to choose a praiseworthy hour for beginning some work for one whose nativity is known, through the agreement of the lord of the matter with the significator of that same nativity; but if the nativity is unknown, take the interrogation of the matter as most certain, because when a man is questioned, he has already arrived from his nativity at the good or evil which his nativity signified: and in place of the nativity, take the interrogation itself as the root, because just as nativities are natural things, interrogations are similar to natural things.

Of these matters mention is made in the book of Elections of Zahel, which begins thus: All have agreed, etc.

And in the book of Elections of Haly, which begins thus: You have asked me, dearest friend, etc.

Furthermore there are certain books which treat of all the aforementioned parts in scattered fashion, such as the book of the Hundred Words of Ptolemy, which begins thus: Of worldly things, etc.

And the book of the Fifty Precepts of Zahel, which begins thus: Know that the significatrix moon, etc.

1 call GL: call P 2 And I endeavor to make known corr. L : And it must be known M. houses corr. Steinschneider: cornos P: tronos or tornos v: omitted GM. 3 Title from v. 4 teaches us L. 5 known omitted L. 6 of him N. What if G. his unknown G M. 7 accept ein10 GMP take then L : take his v. 8 questions codd., corr. accept GL:nsimilar to take MPv. with omitted GM. and questions are things G. things M. 12 mention of G LP: mention of M: response v. election v : elect sic L.Zahel GM:nZachel v: lehel P: Gebel L. 13-14 All - begins omits. M. 14 Hali .16 other v.npraedictis omis. Lv. 19 Quinqu.] 12 M. Zahel GLM: Zachel : Zeel P. 20 signified by the moon v : signed without the moon L.

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1 Third part of the book praised above, p. 94, n. 4.

* On Zahel, cf. above p. 92, n. 2. His Book of Elections was published together with Firmicus Maternus in 1533 and in 1551; cf. Steinschneider, l. c., p. 389d.

* 'Ali ben Ahmed el 'Imrānī lived in the city of Mosul, where he died in the year 955. His Book of Elections, translated by Plato of Tivoli and by the Jew Sasavorda, still survives today in manuscript copies, e.g. cod. Paris. 7440, f. 19; cf. Steinschneider, l. c., p. 370, § 25; Suter, op. cit., p. 56, nº 119.

• The Pseudo-Ptolemy Καρπός or Centiloquium; we know the version of Plato of Tivoli, but Albert was reading some other version; cf. Steinschneider, l. c., p. 383f. [3] The Book of Fifty Precepts, discussed by Steinschneider, p. 389e, was published together with the Introductorium of Zahel; cf. above p. 92, n. 2.

Et liber *Capitulorum ad Mansorem,* qui sic incipit : *Signorum dispositio est, ut dicam,* etc. [1].

Cap. XI. *De imaginibus astronomicis, et earum auctoribus licitis, atque de imaginibus superstitiosis et earum auctoribus.*

Parti autem electionum dixi supponi imaginum scientiam, non quarumcumque sed astronomicarum : quoniam imagines fiunt tribus modis. Est enim unus modus abominabilis, qui suffumigationem et invocationem exigit, quales sunt *Imagines* Toz Graeci[2] et Germath Babylonensis[3], quae habent stationes ad cultum Veneris; et quales sunt imagines Balenis[4] et Hermetis[5], quae exorcizantur per quinquaginta quatuor nomina angelorum, qui subservire dicuntur imaginibus lunae in circulo eius, et forte potius sunt nomina daemonum, et sculpuntur in eis septem nomina recto ordine pro re bona, et

1 capitulorum ad Mansorem G P : capitulorum Almansoris L : capitulorum Albusaris (*in marg.* Albumasaris) M : centum verborum Almansoris *v*. 2 est dicta G. 4 *Titulus ex v.* 6 tamen sed L M. 6 fiunt G P : sunt *v*. 7 modus imaginum *v*. 7-8 unus modus execrabilis qui invocationem exigit *cet. omis.* L qui significatione et invocatione *v*. 8 Toz graeci P *v* : Tocz greci M : Dor graeci G : Dozgroti L. Germah G : Germat L. 9 secundum quae L. 10 Baleniz G P : Balenicz M : Beleni *v* : Balletis L : *cf. n.* 4. 11 quinquaginta quatuor *omis.* L. servire *v*. dicuntur G L M *v* : deum P. 12 imagini *v*. circulis M.

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[1] Centum et quinquaginta aphorismi astrologici (*Centiloquium*) a Platone Tiburtino a. 1136 latine versi et Almansori (fortasse abu Dja'afar Ja'hja b. ali Man'sur [circa 836 p. C.]) dicati, a. 1492 editi sunt; cf. Steinschneider, *Die hebräischen Uebers. des Mittelalters*, p. 972. Eos suo Firmico Materno Pruckner us quoque adiecit (Basileae 1533) sub titulo *Almansoris propositiones ad Saracenorum regem.*

[2] Quis sit Toz (vel Tor) graecus, nescimus. *Liber Imaginum* vel potius *De imaginibus Veneris* (cf. infra) servatur in codice Bodleiano. Cf. Steinschneider, *Zum speculum,* p. 388*a*, p. 396, qui eum Aegyptium Thot id est Hermetem Trismegistum esse supposuit.

[3] Germath Babylonium pariter Hermetem esse censet Steinschneider, *l. c.*, p. 370, § 23 et 396. Liber ab Alberto lectus, periisse videtur.

[4] Liber Beleni *De imaginibus* in codicibus exstat. Belenum seu Balinem ex nomine Apolloni Tyanensis depravatum esse opinatur Steinschneider, *l. c.*, p. 369, § 18 et 396 et *Die Hebräischen Uebers. des Mittelalters*, § 520, sed Vettium Valentem sic designari verisimilius est; cf. *Catal.*, II, p. 88.

[5] *Liber imaginum* Mercurio i. e. Hermeti interpreti attributus sed ex Arabicis fontibus haustus servatur in codice Oxoniensi; cf. Steinschneider, *l. c.*, p. 371, § 30.

And the Book of Chapters for Mansur, which begins thus: The disposition of the signs is, as I shall say, etc. 1.

CAP. XI. On astronomical images and their lawful authors, and on superstitious images and their authors.

I said that the science of images is subordinate to the part dealing with elections — not images of just any kind, but astronomical ones — since images are made in three ways. For there is one abominable mode, which requires fumigation and invocation, such as the Images of Toz the Greek and Germath the Babylonian, which have stations for the worship of Venus; and such as the images of Balenis and Hermes, which are exorcised through fifty-four names of angels said to serve the images of the moon in its circle, and which are perhaps rather the names of demons, and in which seven names are engraved in proper order for a good purpose, and

1 chapters to Mansorus GP chapters of Almansoris L: chapters of Albusaris (in Marg. Albumasaris) M: hundred words of Almansoris v.n2 estndicta G. 4 Title from v. 6 but LM 6 flunt GP: sunt v. 7 modusimaginum v. 7-8 one execrable method which requires the invocation of cet. you leave it With the meaning and invocation of v. 8 Toz graeci Pv : Tocz greci M : Dor graecinG: Dozgroti L. Germah G: Germat L. 9 secundum quae L. 10 Baleniz GP: nBalenicz M Beleni v Balletis L: cf. no. 4. He omits 11 fifty-four. L.nservire v.ndicuntur GLMv: deum P. 12 images v. circles M

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[1] One hundred and fifty astrological aphorisms (Centiloquium) were translated into Latin by Plato of Tivoli in 1136 and dedicated to Almansori (perhaps abu Dja'afar Ja'hja b. ali Man'sur [circa 836 A.D.]), and were published in 1492; cf. Steinschneider, Die hebräischen Uebers. des Mittelalters, p. 972. Prucknerus also added them to his edition of Firmicus Maternus (Basel 1533) under the title Almansoris propositiones ad Saracenorum the king

* Who Toz (or Tor) the Greek is, we do not know. The Book of Images, or rather On the Images of Venus (cf. below), is preserved in a Bodleian codex. Cf. Steinschneider, Zum speculum, p. 388a, p. 396, who supposed him to be the Egyptian Thoth, that is, Hermes Trismegistus.

[8] Steinschneider likewise considers Germath the Babylonian to be Hermes, l. c., p. 370, § 23 and 396. The book read by Albertus appears to have been lost.

[9] The Book of Belenus On Images exists in codices. Steinschneider, l. c., p. 369, § 18 and 396 and Die Hebräischen Uebers. des Mittelalters, § 520, is of the opinion that Belenus or Balinus is a corruption of the name of Apollonius of Tyana, but it is more probable that Vettius Valens is designated by this name; cf. Catal., II, p. 88.

* The Book of Images attributed to Mercury, i.e., to Hermes the interpreter, but drawn from Arabic sources, is preserved in an Oxford codex; cf. Steinschneider, l. c., p. 371, § 30.

ordine transverso pro re cuius exspectatur repulsio. Suffumigantur etiam pro bona re cum ligno aloe, croco, et balsamo, et pro re mala cum galbano, sandalo, rubeo et resina; per quae profecto spiritus non coguntur, sed quando Deus permittit peccatis nostris exigentibus ut decipiant homines, exhibent se coactos. Haec est idololatria pessima, quae ut reddat se aliquatenus fide digna, observat viginti octo mansiones lunae et horas diei et noctis cum quibusdam nominibus dierum, horarum, et mansionum ipsarum. A nobis longe sit iste modus : absit enim ut exhibeamus creaturae honorem debitum Creatori.

Est autem alius modus aliquantulum minus incommodus, detestabilis tamen, qui fit per inscriptionem characterum per quaedam nomina exorcizandorum, ut sunt quatuor annuli Salomonis[1] et novem candariae et tres figurae spirituum qui dicuntur principes in quatuor plagis mundi, et *Almandal* Salomonis, et sigillum ad daemoniacos. Amplius septem nomina ex libro Muhameth[2] et alia quindecim ex eodem, et rursus nomina ex libro *Institutionis,* qui dicitur Razielis[3], videlicet terrae, maris, aeris, atque ignis, ventorum, et mundi cardinum, signorum quoque et planetarum et angelorum eorum, secundum quod singula in diei et noctis triplicitatibus diversa nomina sortiuntur. Hic modus etiam a nobis longe sit : suspectus enim est, ne saltem sub ignotae linguae nominibus aliquid lateat quod sit contra fidei catholicae honestatem.

Isti sunt duo modi imaginum necromanticarum, quae nobile nomen astronomiae, sicut dixi, sibi usurpare praesumunt : et ex eis iamdiu est quod multos libros inspexi : sed quoniam eos abhorrui, non exstat mihi perfecta memoria super eorum numero, titulis, initiis, aut continentiis, sive auctoribus eorundem : spiritus enim meus numquam

1 ordine e converso pro re mala *v*. 1-2 fumigatur pro re bona L. 2 aloes M. et malo M : mala re *v*. 3 sandalo nigro et L. 3-4 spia (*compendio*) non cogitur M. 4 quandoque *v*. dominus G L. 6 quam ut reddant aliqu. fide dignam *v*. 7-8 mansiones Lunae duas horas diei ac noctis, quibuscumque nominibus dierum et mansionum L. 8 mensium ipsarum *v*. 11 Et alius modus M. 12 cum sit M. litterarum seu characterum L. 13 exorcisationum L : exorcizando *v*. *Pro* candariae *coni.* candelarii *Steinschneider* : *fort.* calendaria, *cf. p. 101. l. 18.* 14 tres] 23 L. 15 almadal P. 16 ex libro Uraharum. Amplius quind. *v*. Muhamech L. 17 quindecim] 17 L. institutionum *v*. 18 Raziel M. 20 eorum *omis.* M. quod sunt M. 21 suspensus P. 24 nigromanticarum G L M P. 25 sicut *omis.* L. 26 est quod *omis.* L M. libros multos M *et sine* quod G. 27-28 super eorum - eorumdem *omis.* L. 27 aut G P : atque *v*.

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[1] De his libris Salomonis, cf. *infra,* p. 101, n. 2.
[2] Cf. *infra,* p. 101, n. 3.
[3] Cf. *infra,* p. 102, n. 1.

in reverse order for the matter whose repulsion is awaited. They are also fumigated for a good matter with aloe wood, saffron, and balsam, and for an evil matter with galbanum, red sandalwood, and resin; by which means spirits are certainly not compelled, but when God permits it — our sins demanding — that they deceive men, they present themselves as compelled. This is the most pestilent idolatry, which, in order to render itself somewhat worthy of credence, observes the twenty-eight mansions of the moon and the hours of day and night together with certain names of the days, hours, and the mansions themselves. Far from us be this practice — far be it indeed that we should render to a creature the honor due to the Creator.

There is, however, another method, somewhat less objectionable yet nonetheless detestable, which is accomplished through the inscription of characters and certain names to be exorcized, such as the four rings of Solomon[1] and the nine candariae and the three figures of spirits who are called princes in the four quarters of the world, and the Almandal of Solomon, and the seal against demoniacs. Furthermore, seven names from the book of Muhammad[2] and another fifteen from the same, and again names from the book of Institution, which is called that of Raziel[3], namely of earth, sea, air, and fire, of the winds, and of the hinges of the world, also of the signs and planets and their angels, according to the way in which individual things receive different names in the triplicities of day and night. This method too should be far from us, for it is suspect lest perhaps under the names of an unknown tongue something should lie hidden that is contrary to the integrity of the Catholic faith.

These are the two modes of necromantic images, which, as I have said, presume to usurp the noble name of astronomy for themselves: and I have inspected many books on them for a long time now: but since I have abhorred them, I do not retain a perfect memory of their number, titles, beginnings, contents, or authors: for my spirit never

1 ordine e converso pro re mala v. 1-2 fumigatur pro re bona L. 2 aloes M. et malo M: mala re v. 3 sandalo nigro et L. 3-4 spia (compendio) non cogitur M. 4 quandoque v. dominus G L. 6 quam ut reddant aliqu. fide dignam v. 7-8 mansiones Lunae duas horas diei ac noctis, quibuscumque nominibus dierum et mansionum L. 8 mensium ipsarum v. 11 Et alius modus M. 12 cum sit M. litterarum seu characterum L. 13 exorcisationum L : exorcizando v. Pro candariae coni. candelarii Steinschneider : fort. calendaria, cf. p. 101. l. 18. 14 tres] 23 L. 15 almadal P. 16 ex libro Uraharum. Amplius quind. v. Muhamech I. 17 quindecim] 17 L. institutionum v. 18 Raziel M. 20 eorum omis. M. quod sunt M. 21 suspensus P. 24 nigromanticarum GLMP. 25 sicut omis. L. 26 est quod omis. LM. libros multos M et sine quod G. 27-28 super eorum - eorumdem omis. L. 27 aut GP : atque v.

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1 On these books of Solomon, cf. below, p. 101, n. 2.

° Cf. below, p. 101, n. 3.

* Cf. below, p. 102, n. 1.

requiescebat in eis, unde tantum volebam transeundo vidisse, ut saltem non ignorarem qualiter esset miseris eorum sectatoribus irridendum, et haberem de suo unde repellerem excusationes eorum, et quod potissimum est, ut super consimilibus de cetero non temptarer, cum persuasiones suas invalidas non admittendas censerem. 5

Et libri quidem ex eis quos possum modo ad memoriam revocare, sunt ex libris Hermetis liber *Praestigiorum* qui sic incipit: *Qui geometriae aut philosophiae peritus. expers astronomiae fuerit,* etc. [1]; liber etiam *Lunae,* qui sic incipit: *Probavi omnes libros,* etc. [2].

Cui adiungitur liber Balenis *De horarum opere,* qui sic incipit: 10 *Dixit Balenis qui et Apollo dicitur, imago prima,* etc.; et liber eiusdem *de quatuor imaginibus ab aliis separatis,* qui sic incipit: *Differentia in qua fiunt imagines magnae,* etc. [3].

Ex libris quoque Hermetis [4], est *liber Imaginum Mercurii,* in quo sunt multi tractatus, unus *de imaginibus Mercurii,* alius *de characteribus* eius, alius *de annulis,* et alius *de sigillis,* quorum inceptionem 15 non recolo, nisi illius *de sigillis,* qui sic incipit: *Dixit expositor huius libri: Oportet quaerentem hanc scientiam,* etc. Post istum est *liber Veneris* habens similiter plures tractatus, scilicet *de imaginibus, de characteribus, de annulis, et de sigillis,* quorum similiter inceptionem 20 non recolo, nisi illius *de annulis,* quae talis est: *Mentio decem capitulorum atque annulorum Veneris,* etc. Et hos sequitur *liber Solis,* qui sic incipit: *Lustravi plures imaginum scientias,* etc. De isto non vidi nisi singularem tractatum de characteribus: et fortasse sicut in supe-

1 requiescebat tamen volui L. in illis bene tamen G. tantum] tamen M. 2 esset *omis.* L. 3 illuderetur L. quaererem M. 4 super *omis.* L. similibus *v.* 4-5 temptarer G M: tentarer L: tentaret P: tentarem *v.* 5 invalidas *omis.* L: invalidas et *v.* 6 libri ex eis quinque sunt quos L. ex eis quoque G. 7 sunt si ex M: sicut ex L. 9 Liber - libros etc. *omis.* M. 10 Baleniz G: Basenicz M: Balleni L: Beleni *v.* 10-11 de horarum - Balenis *omis.* G. 10 De horarum opere *omis.* M. 10-11 qui sic - prima etc. *omis.* L. 11 Balenicz M: Balenuz P: Belenus *v.* dicitur scilicet G. imago propria P. 12 ab aliis libris L. 12-13 diversa sunt imag. L: Dicam in quaque fiunt imag. M. 13 fuerint G. magnae *omis.* G. 16 annulis eius L. sigillis eius L. initia L. 17-23 nisi illius - Veneris etc. *omis.* L. 18 quaerentem G M P: quaerere *v.* illos G M: istum P *v.* 21 de annulis *omis.* M. menchon M. 24 nisi *omis.* L. de charactere *v.* et fortasse *omis.* L. sicut *omis.* *v.* sicut superius M.

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[1] Exemplar huius libri invenire non potuit Steinschneider (*l. c.*, p. 371 *b*), qui opinatur illum eumdem fere esse atque liber *de imaginibus*, p. 98, n. 5.

[2] *Liber lunae* sine auctoris nomine apud Arabes laudatur. Cf. Steinschneider, *l. c.*, p. 372 *c*.

[3] Liber posterior Balenis idem esse videtur atque liber *de imaginibus* supra p. 98, n. 4; prior exstare non videtur; cf. Steinschneider, *l. c.*, p. 369, § 18.

[4] De Hermetis libris cf. supra p. 98. De illis qui hic enumerantur nihil afferre potuit Steinschneider, *l. c.*, p. 372 ss.

rested in them, wherefore I only wished to have seen them in passing, so that at least I might not be ignorant of how their wretched followers were to be mocked, and that I might have from their own source the means to repel their excuses, and, most importantly, so that I might not hereafter be tempted by similar things, since I judged their persuasions to be invalid and not to be admitted. 5 And the books indeed among those which I can now recall to memory are from the books of Hermes: the book of Prestidigitations, which begins thus: Whoever is skilled in geometry or philosophy but lacks knowledge of astronomy, etc. 1; also the book of the Moon, which begins thus: I have examined all the books, etc.[a].

To which is joined the book of Balenis On the Work of the Hours, which begins thus: 10 Balenis, who is also called Apollo, said: the first image, etc.; and the book of the same author on four images separated from the others, which begins thus: The distinction in which great images are made, etc. 8.

From the books of Hermes likewise, there is the book of the Images of Mercury, in which there are many treatises: one on the images of Mercury, another on his characters, 15 another on rings, and another on seals, the beginning of which I do not recall, except for that on seals, which begins thus: The expositor of this book said: He who seeks this science must, etc. After this there is the book of Venus, containing similarly several treatises, namely on images, on characters, on rings, and on seals, the beginning of which I similarly 20 do not recall, except for that on rings, which is as follows: A mention of ten chapters and of the rings of Venus, etc. And following these is the book of the Sun, which begins thus: I have surveyed many sciences of images, etc. Of this I saw only a single treatise on characters: and perhaps just as in the fore-

1 rested yet I wanted L. in them well yet G. only] still M. 2 essetnomis L. 3 would be mocked L. I would look for M. 4 super omis. L. similibus v. 4-5 temp-ntarer GM: to tempt L: to tempt P: to tempt v. 5 you leave out the invalid ones. L: invalids and v.n6 books from them are five of which L. from them also G. 7 are from M: as from L.
9 Books etc. you leave it M. 10 Baleniz G: Basenicz M : Balleni L : Beleni v.n10-11 de horarum - Balenis omis. G. 10 You omit the work of the hours. M. 10-11 who
yes - the first etc. you leave it L. 11 Balenicz M: Balenuz P : Belenus v. it is said that G. nimago proper P. 12 from other books L. 12-13 are different images. L: I will say in which image they are made. M.13 were G. big omissions. G. In his 16th year L. omits the great seal. G. 16 years of his L. sigillisneius L. initials L.
17-23 except that - Friday etc. you leave it L.18 searcher GMP: inquire v. those G M this Pv.
21 of the rings he omits. M.menchon M. 24 nisinomes. L. on character v. and perhaps you omit it. L. as he omits, v. as above M.

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1 Steinschneider (l. c., p. 371 b) was unable to find a copy of this book; he believes it is nearly the same as the book on images, p. 98, n. 5.

* The Book of the Moon is cited among the Arabs without the author's name. Cf. Steinschneider, l. c., p. 372 c.

* The later book of Balenus appears to be the same as the book on images mentioned above, p. 98, n. 4; the earlier book does not appear to survive; cf. Steinschneider, l. c., p. 369, § 18.

* Concerning the books of Hermes, cf. above p. 98. Regarding those enumerated here, Steinschneider could provide nothing, l. c., p. 372 ff.

rioribus sunt alii, sed non translati. Trium etiam superiorum planetarum non vidi nisi singulares tractatus, librum scilicet *Imaginum Martis,* qui sic incipit : *Hic est liber Martis quem tractat,* etc.; et *librum Iovis* qui sic incipit : *Hic est liber Iovis quem tractat,* etc.; et
5 *librum Saturni,* qui sic incipit : *Hic est liber Saturni quem tractat Hermes Triplex,* etc. Hos septem libros sequitur quidam, qui sic incipit : *Tractatus octavus in magisterio imaginum,* etc. Et ipsi sunt de hiis quae referuntur ad Hermetem. Est et unus liber *De septem annulis septem planetarum,* qui sic incipit : *Divisio lunae quando*
10 *impleta fuerit,* etc.

Ex libris vero Toz Graeci[1] est liber *De stationibus ad cultum Veneris,* qui sic incipit : *Commemoratio historiarum,* etc.; et liber *De quatuor speculis* eiusdem, qui sic incipit : *Observa Venerem cum pervenerit ad Pleiades,* etc.; et alius *De imaginibus Veneris,* qui sic
15 incipit : *Observabis Venerem cum intrabit Taurum,* etc.

Ex libris autem Salomonis[2] est liber *De quatuor annulis,* quem intitulat nominibus quatuor discipulorum suorum, qui sic incipit : *De arte eutonica et ideica,* etc.; et liber *De novem candariis,* qui sic incipit : *Locus admonet ut dicamus,* etc.; et liber *De tribus figuris*
20 *spirituum,* qui sic incipit : *Sicut de caelestibus,* etc.; et liber *De figura Almandal,* qui sic incipit : *Capitulum in figura Almandal,* etc.; et alius parvus *De sigillis ad daemoniacos,* qui sic incipit : *Capitulum sigilli gendal et tanchil,* etc.

Et ex libris Mahomet[3], est *liber septem nominum,* qui sic incipit :

1 titulati L : translati apud nos *v*. 2 ut sunt libri L. librum *omis*. G. 2-3 liber scilicet iudis qui sic M. 3 qui tractat G. et librum Iovis - tractat *omis*. *v*. 5-6 quem tractat Hermes triplex *omis*. G L. 6 septem *omis*. L. 7 octavus *omis*. L. ipse G P : ipse est M. 9 septem *omis*. L. De isto lunae M. Lunae] tunc L. 11 Toz P *v* : Dor G : Tocz M. ex libris vero Graecis L. 12-13 incipit. Incipit M. 14 quatuor imaginibus G. 15 Observa M. transibit L : intraverit M. 16-17 qui intitulatur M. 17 daemonorum L. 17-18 qui sic incipit - ideica *omis*. L. 18 eutontica G : eucomea M : notoria *coni*. *Steinschneider*. ideica *v* : ydaica P : ydonica M : daica G. *An* Teutonica et Iudaïca ? candariis] *cf. supra p. 99, 12*. 20 spirituum *omis*. G L P *v*. figura *omis*. P. 21 Amandal (*bis*) L : Abnandal *et* Alnandalis M. caput *v*. 22 caput *v*. 23 gandal et tanchil *omis*. L : candal et tanthil M. 24 novem nominum M.

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[1] De Toz cf. supra p. 98, n. 2. — Libri quos Albertus inspexit iam periisse videntur.

[2] Scripta magica vel astrologica Salomonis medio quod dicitur aevo multa ferebantur; vide e. g. Kroll, *Catal.*, VI, p. 85. Quinquaginta in uno codice Bodleiano invenit Steinschneider, *l. c.*, p. 386, 32, sed paucissima de libris ab Alberto memoratis dicere valuit.

[3] Arabes multos habent libros de Dei nominibus; versio latina iam servari non videtur. Cf. Steinschneider, *l. c.*, p. 375, § 35.

there are others among the earlier ones, but they have not been translated. Of the three superior planets as well I have seen only individual treatises, namely the book of the Images of Mars, which begins thus: Here is the book of Mars which treats, etc.; and the book of Jupiter which begins thus: Here is the book of Jupiter which treats, etc.; and the book of Saturn, which begins thus: Here is the book of Saturn which treats Hermes Triplex, etc. These seven books are followed by one which begins thus: The eighth treatise on the mastery of images, etc. And these too concern those things which are attributed to Hermes. There is also one book On the Seven Rings of the Seven Planets, which begins thus: The division of the moon when it shall have been made full, etc.

From the books of Toz the Greek[1] there is the book On the Stations for the Worship of Venus, which begins thus: A commemoration of histories, etc.; and the book On the Four Mirrors of the same, which begins thus: Observe Venus when she shall have come to the Pleiades, etc.; and another On the Images of Venus, which begins thus: You shall observe Venus when she shall enter Taurus, etc.

From the books of Solomon, there is the[2] book On the Four Rings, which he entitles with the names of four of his disciples, and which begins thus: On the eutonic and ideic art, etc.; and the book On the Nine Candarii, which begins thus: The place admonishes us to speak, etc.; and the book On the Three Figures of Spirits, which begins thus: Just as concerning heavenly things, etc.; and the book On the Figure of the Almandal, which begins thus: A chapter on the figure of the Almandal, etc.; and another small book On the Seals for the Demon-possessed, which begins thus: A chapter on the seal of gendal and tanchil, etc.

And from the books of Mahomet[3], there is the book of seven names, which begins thus:

1 titled L: translated by us v. 2 as there are books L. omit the book. G. 2-3 libernscilicet judges who thus M. 3 who treats G. and the book of Jovis - treat omits. v. n5-6 whom Hermes treats threefold omits GL. 6 omits seven L. omits the 7th octave. nL. himself GP: he is M. 9 omits seven L. De isto lunae M. Lunae] then L.n11 Toz Pv Dor G : Tocz M. ex libris vero Graecis L. 12-13 begins Begins M.n14 with four images G. 15 Observa M. will pass L: enter verit M.nintitulat M. 17 daemonorum L. 16-17 quin18 17-18 who thus begins - ideica omis. L.ntica G : eucomea M : notoria coni. euton- Steinschneider. ideica v: ydaica P: ydonica M :ndaica G. An Teutonica et Judaica candariis] cf. above p. 99, 12. 20 names of spirits. GLP v. the figure is omitted. P. 21 Amandal (twice) L: Abnandal et Alnandalis M.ncaput . 22 chapter v. 23 You omit the gandal and the tanchil. L: candal et tanthil M. 24 novemnnominum M.

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1 De Toz cf. supra p. 98, n. 2. The books which Albert consulted seem to have already perished. They appear to have perished.

2 Many magical or astrological writings of Solomon were circulated in the so-called Middle Ages; see e.g. Kroll, Catal., VI, p. 85. Steinschneider found fifty in a single Bodleian codex, l. c., p. 386, 32, but was able to say very little about the books mentioned by Albert.

3 The Arabs have many books on the names of God; the Latin translation no longer appears to be preserved. Cf. Steinschneider, l. c., p. 375, § 35.

Dixit Mahomet nuntius Alahasedonne, etc.; et *liber quindecim nominum,* et sic incipit : *Haec sunt nomina secreta,* etc.

Est etiam unus liber magnus Razielis [1], qui dicitur *liber Institutionis,* qui sic incipit : *In prima huius prooemii parte de annulis tractemus,* etc. 5

Est et alius *De capite Saturni* [2] qui sic incipit : *Quicumque hoc secretissimum* etc. Cuius autorem ignoro.

Cum hiis libris inveniuntur scripta duo ex libris Hermetis [3], quos non putant necromanticos sed potius naturales. Quorum unus est *De quibusdam medicinis in coniunctionibus planetarum* qui sic incipit : 10 *Quando Saturnus iungitur Iovi,* etc. Et alius est *De quatuor confectionibus* ad capienda animalia silvatica et lupos et aves.

Et ipse est liber Hermetis ad Aristotelem, qui sic incipit : *Dixit Aristoteles : Vidistine, o Hermes,* etc.

Sed qui omnium pessimus invenitur, est liber quem scripsit Aris- 15 toteles ad Alexandrum, qui sic incipit : *Dixit Aristoteles Alexandro regi : Si vis percipere,* etc. Hic est liber quem quidam vocant *Mortem animae* [4].

Isti sunt libri quos modo ad memoriam revoco, licet plures viderim ex illis, scilicet de imaginibus quas dixi fieri cum suffumi- 20 gationibus, invocationibus, exorcizationibus, et characterum inscrip-

1 nuntius P L *v* : filius G. Alhasione G : Alhaszone P : Alhazacis L. nuntius Alah. *omis.* M. quindecim] 17 L. 2 nomina secreta P *v* : quindecim nomina G M : nomina L. 3-4 institutionum *v* : incitationis L. 4 qui sic - 10 incipit *omissa in v, exstant tamen in edit. Lugdunensi et ex* G M *descripta habeo.* 4-5 in prima philosophiae huius *ceter. omis.* L. angulis G : annulis M *et Steinschneider.* 5 tractamus M. 7 sacratissimum G. 8 scripti G L. 9 nigromanticos G M : magicos L. 11 Quomodo Saturnus L. 13 Adaris M. 13-14 Dixit Aristoteles *omis.* M. 14 vidisti me G *v* : videsne L. 15 potissimus M. 15-17 Liber quem vocant amorem animae vel potius mortem a. *cet. omis.* L. 15 scribit G P. 16 ad. A. regem M : Alexandro regi *v.* 16-17 qui sic - regi *omis.* M. 17 liber *omis.* P. nominant G M. 20 illis P *v* : libris G M. 20-21 cum fumigationibus M. 21 et - inscriptiones *omis.* G M. inscriptionibus L *v.*

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[1] Ex angelo Raziel scriptor factus est. Excerpta quaedam sub nomine Raziel tradita sunt sed " *Liber Institutionis* " ab Alberto inspectus latine exstare non videtur. Cf. Steinschneider, *l. c.*, p. 384 ss. et p. 396. De hebraicis versionibus, cf. *Die hebräischen Uebersetz.*, p. 937.

[2] *Liber de capite Saturni* ignotus est. Conferendus est *liber Saturni* Hermetis supra p. 101, et ἄνθρωπος τοῦ Κρόνου λεγόμενος qui graece laudatur, cf. supra p. 52 (cod. 2, f. 247ᵛ).

[3] De his libris Hermetis, qui periisse videntur, cf. Steinschneider, *l. c.*, p. 373, *l, m.* — Ἰατρομαθηματικά Hermetis graece edita sunt ab Idelero, cf. *Catal.*, I, p. 61.

[4] Hic liber aliunde ignotus esse videtur. Editionis Lugdunensis textus " *liber quem vocant Amorem animae vel potius Mortem animae* " num alicuius sit momenti nescio.

Mahomet the messenger of Alahasedonne said, etc.; and the book of fifteen names, which begins thus: These are the secret names, etc.

There is also one great book of Raziel [1], which is called the Book of Institution, which begins thus: In the first part of this preface let us treat of rings, etc.

There is also another work On the Head of Saturn, which begins thus: Whosoever this most secret etc. Whose author I do not know.

Together with these books are found two writings from the books of Hermes [3], which are considered not necromantic but rather natural. One of them is On Certain Medicines in the Conjunctions of the Planets, which begins thus: When Saturn is joined to Jupiter, etc. And the other is On Four Preparations for Catching Wild Animals and Wolves and Birds.

And this is the book of Hermes addressed to Aristotle, which begins thus: Aristotle said: Have you seen, O Hermes, etc.

But the one found worst of all is the book which Aristotle wrote to Alexander, which begins thus: Aristotle said to King Alexander: If you wish to understand, etc. This is the book which some call the Death of the Soul.

These are the books which I now call to mind, although I have seen more of them, namely concerning the images which I said are made with fumigations, invocations, exorcisms, and the inscription of characters

1 nuntius P Lv: filius G. Alhasione G: Alhaszone P: Alhazacis L. nuntius Alhasione G: Alhaszone P: Alhazacis L. nuntius Alah. omis. M. quindecim] 17 L. 2 nomina secreta P v : quindecim nomina GM : nomina L. 3-4 institutionum v : incitationis L. 4 qui sic - 10 incipit omissa in v, exstant tamen in edit. Lugdunensi et ex GM descripta habeo. 4-5 in prima philosophiae huius ceter. omis. L. angulis G : annulis M et Steinschneider. 5 tracta-
mouse M. 7 sacred G. 8 scripti GL. 9 necromantic GM: magical L.n11 How Saturnus L. 13 Adaris M. 13-14 Said Aristotle omits. M. 14 you have seen me Gv: do you see L. 15 the most powerful M. 15-17 A book which they call the love of the soul or rather death a. cet. you leave it L. 15 writes GP. 16 to A. king M: Alexandronregi v. 16-17 who thus - the king leaves. M. 17 leaves the book. P. name GM. 20 illisnPv books GM.n:n20-21 with fumigations M. 21 and omit the
inscriptions.
GM
inscriptions L v.

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1 From the angel Raziel a scribe was made. Certain excerpts handed down under the name of Raziel exist, but the "Liber Institutionis," examined by Albertus, does not appear to exist in Latin. Cf. Steinschneider, l. c., p. 384 ff. and p. 396. On Hebrew versions, cf. Die hebräischen Uebersetz., p. 937.

The Liber de capite Saturni is unknown. It should be compared with the book of Saturn of Hermes above p. 101, and the ἄνθρωπος τοῦ Κρόνου λεγόμενος which is cited in Greek, cf. above p. 52 (cod. 2, f. 247′).

* Concerning these books of Hermes, which appear to have perished, cf. Steinschneider, l. c., p. 373, I, m. — The Iatromathematica of Hermes were edited in Greek by Ideler, cf. Catal., I, p. 61. * This book appears to be unknown from any other source. The text of the Lugdunum edition — "the book which they call the Love of the Soul, or rather the Death of the Soul" — I do not know whether it is of any importance.

tiones, qui sunt duo modi imaginum necromanticarum, ut dixi, illiciti.

Tertius enim modus est imaginum astronomicarum, qui eliminat istas spurcitias suffumigationes et invocationes et non habet neque exorcizationes aut characterum inscriptiones admittit, sed virtu-
5 tem nanciscitur solummodo a figura caelesti : ut, si fuerit imago destructionis alicuius speciei ab aliquo loco, de qua scilicet fuerimus requisiti, accepta primum interrogatione cum numero certissimo, a quo nihil cadat exiguum aut plurimum, si significatores significaverint abscissionem, fundatur imago sub ascendente simili illius speciei, aut
10 sub ascendente interrogationis eiusdem infortunato, ascendente et domino eius a domino domus Martis vel a planeta infortuna per oppositionem aut quadratum aspectum absque ulla receptione inter illos; infortunato quoque domino domus domini ascendentis et luna et domino domus lunae et parte fortunae et domino eius et domino
15 horae, remotisque fortunis ab ascendente et eius angulis et a triplicitate ascendentis, et sit luna in ascendente facie et signo : postquam ergo perfecta fuerit imago cum quibusdam aliis conditionibus quae observandae sunt, sepelienda est in medio loci a quo fuganda est ipsa species, posito in ventre imaginis de terra ex quatuor quadrantibus
20 eiusdem loci. Si vero fuerit imago cuius opere quaeritur dilectio et profectus, fiat e contrario horum quae dixi, addito quod forma eius sculpenda est sub hora electa, et habebit effectum iussu Dei a virtute caelesti : eo quod imagines quae inveniuntur in hoc mundo sensibili ex quatuor elementis, obediunt caelestibus imaginibus, quarum
25 quaedam sunt prope nos inventae nomine et creatione, quaedam vero mirabiles longe sunt a nobis, surguntque in aestimatione rationali cum profundatione intellectus.

Super istis imaginibus reperitur unus liber Tebith ben Chorach,

1 nigromanticarum G : nichromanticarum P *ac sic semper*. illiciti *omis*. G L M. 2 qui omittit L. 3 spurcitias G M P : spernendas *v*. invocationes non habent M. et fumigationes neque exorcisationes neque characterum inscriptiones admittit sed figuras L. 4 aut G M P : neque *v*. 5 fierit L. 6 fuerimus] superius M. 7-8 accipe intentionem cum medio certissimo a quo nihil cadat exiguum aut plenum L. 8 significationes L P *v*. 9 abscissionem G L P : abscisum M : ascenscionem *v*. simili *omis*. *v*. 9-10 simili - ascendente *omis*. M. 10 in infortunato *v*. ascendente *omis*. L. 11 martis M : mortis *cet*. infortunato *v*. 12 autem per L. nulla M. 13 domini *omis*. L : Martis M. *Non capio*. 14 et parte G M P : a parte *v*. 15 angelis L. 15-16 triplicitatibus G P : triplicibus L M. 16 luna G L M *v* : bona P. priusquam *v*. 18 loco G L M. 19 posita L *v*. quadrantibus M : quartis G L : quantitabus P *v*. 20 consequeretur L. delectatio vel dilectio *v*. 22 nutu Dei *v*. 23 sensibili] generatae L. 24 quatuor *omis*. L. 24 ss. cf. Abû-Mašar apud Boll, *Sphaera*, p. 493. 25 nos inventas P : res inventas L M : nos invenite G : res innumeras *v*. 26 exterminatione *v* : extractione L. 26-27 rationabili G M : radicali L. 28 Thebith eben Chorath *v* : Thebith Benthorath L : Tesbith Benchorrach P : Thebith Benchorach filii chore G.

tions, which are the two modes of necromantic images, as I have said, illicit.

For the third mode is that of astronomical images, which eliminates these impurities of fumigations and invocations and admits neither exorcisms nor the inscriptions of characters, but acquires its power solely from the celestial figure: so that, if there should be an image for the destruction of some species from a certain place, concerning which we have been consulted, once the question has first been received with a most precise number, from which nothing small or great may fall away, if the significators signify severance, let the image be cast under the ascendant resembling that species, or under the unfortunate ascendant of the same question, with the ascendant and its lord afflicted by the lord of the house of Mars or by an infortune planet through opposition or square aspect without any reception between them; with the lord of the house of the lord of the ascendant also afflicted, and the moon, and the lord of the house of the moon, and the Part of Fortune and its lord, and the lord of the hour, with the fortunes removed from the ascendant and its angles and from the triplicity of the ascendant, and let the moon be in the face and sign of the ascendant: after the image has therefore been completed with certain other conditions which must be observed, it is to be buriedin the middle of the place from which the species itself is to be driven away, with soil from the four quarters of that same place placed in the belly of the image. But if it should be an image by whose working love and benefit are sought, let it be made contrary to what I have said, with the addition that its form is to be carved under a chosen hour, and it will have its effect by the command of God through celestial virtue: because the images which are found in this sensible world, composed of the four elements, obey the celestial images, of which some are found near us by name and creation, while others are wondrous and far from us, and arise in rational estimation through the deepening of the intellect.

Above these images there is found one book of Thabit ibn Qurra,

1 nigromanticarum G : nichromanticarum P and so always. illiciti omitted GLM. 2 who omits L. 3 spurcitias GMP : spernendas v. invocationes not in M. et fumigationes neque exorcisationes neque characterum inscriptiones admittit sed figuras L. 4 aut GMP : neque v. 5 fierit L. 6 fuerimus] superius M. 7-8 accept the intention with the most certain means by which nothing, small or great, may fall L. 8 significationes LPv. 9 abscissionem GLP: abscisum M: ascenscionem v. simili omitted v. 9-10 simili – ascendente omitted M. 10 in infortunato v. ascendente omitted L. 11 martis M : mortis rest. infortunato V. 12 autem per L. nulla M. 13 domini omitted L: Martis M. I do not understand. 14 et parte GMP: a parte v. 15 angelis L. 15-16 triplicitatibus G P : triplicibus LM. 16 luna G L M v : bona P. priusquam t'. 18 loco GLM. 19 posita Lv. quadrantibus M: quartis GL: quantitabus P v. 20 consequeretur L. delectatio vel dilectio v. 22 nutu Dei v. 23 sensibili] generatae L. 24 quatuor omitted L. 24 ff. cf. Abu-Ma'shar in Boll, Sphaera, p. 493. 25 nos inventas P : res inventas LM : nos invenite G: res innumeras v. 26 exterminatione v : extractione L. 26-27 rationabili GM: radicali L.28 Thebikhneben Chovat V: Davit Benthorath L: Tasbeeh Bencharach P: Davit Ben-Nacharach Filia Chhode c.

qui sic incipit : *Dixit Tebith ben Chorach : Dixit Aristoteles qui philosophiam,* etc. [1], in quo sunt imagines super fortuna et impedimento, super substantia et negotiatione, super principatu et praelatione, et super coniunctione atque separatione : et ipsae sunt imagines astronomicae, quarum nomine se insigniunt necromanticae ante 5 dictae.

Est etiam quidam liber qui sic incipit : *Opus imaginum Ptolemaei,* etc. [2], qui sicut est inutilis, cum nihil sit ibi nisi sub quo ascendente sint imagines singulae faciendae; quod si tacite conditiones necromanticae sunt, intolerabilis est, sicut et ceteri maledicti, quos nullus 10 sanae mentis excusare praesumit.

* * *

Cap. XVII. *De libris necromanticis et illicitis.*

De libris vero necromanticis sine praeiudicio melioris sententiae videtur, quod magis debeant reservari quam destrui : tempus enim forte iam prope est, quo propter quasdam causas, quas modo taceo, 15 eos saltem occasionaliter proderit inspexisse : nihilominus tamen ab eorum abusu sibi caveant inspectores eorum.

Sunt praeterea quidam libri experimentales, quorum nomina necromantiae sunt conterminalia, ut sunt geomantia, hydromantia aerimantia, pyromantia, et chiromantia, quae ad verum non meren- 20 tur dici scientiae sed garrimantiae. Sane hydromantia in extis animalium abluendis inspiciendisque fibris, et pyromantia in figura ignis quo consumitur holocaustum, procul dubio idololatriae speciem

1 Dixit ... Chorach *omis.* P L *v.* benthorag G. filius Chore M. 3 super substantia et negot. *omis.* L. 7 qui ... incipit *omis.* P. opus magnum L. 8 sicut G M P : velut L : sic non *v.* inutilis est tamen nihil M. ibi *omis.* *v* : inde L. 9 faciendae at ut conditionis nigromanticae L. nichromancie P. 12 *Titulus ex v.* 14 magis quod M. conservari L *v.* 17 ipsorum abusu P : eorum usu G M : abusu *v.* 19 conterminales *v* : conterminabilia L : inter alia M. geomantica *ac sic deinc.* L. 20 pyromantia aerimantia M. herimancia G : hermantia P : aeromantica L. ceromantica G : citomantia P. 21 paramantiae L : garamancie G : garamentiae P : garrimancie M (*a* garrio *et* mantia). 22 consistit abluendis *v.* 23 holocaustum versantur an geomantia L. ydolatriae G M P.

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[1] De Tâbit ben Qorra, cf. supra, p. 88, n. 4. *Liber imaginum* vel *de imaginibus astronomicis* in codicibus servatur. Fortasse idem est liber *De tribus figuris magicis* editus Francofurti a 1559; cf. Steinschneider, *l. c.*, p. 387 *c.*

[2] Opus de imaginibus Ptolemaeo tributum in codicibus exstat; cf. Steinschneider, *l. c.*, p. 384*g*; Boll, *Sphaera*, p. 391, 2.

which begins thus: Dixit Tebith ben Chorach: Dixit Aristoteles qui philosophiam, etc. 1, in which there are images concerning fortune and impediment, concerning substance and trade, concerning principality and prelacy, and concerning conjunction and separation: and these are astronomical images, in whose name the aforementioned necromantic arts distinguish themselves.

There is also a certain book which begins thus: Opus imaginum Ptolemaei, etc., which, as it is useless, since there is nothing there except under which ascendant the individual images are to be made; which if the necromantic conditions are tacitly present, is intolerable, just as the other accursed ones, which no one of sound mind presumes to excuse.

CHAP. XVII. Concerning necromantic and illicit books.

Concerning necromantic books indeed, without prejudice to a better opinion, it seems that they ought rather to be preserved than destroyed: for the time is perhaps now near, when on account of certain causes, which I now pass over in silence, it will be profitable at least to have consulted them occasionally: nevertheless, however, let those who inspect them beware of their misuse.

There are moreover certain experimental books, whose names are closely related to necromancy, such as geomancy, hydromancy, aerimancy, pyromancy, and chiromancy, which do not deserve to be called true sciences but rather babbling arts. Indeed hydromancy in the washing of the entrails of animals and the inspection of their fibers, and pyromancy in the figure of the fire by which the burnt offering is consumed, beyond doubt bear the appearance of idolatry

1 He said... Chorach is omitted. PL v.benthorag G.filius Chore M.3 super sub-nbenthorag G.filius Chore M.3 super sub-nstantia et negot. you leave it L. 7 who ... begins omits P. opus magnum L. 8 sicutnGMP like L: so not v. it is useless, however, to leave nothing M. there. v: from there L.n9 of doing but as a condition of necromantic L. nichromancy P. 12 The title from v.n14 rather that M. be preserved Lv. 17 their abuse P: their use GM: abuse v.n19 conterminales v; conterminabilia L: among others M. geomantica and so on L.n20 pyromantia aerimantia M. herimancia G: hermantia P: aeromantica L. cero-nmantica G citomantia P: 21 paramantiae L: garamancie G: garamientiae P: ngarrimancie M (from garrio et mantia). 22 consists in washing v. 23 holocaustumnversantur an geomancy L. ydolatriae GMP.

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1 On Thabit ibn Qurra, cf. above, p. 88, n. 4. The Liber imaginum or De imaginibus astronomicis is preserved in manuscripts. It is perhaps the same as the book De tribus figuris magicis published in Frankfurt in 1559; cf. Steinschneider, l. c., p. 387 c.

2 The work De imaginibus attributed to Ptolemy exists in manuscripts; cf. Steinschneider, l. c., p. 384g; Boll, Sphaera, p. 391, 2.

non excludunt. In geomantia vero nihil tale invenio, sed confidit in Saturno et domino horae, qui ei pro radice ponuntur, gaudetque numeri ratione fulciri: et multi sunt qui ei testimonium perhibent. Non sic autem de aerimantia; frivola enim est, licet de ratione
5 numeri se iactare praesumat. De chiromantia vero nolo determinationem praecipitem ad praesens facere: quia forte pars est physiognomiae, quae collecta videtur ex significationibus magisterii astrorum super corpus et super animam, dum mores animi conicit exteriore ex figura corporis: non quia sit unum causa alterius, sed
10 quia ambo inveniuntur ab eodem causata. F. C.

2-3 gaudetque magisterii ratione L. 4 herimantia G P. 4-5 de ratione magisterii L. 5 se *omis. v.* volo M. 5-6 distinctionem praecipitem L. 6 ad praesens *omis. v.* 7 collata L. 8 conicit ex P : coniicit L : conicit G : convincitur M : cernuntur *v.* ex interiori figura M. 10 eadem causa L,

they do not exclude. In geomancy, however, I find nothing of the sort, but it relies on Saturn and the lord of the hour, which are assigned to it as its root, and it takes pleasure in being supported by the principle of number: and there are many who bear witness to it. Not so with aeromancy, however; for it is frivolous, even though it presumes to boast of the principle of 5 number. As for chiromancy, I do not wish to make a hasty determination about it at present: because it may well be a part of physiognomy, which appears to be drawn from the significations of the mastery of the stars over body and soul, while it conjectures the character of the mind from the outward form of the body: not because one is the cause of the other, but 10 because both are found to be caused by the same source. F. C.

2-3 he rejoices in the mastery of L. 4 hermantia GP. 4-5 of the ratio magis-nterii L. 5 he omits himself. v. I want M. 5-6 to make a sharp distinction in L. 6 for present nouns. v. 7 collata L. 8 conicit ex P : conicit L: conicit G : convinced M: cer-nnuntur v. from the inner figure M. 10 the same case L,

EXCERPTA EX CODICE 2

Imperatoris Manuel Comneni et Michael Glycae disputatio.

Manuel Comnenus, qui per octo fere lustra duodecimo saeculo (1143-1180) imperium Romanum rexit, astrologiae mirum in modum deditus erat. Maxima quaeque negotia secundum stellarum positus ac cursus ordinabat et nugas astrologorum pro oraculis habebat[1]. Magistrum militiae adversus hostes profiscisentem revocavit quia themate constituto caeli status faustus esse non videretur[2]; alium ducem pugnam in opportunius tempus differre litteris iussit quia dies quo scribebat ἀσύμφορος εἰς τὰ πολέμια ἔργα esset[3]. Cum iam mors ei instaret, hariolorum vaticinationibus fretus sese ex morbo recreatum amoribus traditurum et barbaricas urbes eversurum confidebat et quatuordecim vitae annos adhuc sibi reservari affirmabat[4].

Proceres fere omnes imperatoris exemplum secuti stellarum revolutionibus et aspectibus hominum vitam et victum necessario gubernari credebant[5]. Cum astrologi tunc ex maximorum planetarum coniunctione in certum temporis momentum elementorum perturbationem gravesque procellas praedixissent, imperator ministrique et aulici metu correpti vitreas domuum fenestras, ne vento comminuerentur, removerunt et in speluncis vel sub terra formicarum modo se abdiderunt[6]. Nec scriptores defuerunt qui in falsa ista scientia operam consumpserint. Nam Ioannes Camaterus qui ab epistulis (ἐπὶ τοῦ κανικλείου) principis et postea archi-

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[1] *Nicet. Chon.*, V, p. 100 P = p. 200, 10, Bonn. : Ἐπεὶ καὶ ἦν τὰς πλείστας καὶ μεγίστας τῶν πράξεων, καὶ παρὰ θεοῦ τὸ πέρας κατ' εὐδοκίαν εἴτε μὴ δεχόμενας, ταῖς τῶν ἄστρων περιπλοκαῖς καὶ ταῖς τοιαῖσδε θέσεσι καὶ κινήσεσιν ἐπανατιθείς, καὶ τοῖς παρὰ τῶν ἀστρολεσχούντων λεγομένοις καθυπαγόμενος ἴσα ταῖς ἐκ θεοῦ θρανίδος (?) ἀποφάσεσιν.

[2] *Nicet. Acom. Chon.*, II, p. 64 A = p. 127, ed. Bonn.

[3] *Ibid.*, V, p. 100 A = p. 200, Bonn.

[4] *Ibid.*, p. 142 D = p. 199, Bonn.

[5] *Manuel. Acomin. Chon.*, p. 63 D = I, p. 126 : Ἅπασι σχέδον δοκεῖ τοῖς πάλαι καὶ σήμερον μέγα δυναμένοις ὡς πρὸς τὰς τύχας συναίρονται καὶ τὰ κατὰ τὸν ἀνθρώπινον βίοτον συναντήματα οἱ τῶν ἀστέρων ἀναποδισμοὶ καὶ προποδισμοὶ καὶ αἱ θέσεις αὗται καὶ τὰ τοίαδε τῶν πλανήτων σχήματα, οἱ πλησιασμοί τε καὶ ἀποστάσεις καὶ τὰ λοιπὰ ὅσα οἱ ἀστρολέσχαι φασίν, τῆς θείας προνοίας καταψευδόμενοι καὶ λεληθότως τὸ εἱμαρτὸν καὶ τὰ δεδογμένα τῇ ἀνάγκῃ ἀναλλοίωτά τε καὶ ἀνεπίκλωστα παρεισάγοντες.

[6] Nicet., VII, p. 142 D = p. 287, Bonn.

EXCERPTS FROM CODE_2

A disputation between Emperor Manuel Comnenus and Michael Glycas.

Manuel Comnenus, who ruled the Roman Empire for nearly eight lustra in the twelfth century (1143–1180), was devoted to astrology in a remarkable way. He arranged all the greatest affairs according to the positions and courses of the stars, and regarded the trifles of astrologers as oracles. He recalled a master of the military who was setting out against enemies because, once the horoscope had been drawn up, the state of the sky did not appear favorable; he ordered another commander by letter to postpone a battle to a more opportune time because the day on which he was writing was ασύμφορος εἰς τὰ πολέμια ἔργα. When death was already approaching him, trusting in the prophecies of soothsayers, he was confident that he would recover from his illness and devote himself to pleasures and overturn barbarian cities, and he affirmed that fourteen more years of life were still reserved for him.

Almost all the leading men, following the emperor's example, believed that the life and livelihood of men were necessarily governed by the revolutions and aspects of the stars. When astrologers had at that time predicted, from the conjunction of the greatest planets at a certain moment, a disturbance of the elements and severe storms, the emperor, his ministers, and courtiers, seized with fear, removed the glass windows of their houses lest they be shattered by the wind, and hid themselves in caves or underground after the manner of ants. Nor were writers lacking who consumed their efforts in that false science. For Ioannes Camalerus, who served as secretary (ἐπὶ τοῦ κανικλείου) to the prince and afterward as archi-

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[1] Nicet. Chon., V, p. 100 P = p. 206, 10, Bonn.: 'Since he attributed the majority and greatest of actions, and their outcome received by God either with favor or not, to the entanglements of the stars and to such positions and movements, and submitting himself to what was said by the astrologers equally with the pronouncements from the divine throne (?) of God.'

2 Nicet. Acom. Chon., II, P. 64 A = p. 127, ed. Bonn. [3]

Ibid., V, p. 100 A - p. 200, Bonn.

[4] *Ibid.*, p. 142 D = p. 199, Bonn.

6 Manuel. Acomin. Chon., p. 63 D - P. 126: It seems to almost all those who were powerful in former times and today that the retrogradations and direct motions of the stars, their positions and such configurations of the planets, their approaches and recessions, and all the other things that the astrologers speak of, contribute to the fortunes and the events of human life, thereby falsifying divine providence and covertly introducing fate and the decrees of necessity as unalterable and unalterable by spinning.

Nicet., VII, p. 142 D = p. 287, Bonn.

episcopus Bulgarorum fuit, duo poemata ipsi Manuel Comneno dicavit, quibus veterum astrologorum praecepta versibus iambicis vel politicis aequalium suorum ingeniis accommodavit[1].

Attamen insano huic studio, quod rerum illius aetatis auctor praecipuus Nicetas Acominatus saepe irridet, obsistebant multi praecipue inter clericos, qui antiquorum ecclesiae anathematum contra astrologos immemores esse non poterant. Petrus philosophus, qui studiis astronomicis vacavit, in principio epistulae ad patriarcham Lucam Chrysobergem (1156-1169) missae in fabulas Graecorum invehitur[2]. Semper patriarchae in hac causa aulicis restitisse videntur. Theodosius Boradiotes, teste Niceta Acominato, in articulo mortis Manueli formulam subscribendam dedit qua errores suos astrologicos abiuraret[3]. Post illam retractationem imperator regni insignibus depositis nigram monachorum vestem induit antequam vita decederet.

Quinam illi Porphyrogeneti errores fuerint, iam ex ipsis eius verbis discimus, quae hic primum publici iuris facimus. Occasionem ei praebuit scribendi opusculum monachi cuiusdam coenobii τοῦ Παντοκράτορος[4] qui astrologicam scientiam impiam esse contendebat. Adversus hoc scriptum dignum simplicitate monachi princeps refutationem composuit doctam, hercle, et laboriosam, qua demonstrare conatur artem illam, si recte adhibeatur, non solum utilem et licitam esse sed Scripturis sacris Patrumque sententiis commendari. Insigne nobis praebuit documentum quo recte intelligamus qua ratione Byzantini veterem mathematicorum Graecorum doctrinam cum fide christiana composuerint.

Sed adversarius exstitit Manueli scriptor disertissimus Michael Glycas, qui haud sine lepore imperatoris παραλογισμούς confutasse nobis videtur, velut ubi dicit se in suis codicibus fortasse corruptis loca Patrum allata non invenisse. Equidem miramur hominem cui adulatio et deforme obsequium obici solent, tam audacter potentissimi astrologiae defensoris argumenta redarguere ausum esse.

In Manuelis libello irruptio Alamanorum quae a. 1147 accidit, commemoratur (p. 115, n. 1). Scimus autem Glycam anno 1156 ab imperatore in carcerem coniectum et paulo post obcaecatum esse. Crimen ignoratur. Hac ipsa procaci quam edimus epistula iram domini adversus miserandum auctorem accensam esse suspicor[5]. Si

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[1] De Ioanne Camatero, cf. Miller, *Notices et extraits des mss.* XXIII, 1872, p. 48 ss.; Boll, *Sphaera*, p. 21; Weigl, *Studien zu dem unedierten astrologischen Lehrgedicht des Iohannes Kamateros*, Würzburg, 1902.

[2] *Catal.*, IV, p. 156 s.

[3] *Nicet.*, VII, p. 288, Bonn. = p. 143 C: Ἀλλὰ καὶ περὶ τῆς ἀστρονομίας ὑποθήκῃ τοῦ πατριάρχου βραχύν τινα χάρτην ὑπεσημήνατο πρὸς τὴν ἐναντίαν δόξαν μεθαρμοσθείς.

[4] Monasterium τοῦ Παντοκράτορος a monachis haud incultis tunc habitabatur, qui bibliotheca a Iohanne Comneno instituta utebantur; cf. Marin, *Les moines de Constantinople*, 1897, p. 403.

[5] Krumbacher, *Sitzungsb. der Akad. München*, 1894, p. 437, Glycam Manuel iam seni (*in den letzten Lebensjahren Manuels*) epistolam suam scripsisse censuit, sed testimoniis novis nunc allatis eum sententiam suam mutaturum esse confido.

was bishop of the Bulgarians, and dedicated two poems to Manuel Comnenus himself, in which he adapted the precepts of ancient astrologers in iambic or political verses to suit the tastes of his contemporaries.

Nevertheless, this mad pursuit, which Nicetas Acominatus, the foremost chronicler of that age, frequently mocks, was opposed by many, especially among the clergy, who could not forget the ancient anathemas of the church against astrologers. Petrus the philosopher, who devoted himself to astronomical studies, at the beginning of a letter sent to the patriarch Lucas Chrysoberges (1156–1169), inveighs against the fables of the Greeks. The patriarchs seem always to have resisted the courtiers in this matter. Theodosios Boradiotes, according to the testimony of Nicetas Acominatus, at the point of death gave Manuel a formula to subscribe by which he would abjure his astrological errors. After that retraction, the emperor, having laid aside the insignia of his reign, put on the black habit of monks before he departed this life.

What those errors of the Porphyrogennetos were, we now learn from his own words, which we here make public for the first time. The occasion for writing the opusculum was provided by a certain monk of the monastery of the Pantokrator, who maintained that astrological science was impious. Against this writing — worthy, to be sure, of a monk's simplicity — the prince composed a refutation, learned indeed and laborious, in which he endeavors to demonstrate that that art, if rightly employed, is not only useful and lawful, but is commended by the Holy Scriptures and the opinions of the Fathers. He has furnished us with a notable document by which we may rightly understand in what manner the Byzantines reconciled the ancient doctrine of the Greek mathematicians with the Christian faith.

But Manuel had an eloquent opponent in the writer Michael Glycas, who seems to us to have refuted the emperor's παραλογισμούς with no little wit, as for instance when he says that he did not find in his manuscripts — perhaps corrupt — the passages from the Fathers that had been cited. We indeed marvel that a man who is usually charged with flattery and base compliance dared so boldly to refute the arguments of the most powerful defender of astrology.

In Manuel's little treatise, the incursion of the Alamanni which occurred in the year 1147 is mentioned (p. 115, n. 1). We know moreover that Glycas was thrown into prison by the emperor in the year 1156 and shortly thereafter blinded. The charge is unknown. I suspect that it was this very insolent letter which we are publishing that kindled the anger of the lord against the unfortunate author. If

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1 On John Kamateros, cf. Miller, Notices et extraits des mss. XXIII, 1872, p. 48 ff.; Boll, Sphaera, p. 21; Weigl, Studien zu dem unedierten astrologischen Lehrgedicht des Iohannes Kamateros, Würzburg, 1902.

[2] Catal., IV, p. 156 f.

* Nicet., VII, p. 288, Bonn. ====p. 143 C: But also about the astronomy of the hypothecated patriarch, shorten the half-month chart to the contrary glory.

4 The monastery of the Pantokrator was at that time inhabited by monks of no little learning, who made use of the library established by John Comnenus; cf. Marin, Les moines de Constantinople, 1897, p. 403.

5 Krumbacher, Sitzungsb. der Akad. München, 1894, p. 437, believed that Glycas wrote his letter to Manuel in the last years of Manuel's life, but I am confident that, in light of the new evidence now presented, he will change his opinion.

haec recte conieci, paulo ante annum 1156 lis orta est cuius utraque pars nunc est audienda.

* * *

Manuelis Comneni opusculum descripsi partim ex ipso codice Romano partim ex imaginibus photographicis quas concedente bibliothecae Angelicae praefecto conficiendas curavi. Doctissimus iuvenis Daniel Serruys, cui gratias ago maximas, apographon quoque pp. 113, 4 - 115, 8 et 117, 10 - 118, 10 comiter mecum communicavit, ita ut duplici labore verissimam Angelici libri effigiem habeamus. — Codicis Veneti (Marcian. 324, s. XV, f. 312, cf. *Catal.*, II, p. 15), exemplar quod summa cura confecerat, liberalissime utendum mihi concedit Josephus Laurent, professor Nanceiensis. Quo beneficio valde nos devinxit, nam effecit ut plura verba in Angelico omissa supplere vel depravata sanare potuerimus. Aliae vero lacunae vel corruptelae utrique codici sunt communes, qui manifeste ambo ex eodem archetypo descripti sunt. Plura enim a librario consulto suppressa sunt, cf. ad p. 111, 23, 128, 27. — Codicem Vaticanum 1059 qui idem Manuelis opusculum continet (Krumbacher, *Byz. Lit.*[2], p. 627) conferre nobis non contigit.

Inter complures libros qui Glycae epistulas praebent[1] tres nobis praesto fuerunt. Intercedente Francisco Boll diligentissimus iuvenis Paulus Marc codicem Monacensem 415, f. 217 ss., saec. XV accurate nobis descripsit. Cum hoc exemplari cod. Parisinum 228, saec. XIII, f. 95 ss., ipse contuli. Etiam codicem Taurinensem CXCIII, f. 154 ss., saec. XV ineuntis, nunc acerrimo casu forsan combustum adhibui, qui textum praebebat decurtatum, nam epistula fine mutila erat (v. p. 125). F. C.

Ἐπιστολὴ ἐκδοθεῖσα παρὰ τοῦ ἀοιδίμου καὶ ἁγίου βασιλέως τοῦ Πορφυρογεννήτου κυροῦ Μανουὴλ τοῦ Κομνηνοῦ, γέμουσα πολλῶν καὶ ὑψηλῶν καὶ ἀναγκαίων θεωρημάτων, ἀπολογητικὴ πρὸς γραφήν τινος μοναχοῦ παλατίνου τῆς μονῆς τοῦ Παντοκράτορος τὰ τῆς ἀστρονομικῆς τέχνης κακίζουσαν καὶ ἀσέβειαν ἀποκαλοῦσαν τὸ μάθημα. 5

Τιμιώτατε πάτερ, τὸ ἐγχειρισθὲν τῇ βασιλείᾳ μου γράμμα σου ὑπανεγνώσθη μοι αὐτίκα καταδρομὴν περιέχον τοῦ τῆς ἀστρονομίας μαθήματος ἀπὸ χρήσεων γραφικῶν συγκροτούμενον, καθώσπερ ἐδόκει σοι. ἦν μὲν οὖν τὸ γράμμα ἐπάξιον ἁπλότητος μοναχοῦ, ὅμως μέντοι οὐκ ἐσκεμμένως καὶ λογίως γραφὲν ἀλλ' ἀνεπιστημόνως πάντη καὶ ἀκριβείας ἐκτός, ὡς μήτε τῆς ἐκτὸς μετέχοντα λογιότητος ἐξ αὐτοῦ τὸν γεγραφότα ἐνδείκνυσθαι, μήτε μὴν τῆς καθ' ἡμᾶς καὶ ἁγίας καὶ 10

12 ἐσκεμένως A(ngelicus). 14 τῶν καθ' ἡμᾶς V(enetus). Αν ἡμᾶς Γραφῆς ἁγίας? cf. p. 112, 2.

[1] De illis libris, cf. Krumbacher *Sitzungsb. Akad. München*, 1894, p. 399 s. Codicem Ω 104 s. XVI monasterii Lavra in monte Atho quadraginta septem epistulas Glycae continere nos monet Daniel Serruys, quarum ultima est Ἀνταπολογητικόν.

if I have conjectured correctly, the dispute arose shortly before the year 1156, and both sides of it must now be heard.

* * *

I have described the short work of Manuel Comnenus partly from the Roman codex itself and partly from photographic images which I arranged to have made with the permission of the prefect of the Biblioteca Angelica. The most learned young scholar Daniel Serruys, to whom I express my greatest thanks, also kindly shared with me a transcript of pp. 113, 4–115, 8 and 117, 10–118, 10, so that by this twofold effort we have the most accurate possible reproduction of the Angelica manuscript. Joseph Laurent, professor at Nancy, most generously places at my disposal a copy of the Venetian codex (Marcian. 324, 15th century, f. 312, cf. Catal., II, p. 15) which he prepared with the greatest care. By this kindness he has placed us greatly in his debt, for it has enabled us to supply several words omitted in the Angelica manuscript or to correct passages that had been corrupted. Other lacunae and corruptions, however, are common to both codices, which were manifestly both copied from the same archetype. Indeed, several passages were deliberately suppressed by the copyist; cf. on p. 111, 23, 128, 27. We did not have the opportunity to collate Codex Vaticanus 1059, which contains the same short work of Manuel (Krumbacher, Byz. Lit. [3], p. 627).

Among the several books that contain the letters of Glycas, three were available to us. Through the mediation of Franz Boll, the most diligent young man Paulus Marc accurately transcribed for us Codex Monacensis 415, f. 217 ff., 15th century. I myself collated this copy with Codex Parisinus 228, 13th century, f. 95 ff. I also used Codex Taurinensis CXCIII, f. 154 ff., early 15th century, now perhaps destroyed by a most grievous accident, which offered a curtailed text, for the letter was mutilated at the end (see p. 125). F. C.

A letter issued by the renowned and holy emperor Porphyrogennetos, lord Manuel Komnenos, full of many lofty and necessary observations, written in defense against a letter by a certain palace monk of the Monastery of the Pantokrator, which disparaged the art of astronomy 5 and called the discipline impiety.

Most honored father, the letter of yours entrusted to my imperial majesty was read to me at once, containing an attack upon the discipline of astronomy composed from scriptural passages, as it seemed 10 fit to you. The letter was indeed worthy of the simplicity of a monk, yet it was written not thoughtfully and learnedly, but altogether without knowledge and without precision, so that neither did its author show himself to partake of secular learning, nor yet of our holy

12 ἐσκεμένως Angelicus). 14 τῶν καθ' ἡμᾶς Venetus). Or ἡμᾶς Γραφῆς ἁγίας? cf. p. 112, 2.

1 Concerning those books, cf. Krumbacher Sitzungsb. Akad. München, 1894, p. 399 s. That Codex 2 104 s. XVI of the monastery of Lavra on Mount Athos contains forty-seven letters of Glycas, the last of which is the Ανταπολογητικόν, is reported to us by Daniel Serruys.

τῶν αὐτῆς ἑρμηνέων νουνεχῆ θεωρόν. ἔδοξε γοῦν τῇ βασιλείᾳ μου τὰ πρῶτα μηδὲ ἀποκρίνασθαι πρὸς αὐτό, ἀλλὰ τὸ ἀσκανδάλιστον πάντων πραγματευομένη, θέλουσά τε πληροφορῆσαι καὶ τὴν σὴν ψυχὴν ὀκνηρὰν οὖσαν περὶ τὰ τῶν μαθημάτων σπουδαιότερα καὶ περὶ ἃ κατα-
5 γίνεται ὁ νοῦ καὶ ἐπιστήμης δεκτικὸς ἄνθρωπος, πολυμερῶς τε καὶ ἀναρμόστως ἀνατρέπουσαν τὰ καλῶς καὶ ἐναρμονίως πεποιημένα καὶ ἡρμοσμένα ὑπὸ Θεοῦ καὶ διὰ τοῦτο δεόμενα θεωρίας πολλῆς καὶ μηδὲ καλῶς διελοῦσαν τὸ τῆς ἀστρολογίας μέρος, ἀλλὰ συμπεριλαβοῦσαν κοινῷ ὀνόματι καὶ τὰ ἀποτρόπαια, ἃ ἀστρολογίας νομίζεται εἶναι, καὶ
10 τὸ ἐμψύχους τοὺς ἀστέρας δοξάζειν καὶ διὰ τοῦτο ἐπῳδὰς καὶ ἐπικλήσεις ποιεῖν, ὅπερ ὡς ἀσεβὲς καὶ ἀπόβλητον παρὰ πάντων τῶν εὖ φρονούντων ἐστί, κἂν σὺ οὐκ ἐσαφήνισας τοῦτο, εἰς ἀπολογίαν παρεκινήθη καὶ συγγραφὴν τοῦ παρόντος γράμματος αὐτή· καὶ μᾶλλον ὅτι καὶ αἱρετικοὺς ἀπεκάλεσας τοὺς μετιόντας τὸ τῆς ἀστρολογίας μάθημα,
15 καὶ ὑπεραπολογεῖται αὐτῶν τε καὶ τῆς ἀληθείας αὐτῆς, ὅτι τοῦ τῶν Χριστιανῶν καταλόγου αὐτοῦς ἀπεσχοίνισας, καὶ γράφει σοι ὅτι οὐδὲν τῶν ὑπὸ Θεοῦ παρηγμένων ἀσυντελές τῷ βίῳ τῷ ἀνθρωπίνῳ ἐστὶ οὔτε λυμαντικόν, ἀλλὰ πάντα πρὸς τὸ βιωφελὲς τοῖς [f. 1v] ἀνθρώποις καὶ χρήσιμον ὑπὸ τῆς αὐτοῦ προνοίας παρήχθη καὶ γέγονεν, ὑπὸ δὲ τῶν
20 ταῦτα λαμβανόντων οὕτως ἢ ἄλλως, εἰ τὰ τοιαῦτα φαῦλα δοκοῦσι εἴτε καὶ μή· εἰ γοῦν ἐπὶ τῶν βραχυτάτων, τοῦτό ἐστι βοτανῶν καὶ ῥιζῶν, ἰχθύων τε καὶ λίθων, ἔστι δ' οὗ καὶ χοός, πολλῷ μᾶλλον ἐπὶ τοῦ οὐρανίου τούτου καὶ περικαλλοῦς σώματος καὶ τῶν ἐν αὐτῷ ἀστρῴων σωμάτων ..... τὸ εὔχρηστον τῇ συστάσει τῶν τῇδε εἰς πλῆθος
25 ἐνέθηκεν ὁ Θεός.

Εἰ τοίνυν ὁρῶμεν ὅτι ὁ μέγας φωστὴρ τὸν βορρᾶν ἀνερχόμενος καὶ τὰς τῆς γῆς ὑγρότητας ἀνικμώμενος πληροῖ τὰ φυτά, θερμαίνων τε αὐτὰ χρονιώτερον καὶ θάλπων ἐπὶ πολὺ ἀναθάλλειν ποιεῖ καὶ ἀναζῆν οἱονεὶ προτεθνηκότα τῷ ψύχει, καὶ πρὸς ζωογονίαν ἐγείρει, οὐ μὴν δὲ ἀλλὰ καὶ
30 τὰ ἄλογα ζῷα πρὸς ὀχείαν ἀρρενοῖ τε καὶ διανίστησιν, ἤδη δὲ καὶ τὰ ἐν τοῖς πυθμέσι τῶν ὑδάτων παρασκευάζει ζῳογονεῖσθαι τὰς ἐν αὐτοῖς θάλπων τῶν ἰχθύων γονάς, καὶ τὰς τῶν ἀνθρώπων ψυχὰς πρὸς ἔργα βλέπειν ἀρρενώτερον διατίθησι, καὶ ἡ σελήνη εἰς τὰς ἀρχὰς τῆς νυκτὸς ταχθεῖσα παρὰ Θεοῦ τοὺς καρποὺς καθυγραίνει καὶ θερμαίνει μετά καί
35 τινος μετρίας θερμότητος, τῷ ζωπύρῳ τε τοῦ ἡλίου καὶ αἰθρίῳ πυρὶ παραδίδωσι πεπαίνειν αὐτοὺς καὶ ἔστι σύνεργος τῷ ἡλίῳ· ὁρῶμεν δὲ ὅτι τὰ τῇδε ὑπὸ σελήνης πράγματα ἀνθρώπων τε καὶ ἀλόγων ζῴων

3 σὴν omis. V. 4 καταγίαι...οῦ A : καταγίαι ὁ νοῦ V, corr. Boll et Kroll. 13 αὐτῶν A : αὐτῆς V : αὐτή scripsi; sc. ἡ βασιλεία μου (p. 108, v. 15). 15 τοῦ omis. A. 17 παρηγμένων V : παρηγμ abscissum in A. ἀσυντελὲς δὲ A. 18 λυμαντικὸν ...βιωφελὲς τοῖς abscissum in A. 20 καὶ τὰ codd. : εἰ τα scripsi. 25 Post σωμάτων spatium VIII litt. in A; dimidiae lineae, in V. 33 Ante νυκτὸς verbum expunctum (νυχθεῖσα?) in A. 35 ζωπύρῳ A : ἐμπύρῳ V. 36-37 ὁρῶμεν - τῇδε ὑπὸ evanid. in V.

a prudent observer of its interpreters. It therefore seemed fitting to my majesty at first not even to respond to it, but while seeking to avoid giving offense to all, and wishing also to enlighten your soul — which is sluggish regarding the more serious matters of learning and regarding those things with which the mind and a person capable of knowledge occupies itself — as it overturns in a manifold and discordant manner those things that have been well and harmoniously made and ordered by God, and therefore require much contemplation, and as it has not properly distinguished the domain of astrology, but has lumped together under a common name both the abominations that are considered to belong to astrology and the belief that the stars are animate beings and therefore the making of incantations and invocations — which is regarded as impious and reprehensible by all right-minded persons, even if you did not make this clear — it was moved to a defense and the composition of the present letter itself; and all the more so because you also called those who pursue the study of astrology heretics, and it defends both them and the truth itself, because you have separated them from the roll of Christians, and writes to you that nothing brought forth by God is without benefit to human life or harmful, but all things have been brought forth and have come to be by His providence for the benefit and use of [f.1'] mankind, and it depends on those who receive these things in one way or another whether such things appear base or not; for if this is true in the case of the smallest things, that is, of herbs and roots, of fish and stones, and in some cases even of dust, it is far more true in the case of this heavenly and most beautiful body and of the astral bodies within it — that their usefulness to the constitution of the things here below is manifold

. . . . . .

25 God placed within.

If therefore we observe that the great luminary, ascending toward the north and drawing up the moisture of the earth, fills the plants, and by warming them for a longer time and heating them greatly causes them to bloom again and to live again as though they had previously died from the cold, and rouses them to the generation of life; and moreover also stirs and arouses the irrational animals to mating; and furthermore prepares the creatures in the depths of the waters to generate life, warming the spawn of the fish within them; and disposes the souls of men to look upon their works in a more vigorous manner; and the moon, appointed by God to rule the beginning of the night, moistens the fruits and warms them with a certain moderate warmth, and delivers them to the life-spark of the sun and to the clear fire to ripen them, and is a co-worker with the sun; and we observe that the affairs here below of men and of irrational animals are under the moon

3 σην omitted in V. 4 καταγίαι. ου A : καταγίαι ὁ νοῦ V, corr. Boll et Kroll. 13 αὐτῶν A : αὐτῆς V : αὐτή scripsi; sc. ἡ βασιλεία μου (p. 108, v. 15). 15 του omitted in A. 17 παρηγμένων V : παρηγμ truncated in A. ἀσυντελὲς δὲ A. 18 λυμαν ν: τικόν . . βιωφελές τοῖς truncated in A. 20 καὶ τὰ codd. : εἰ να scripsi. 25 After σωμάτων a space of VIII letters in A; half a line in V. 33 Before νυκτός a word expunged (νυχθεῖσα?) in A. 35 Ζωπύρῳ A : ἐμπύρῳ V. 36–37 ὁρῶμεν – τήδε ὑπό faded in V.

συμπάσχει αὐτῇ λειψιφωτούσῃ τε καὶ αὐξιφωτούσῃ, γαλή τε γὰρ λείπεται ἥπατος τῆς σελήνης λειψιφωτούσης καὶ αὖ αὐξιφωτούσης τὸ λειπόμενον προσλαμβάνεται[1], ὄστρεα δὲ καὶ χῆμαι καὶ ζῳόφυτα καὶ πάντα <τὰ> τῶν σελαχίων γένη συμπάσχει τοῖς τῆς σελήνης φωσί, <οἱ> μυελοί τε τῶν ζῴων καὶ οἱ ἐγκέφαλοι καὶ πλήρη μέν εἰσι ταῦτα πεπληρωμένης 5 οὔσης, ὑπόκενα δὲ μεμειωμένης τυγχάνουσης αὐτῆς[2]· καὶ καθ' ἕκαστον ὁρῶμεν ταῖς πρὸς τὸν βορρᾶν ἀναβάσεσι τῶν ἀστέρων καὶ ταῖς συνόδοις καὶ πανσελήνοις διαφόρῳ τρόπῳ ἐπαλλασσόμενον τὸ κατάστημα καὶ τοὺς ἀνέμους ἐν ταῖς τούτων ἀναβάσεσι σφοδρότερον πνέοντας καὶ αὖ ἐν ταῖς ἀποκλίσεσιν ὑποχαλῶντας πολὺ καὶ ἐνδιδόντας, πελάγη τε 10 πληροῦντα καὶ ἀνιέμενα κατὰ τὸν λόγον τῆς τῶν φωστήρων θέσεως ἐν τῷ σύμπαντι καὶ ποταμοὺς ὁμοίως συμπάσχοντας τῷ τῆς Σελήνης φωτί, καὶ νεκρὰ δὲ σώματα ὑπὸ τὸ φῶς τῆς Σελήνης τιθέμενα φθείρεται, καὶ πάσχει πάντως τὸ περιέχον ὑπὸ τῶν τοιούτων φωστήρων οὗπερ ἐξ ἀνάγκης τὰ τῇδε ζῷα μεταλαμβάνοντα ὁμοίως τῇ ποιότητι τοῦ περιέ- 15 χοντος συνδιατίθενται, [f. 2] πῶς οὐχὶ καὶ τῶν λοιπῶν ἀστέρων δυνάμεις τινὰς εἶναι φήσομεν, ὧν ἡ μῖξις καὶ ἡ κρᾶσις πολυσχιδεῖς ποιότητας τῶν σωμάτων προδιασημαίνεται καὶ κατὰ τὴν ἐκεῖθεν πρὸς τὰ ἐνταῦθα ἀπόρροιαν τὰς δηλώσεις τῶν μελλόντων διατρανεῖ; ἆρα πάντως, εἰ μή τις πρὸς τὴν ἐνάργειαν καὶ τὴν τῶν πραγμάτων ἀλήθειαν προ- 20 φανῶς ἀντειπεῖν ἐθέλῃ τῷ λόγῳ καὶ διαμάχεσθαι, τούτοις συγκατατεθήσεται καὶ οὐ μόνους τοὺς δύο φωστῆρας ἐνεργεῖν ἐν τῷ σύμπαντι

1 γαλή] an χολή? cf. tamen Lydum, *l. c.* 2 Cf. Ioh. Lyd., *De ost.*, p. 16, 4, Waschmuth. 4 τὰ et οἱ suppl. Bidez. 8 ἐπελασσόμενον A. 9 σφοδρότερον A : σφοδροτέρως V. 10 ἐνδιδόν abscissum in A. 11-12 λόγον - ἐν τῷ absciss. in A. 12-13 συπάσχον[τας - ὑ]πὸ absciss. in A. 14 καὶ πάσχει - φωστήρων abscissum in A. 14-15 τῇδε - περιέχοντος absciss. in A. 17 ἀνάκρασις V. πολυσχεδεῖς codd. 18 τὰ ἐκ. πρὸς τὴν codd.; corr. Kroll. 19 An διατρανοῖ? 21 ἐθέλει codd. 22 τοὺς V : τοῦ A.

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[1] Post hoc verbum in margine codicis Veneti prima manus adiecit : [K]αὶ τὴν ἶβιν καὶ τὸν κέρκοπα (sic) Αἰγυπτίοις ἔνθεν ἐδόκει τιμᾶν· ἀμφότερα γὰρ τὰ ζῷα σελήνῃ συμπαθῆ εἶναι προσείκασται· ἡ μὲν ἶβις αὐτῷ τῷ σχήματι ἐμφερὴς τὰ ἄκρα μὲν ὀμιχλαίνουσα, λευκαίνουσα δὲ τὰ μέσα, καθάπερ ἡ αἰθρία· ὅτε γὰρ ὁ οὐρανὸς ἀσέληνος οὐδὲ ἴβιδες ὁρῶσι, μύουσι δὲ τοῖς ὀφθαλμοῖς τοῦτον τὸν χρόνον καὶ ἄσιτοι ἐγκαρτεροῦσι τὸ συγγενὲς στοιχεῖον ἀναμένουσαι· ὁ δὲ κέρκωψ (sic) δηλοτέρας ἔχει τὰς ἐνεργείας· ὅτε γὰρ αὔξει ἡ σελήνη ὁ τῶν ὀφθάλμων κύκλος αὐτοῦ εὐρύνεται, ὅτε δὲ μειοῦται, τὸ τῶν ὀμμάτων περιφερὲς συστέλλεται· Δέρκυλλος δέ φησιν ὅτι γεννᾶται ἐν τῷ Ὑδάσπῃ ποταμῷ λίθος λυχνήτης (sic) καλούμενος. οὗτος Σελήνης αὐξομένης ἦχον μελῳδίας ἀποδίδωσι καὶ ἐν Ἄρ.ρει (sic) δὲ τῷ ποταμῷ τῆς Κελτικῆς τίκτεται ἰχθύς, κλωπῶν (sic) αὐτὸν οἱ ἐπιχώριοι καλοῦσι, ὃς αὐξομένης σελήνης λευκὸς γίνεται, μειούσης δὲ μελαίνεται = Lydus, *De Mens.*, III, 11, p, 51, 5 ss., Wünsch. Quae tamen non ex ipso Lydi thesauro deprompsisse videtur librarius sed ex Anastasio Sinaïta, qui in Hexaemero Lydum expilavit; cf. Migne, *Patr. gr.*, t. 89, col. 904 [875].

[2] Haec et alia quae cursu lunae efficiuntur, describit quoque Apomasar, III, 13, Περὶ τῶν ἐνεργειῶν τῆς Σελήνης, cf. supra cod. 2, f. 70ᵛ.

it sympathizes with it [the moon] both as it wanes and as it waxes, for the weasel's liver diminishes as the moon wanes, and again as it waxes the diminished part is restored; oysters, sea-mussels, zoophytes, and all <the kinds of cartilaginous fishes sympathize with the lights of the moon, <and> the marrow of animals and their brains are full when it is full, 5 and become hollow when it happens to be diminished; and in each case we observe that the condition changes in a different manner with the northward risings of the stars and with the conjunctions and full moons, and that the winds blow more violently at their risings and again slacken greatly and abate at their declinations, and that seas 10 fill and subside in accordance with the position of the luminaries in the universe, and that rivers likewise sympathize with the light of the Moon, and that dead bodies placed in the light of the Moon decay, and that the surrounding atmosphere is altogether affected by such luminaries, whence of necessity the creatures here below, partaking 15 of the quality of the surrounding atmosphere, are disposed along with it, [f.2] how shall we not also assert that the remaining stars possess certain powers, whose mixture and blending foresignifies the manifold qualities of bodies and through the outflow from that realm to this one makes clear the indications of things to come? Certainly in every case, unless someone wishes to openly contradict the argument against its self-evidence and the truth of facts 20 and to contend against it, he will assent to these things and will hold not only the two luminaries to be active in the universe

1 γαλή] perhaps χολή? cf. however Lydus, l. c. 2 Gr. Lob. Lyd., De ost., p. 16, 4, Waschmuth. 4 τὰ and of suppl. Bidez. 8 ἐπελασσόμενον A. 9 σφοδρότερον A : σφοδροτέρως V. 10 Ενδιδόν cut off in A. 11-12 λόγον - ἐν τῷ cut off in A. 12-13 συπάσχον[τας]πό cut off in A. 14 καὶ πάσχει φωστήρων cut off in A. 14-15 τῇδε - περιέχοντος cut off in A. 17 ανάκρασις V. πολυσχεδεῖς codd. 18 τὰ ἐκ. πρὸς τὴν codd. ; corr. Kroll. 19 Perhaps διατρανοί? 21 ἐθέλει codd. 22 τους V: του A.

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1 After this word in the margin of the Venetian codex a first hand added: [K]αὶ τὴν ἴβιν καὶ τὸν κέρκοπα (sic) Αἰγυπτίοις ἔνθεν ἐδόκει τιμᾶν ἀμφότερα γὰρ τὰ ζῷα σελήνη συμπαθῆ εἶναι προσείκασται· ἡ μὲν ἶβις αὐτῷ τῷ σχήματι ἐμφερής τὰ ἄκρα μὲν ὀμιχλαίνουσα, λευκαίνουσα δὲ τὰ μέσα, καθάπερ ἡ αἰθρία· ὅτε γὰρ ὁ οὐρανὸς ἀσέληνος οὐδὲ ἴβιδες ὁρῶσι, μύουσι δὲ τοῖς ὀφθαλμοῖς τοῦτον τὸν χρόνον καὶ ἄσιτοι ἐγκαρτεροῦσι τὸ συγγενές στοιχεῖον ἀναμένουσαι· ὁ δὲ κέρκοψ (sic) δηλο- τέρας ἔχει τὰς ἐνεργείας· ὅτε γάρ αὔξει ἡ σελήνη ὁ τῶν ὀφθάλμων κύκλος αὐτοῦ εὐρύνεται, ὅτε δὲ μειοῦται, τὸ τῶν ὀμμάτων περιφερές συστέλλεται· Δέρκυλλος δέ φησιν ὅτι γεννᾶται ἐν τῷ Ὑδάσπη ποταμῷ λίθος λυχνή της (sic) καλούμενος. οὗτος Σελήνης αυξομένης ἦχον μελωδίας ἀποδίδωσι καὶ ἐν Ἀρ. ρει (sic) δὲ τῷ ποταμῷ τῆς Κελτικῆς τίκτεται ιχθύς, κλωπίων (sic) αὐτὸν οἱ ἐπιχώριοι καλοῦσι, ὃς αὐξομένης σελήνης λευκὸς γίνεται, μειούσης δὲ μελαίνεται === Lydus, De Mens., III, 11, p. 51, 5 ss., Wünsch. However, the scribe does not appear to have drawn these from Lydus's own treasury, but rather from Anastasius of Sinai, who plundered Lydus in his Hexaemeron; cf. Migne, Patr. gr., t. 89, col. 904 [875].

* These and other things that are accomplished by the course of the moon are also described by Apomasar, III, 13, Περὶ τῶν ἐνεργειῶν τῆς Σελήνης, cf. supra cod. 2, f. 70'.

παραδέξεται, τοὺς δὲ λοιποὺς ἀπράκτους πεπηγέναι ἐνστήσεται; εἰ γὰρ οὗτοι ἐνεργοῦσιν, ἐξ ἀνάγκης κἀκεῖνοι· εἰ δὲ τὴν τῶν ἀστέρων δύναμιν καὶ παρασημείωσιν ἀνατρέψοι τις, ἐξ ἀνάγκης καὶ τὴν τοῦ ἡλίου καὶ τῆς σελήνης καὶ τῶν λοιπῶν στοιχείων. οὐχ οὕτω δὲ δεῖ· πλὴν
5 ἡ ἐξ ἐκείνων σημείωσις ὀλίγοις ἔγνωσται καὶ τοῖς λεπτοτέρως καὶ ἐπιστημόνως νοοῦσι καὶ ἐπιβάλλουσιν.

Εἰ γὰρ ἀμαθὴς ἀκούσῃ τοῦ σοφοῦ λέγοντος « μὴ ἅψῃ μορίου διὰ σιδήρου τῆς σελήνης ἐπεχούσης τὸ ζῴδιον τὸ οἰκειούμενον τῷ μορίῳ ἐκείνῳ », ὡς κενὸν καὶ ἄχρηστον τὸ εἰρημένον ἀκούσεται, ὁ δὲ σοφὸς
10 ὡς φυσικὸν τυγχάνον, καὶ ἀποδέξεται τοῦτο. καὶ γὰρ μεγίστην τὴν οἰκειότητα πρὸς τὰ τῇδε πάντα καὶ τὰ ἡμέτερα σώματα κέκτηται καὶ ἐνδείκνυται ὁπόταν ἐν τοῖς ζῳδίοις διαπορεύηται τοῖς φυσικῶς ἀναλογοῦσι καὶ οἰκειουμένοις καὶ ἐφαρμόζουσιν ἑκάστῳ μέρει τῶν σωμάτων ἡμῶν· ἔσται δὲ τῇ φύσει ὑγροτέρα ἁπάντων διὰ τὸ καὶ προσγειοτέραν
15 εἶναι τῶν λοιπῶν ἀστέρων καί μεταλαμβάνειν πλείστων τῶν ἐκ τῆς γῆς ἀναθυμιάσεων· ὑγρότητα γὰρ πλείονα τινὰ τοῖς μέρεσιν ἐκείνοις ἐντίθησιν. εὐλαβεῖται τοίνυν σιδήρῳ προσψαῦσαι τοῦ τοιούτου μορίου· εἰ γάρ πως τμηθείη, πλείων ἐκεῖσε ἡ ἐπίρροια γίνεται τῆς ὑγρότητος· ἔνθα δὲ ὑγρότης, ἐπιρρευματισμοὶ καὶ οὕτω φλεγμονὴ ἐπακολουθεῖ.
20 Αὖθις δὲ εἴπερ ἀκούσεται· « μὴ δψῃς τινὶ καθάρσιον τῆς σελήνης συνοδευούσης τῷ Διί », ἐκεῖνος μὲν ἀσύνετος ὢν οὐ μὴ συνήσει· ὁ δέ γ' ἐπιστήμων εἰδὼς ὅτι εὔκρατός ἐστι τῇ φύσει ὁ Ζεύς, δι' ἣν αἰτίαν κάτωθεν δηλωθήσεται, καὶ ῥωννύων καταλλήλως τὰ σώματα, ἐντεῦθεν θηρᾶται ὅτι ἀμβλύνεται ἡ τοῦ καθαρσίου δύναμις τῇ
25 τοῦ τοιούτου ἀστέρος συνόδῳ, καὶ διὰ τοῦτο τὸ φάρμακον ἀσθενεῖ τὰς ὕλας ἑλκῦσαι καὶ ἀντιπαλαῖσαι τῇ διαθέσει· ἀεὶ [f. 2v] γὰρ ἡττωμένης τῆς φύσεως ὑπερνικᾷ τὸ φάρμακον καὶ ἕλκει τὰς ὕλας ἐκ βάθους κατὰ τὴν οἰκείαν ἐνεργοῦν φύσιν.

Εἰ τοίνυν προσέξει τοῖς αὐτοῖς καὶ ὁμοίοις τις ῥήμασι, καὶ ἔργοις
30 εὐκαίρως ἐπιχειρήσει τὴν αἰτίαν τῶν ῥημάτων εἰδὼς φυσικὴν καὶ προφυλασσόμενος, καὶ σὺν Θεῷ πάντα ποιῶν οὐδέν τι προσπταίσει Θεῷ· ὅμοιον γὰρ ὥσπερ εἴ τις τὰς ἐν τῷ οἰκείῳ σώματι πλεοναζούσας ὕλας οἶδε καὶ κατὰ τὴν σώματος κρᾶσιν τῇ διαίτῃ δεόντως κέχρηται, τοῦτο οἰκονομῶν ὡς εἰ ἀπὸ πλεονασμοῦ χολῆς μελαίνης εἴτε ξανθῆς εἴτε
35 τινὸς ἑτέρου κακοήθους χυμοῦ ἡ νόσος μέλει γίνεσθαι, αὐτὸς εὐχύμῳ διαίτῃ χρώμενος ἐλαττώσει τὴν νόσον· ὥσπερ οὖν οὗτος οὐ διαμαρτάνει τὰ καθ' ἑαυτὸν οἰκονομῶν τῇ εὐχύμῳ διαίτῃ, οὕτως οὐδ' ὁ τῇ θεωρίᾳ ταύτῃ ἐνασχολούμενος, ὡς φυσικῇ τινι οὔσῃ καὶ ἀπὸ Θεοῦ δεδω-

3 ἀνατρέψει A. 8 οἰκειωμένων V. 12 διαπορεύεται V. 14 ss. cf. Ptolem., *Tetrab.*, p. 17, 14 ss., ed. 1553. 18 φελγμονὴ A : φλυγμονὴ V. 22 ὁ δέ γ' V : ὁ δὲ οὐ A. 23 Haec, a librario omissa, olim exstitisse ex Glycae responso apparet. 25 τοῦ τοιούτου τοῦ V. 31 προσπταίει V. 33 σώματος κρᾶ et ίτῃ χρώμενος evanid. in V. δεόντος cod. 35 εὐχύμῳ corr.; cf. v. 37 : ἐσχάτῳ codd.

will accept, but will maintain that the rest are fixed and inactive; for if these are active, of necessity so are those; and if anyone should overturn the power and significance of the stars, of necessity he overthrows also that of the sun and the moon and the remaining elements. But this is not the way it should be; yet the signification derived from those is known to few, and to those who perceive and apply themselves with greater subtlety and knowledge.

For if an ignorant person hears the wise man saying "do not touch a bodily member with iron while the moon is holding the zodiac sign that is affiliated with that member," he will hear what has been said as empty and useless, but the wise man, recognizing it as something grounded in nature, will accept it. For the moon has and displays the greatest affinity toward all things here below and toward our bodies, whenever it passes through the zodiac signs that naturally correspond and are affiliated with and apply to each part of our bodies; and it will be by nature more moist than all things because it is also closer to the earth than the remaining stars and partakes of the greatest number of the exhalations rising from the earth; for it introduces a rather greater degree of moisture into those parts. One therefore takes care to avoid touching such a member with iron; for if it should happen to be cut, the influx of moisture there becomes greater; and where there is moisture, fluxions follow, and thus inflammation ensues.

20 And again, if one hears: "do not give a purgative to anyone when the moon is in conjunction with Jupiter," the ignorant person will not understand; but the learned one, knowing that Jupiter is temperate by nature — for which reason this will be made clear below — and that it strengthens bodies accordingly, infers from this that the power of the purgative is blunted by the conjunction with such a star, and that for this reason the medicine is weakened in drawing out the humors and in contending with the condition; for whenever nature is overcome [f. 2'], the medicine prevails and draws out the humors from the depths, acting according to its own nature.

If, therefore, someone pays attention to the same and similar expressions, and undertakes action at the right time knowing the natural cause of the expressions and taking precautions, and doing all things with God's help, he will in no way stumble before God; for it is similar to the case of one who knows the humors that are in excess in his own body and makes proper use of diet in accordance with the body's constitution, managing this as if the disease is likely to arise from an excess of black bile or yellow bile or some other malignant humor, he himself, by using a diet conducive to good humors, will reduce the disease; just as this person does not err in managing his own affairs through a wholesome diet, so too does the one occupied with this theory, as it being a natural science and given by God

3 ἀνατρέψει A. 8 οἰκειωμένων Y. 12 διαπορεύεται Γ. 14 ff. cf. Ptolem., Tetrab., p. 17, 14 ss., ed. 1553. 18 φελγμονή A : φλεγμονή V. n22 ὁ δά 3' V : ὁ δὲ οὐ A. 23 This passage, omitted by a scribe, is apparent from Glycas's response to have once existed.

25 of that law 31 προσπταίει V. 33 σώματος κρά et ίτῃ χρώμενος

they disappeared in V given cod. 35 εὐχύμῳ corr. ; cf. v. 37 : ἐσχάτῳ codd.

ρημένη πρὸς οἰκονομίαν τοῦ βίου καὶ τοῦ ἀνθρωπίνου τούτου σώματος ἐπίκαιρόν τινα, ταῖς ἁγίαις οὐ προσκρούει γραφαῖς. ἡ γὰρ εὔκαιρος τούτων χρῆσις καὶ εὔχρηστος ἐξ ἀπεριέργου γινομένη τρόπου πρὸς οἰκονομίαν τῶν καθ' ἑαυτὸν οὐκ ἔστιν ἀσέβεια, καθώς συ εἴρηκας· τάς τε γὰρ δεδομένας ὑπὸ Θεοῦ δυνάμεις τοῖς ἄστροις <καὶ> τὰς κράσεις καὶ τὰς ποιότητας καὶ τὰ ἀπὸ τούτων προσημαίνει μόνα. [f. 2v] ἡ μέντοι παράχρησις ἐν ταύτῃ ἀναφαίνεται ὅταν δι' ἐπικλήσεως τοῖς ἄστροις προσομιλῶσί τινες ὡς οἱ τὰ στοιχειωματικὰ ποιοῦντες· καθ' ὃν δῆτα λόγον καὶ οἱ ἀστρολόγοι μάγοι λέγονται, ὡς ἐκτρεπόμενοι τῆς εὐθείας καὶ παρεκκλίνοντες πρὸς τὸ ἀσεβές· τοῦτο δὲ πάντη ἀσεβές τε καὶ ἀποτρόπαιον κατὰ τὰς τῶν ἁγίων φωνάς, καθὼς κάτωθεν δηλωθήσεται. τὸ μέντοι προειδέναι τὸ μέλλον εἴτε φαῦλον εἴτε ἀγαθὸν καὶ μὴ δι' εὐχῆς καὶ εὐποιΐας ἀπωθεῖσθαι τοῦτο ἐθέλειν εἴτε μὴ οἰκειοῦσθαι, ἀλλὰ θαρρεῖν ὡς ἀναντιρρήτως ἐκβησομένου τοῦ προσδοκωμένου εἴτε φαύλου εἴτε ἀγαθοῦ, κατ' εὐδοκίαν Θεοῦ ἢ παραχώρησιν τῆς δυνάμεως τῶν ἄστρων ἀμειβομένης καὶ κατὰ τὴν ἐκείνου θέλησιν τόδε τι ἀποτελεσθῆναι ἐνδεικνυούσης, καὶ διὰ τοῦτο ἀμελῶς διακεῖσθαι πρὸς εὐποιΐας καὶ τὰς ἄλλας ἀγαθοεργίας δι' ὧν ὁ Θεὸς ἐξιλάσκεται, ἁμαρτία ἐστί. ἡ δὲ παράλογος χρῆσις καὶ πέρα τοῦ δέοντος [f. 3] καὶ περιεργοτέρως ἔχουσα ὡς λυμαντικὴ διωκτέα καὶ σιωπῆς παντελοῦς ἀξία καὶ κατακρίσεως ὄντως ἀξία.

Κατὰ τοὺς εἰρημένους τοίνυν λόγους [οἱ] δηλωτικοὶ μόνον τῶν τριῶν καιρῶν οἱ ἀστέρες εἰσὶ παρεληλυθότος, ἐνεστῶτος καὶ μέλλοντος, φυσικῶς ἐνεργοῦντες καὶ κατὰ τὰς ἑαυτῶν φυσικὰς ἰδιότητας· τὸ δὲ φυσικῶς ἐνεργοῦν καὶ βιωφελές ἐστιν· οὐκ ἄρα ἀπόβλητον. οὐ τοίνυν ποιητικοί, ἄψυχα γὰρ τὰ τῶν ἀστέρων σώματα καὶ ἄλογα καὶ ἀναίσθητα· διὸ παρατηρητικῶς τούτοις προσφερόμενος οὐκ αἰτεῖται ἐξ αὐτῶν καὶ μανθάνει τὴν γνῶσιν ἐξ ἀποκρίσεως, καθάπερ οἱ ἐπῳδὰς ποιοῦντες τοῖς δαίμοσιν, ἀλλὰ γινώσκων τὴν φύσιν τῶν ἀστέρων καὶ τὴν ἐξ αὐτῶν κρᾶσιν καὶ τὸν σχηματισμὸν τὸν δηλοῦντα σημειοῦται τά τε ὄντα τά τε ἐσόμενα [1].

1 οἰκονομίαν ex οἰκοδομήν correctum A. καὶ omis. A. 5 διδομένας A. καὶ suppl. Boll. 6 προσημαινόμενα codd., corr. Boll.; vide infra, n. 1; cf. Diels, *Elementum*, p. 55 ss. 10 καὶ πάντη V. 11 vide p. 120, v. 24 ss. 13 εἴτε] Leg. ἢ ? 14 ἀνατιρήτως A. 14 s. cf. Ptolem., *l. c.*, p, 11, 12 sq. 17-18 τοὺς ἄλλους A. 20 λυμαντικὴν V. 22 οἱ delevi. 24 αὐτῶν A. 25 ἐνεργοῦντες A. 30 καὶ secl. Bidez.

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[1] Iam Origenis placitum fuerat ὅτι οἱ ἀστέρες οὐκ εἰσὶ ποιητικοὶ τῶν ἐν ἀνθρώποις, σημαντικοὶ δὲ μόνον. Cf. Bouché-Leclercq, *Astrol. grecque*, p. 614, n. 2. Hanc sententiam defendit saeculo VI Procopius Gazaeus (Mai, *Classici auctores*, VI, p. 73 s.); at Stephanum Byzantinum fontem Manuelis esse crediderim, vide *Catal.*, II, p. 185. Cf. infra p. 122, 34. De eadem doctrina apud veteres astrologos et philosophos, cf. Boll, *Stud. über Ptolem.*, 1894, p. 221, 1.

ordained for the management of life and of this human body something opportune, does not clash with the Holy Scriptures. For the timely and useful employment of these things, proceeding from an unpretentious manner for the management of one's own affairs, is not impiety, as you have said; for it indicates only the powers given by God to the stars, and their temperaments and qualities and the things that are presaged by them. [f. 2'] The misuse of it, however, appears when some persons communicate with the stars through invocation, as do those who perform elemental rites; by which reasoning indeed astrologers are called magicians, as deviating from the straight path and inclining toward impiety. This is altogether impious and abominable according to the words of the saints, as will be shown below.Yet to foreknow the future, whether evil or good, and to be unwilling to repel it through prayer and righteous deeds, or to appropriate it, but rather to feel confident that what is expected, whether evil or good, will come to pass without contradiction — by God's good pleasure or by the concession of the power of the stars, which changes and indicates according to His will that such and such a thing is to be accomplished — and on this account to be negligent with regard to righteous deeds and the other good works by which God is appeased, is a sin. And the irrational use that exceeds what is necessary [f. 3] and is excessively curious, as something destructive, is to be shunned, and is worthy of complete silence and truly worthy of condemnation.

According to the aforementioned arguments, the stars are only indicative of the three times — past, present, and future — acting naturally and according to their own natural properties. That which acts naturally is also beneficial to life; therefore it is not to be rejected. They are not, however, causative agents, for the bodies of the stars are inanimate, irrational, and without sensation; therefore one who approaches them observationally does not petition them and learn knowledge from their response, as those who make incantations to demons do, but rather, knowing the nature of the stars and the blend derived from them and the configuration that indicates, he takes note of both things that are and things that will be.

1 οικονομίαν ex οἰκοδομήν correctum A. καί omis. A. 5 διδομένας A. καὶ suppl. Boll. 6 προσημαινόμενα codd., corr. Boll.; vide infra, n. 1; cf. Diels, Elementum, p. 55 ss. 10 καὶ πάντη . 11 vide p. 120, V. 24 ss. 13 εἴτε] Leg. * ? 14 ἀνατιρήτως A. 14 s. cf. Ptolem., l. c., p, 11, 12 sq. 17-18 τούς άλλους A. 20 λυμαντικήν V. 22 οἱ delevi. 24 αὐτῶν A. 25 ἐνεργοῦντες A. 30 καὶ secl.

By way of

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1 The position of Origen had already been that the stars are not causative of events among humans, but only indicative. Cf. Bouché-Leclercq, Astrol. grecque, p. 614, n. 2. This view was defended in the sixth century by Procopius of Gaza (Mai, Classici auctores, VI, p. 73 f.); but I would believe that Stephen of Byzantium was the source of Manuel, see Catal., II, p. 185. Cf. below p. 122, 34. On the same doctrine among the ancient astrologers and philosophers, cf. Boll, Stud. über Ptolem., 1894, p. 221, 1.

Δοκεῖ μέντοι καὶ σφαλερὰ ἡ τέχνη τυγχάνειν κατὰ δύο αἰτίας — καὶ ἔσται τοιαύτη ἔν τισι —, μίαν μὲν τὴν ἐξ ἀσθενείας τῶν ἀνθρώπων τῶν μεταχειριζομένων αὐτήν· « λογισμοὶ γὰρ ἀνθρώπων δειλοὶ καὶ ἐπισφαλεῖς αἱ ἐπίνοιαι αὐτῶν », ἑτέραν δὲ τὴν διὰ τὸ μεταποιεῖσθαι ταῦτα παρὰ
5 Θεοῦ, καθὼς βούλεται, ἔνθα θέλει θαυματουργεῖν· διὸ καὶ τὸ θαῦμα τότε ὄντως θαῦμά ἐστιν ὁπόταν ἐν τοῖς παρὰ προσδοκίαν τυγχάνουσι καὶ ἤδη ἐν ἀπελπισμῷ σωτηρίας τῆς κατ' ἄνθρωπον ἡ τοῦ Θεοῦ ἐπιλάμψῃ δύναμις καὶ ἰσχύς, καθὼς ἐκ παραδειγμάτων προιόντος τοῦ λόγου δηλώσομεν.

10 Εἰ δὲ τὸ Μωσαϊκὸν παράγεις· « ἔσονται ταῦτα εἰς σημεῖα καὶ εἰς καιροὺς καὶ εἰς ἡμέρας καὶ εἰς ἐνιαυτούς », δεξόμεθα τὸ ῥητὸν ὅτι [τὸ] προφητικόν, πλὴν ἀποδείξομέν σοι ἐκ τῆς κυριωτέρας γραφῆς αὐτῆς δὴ τῆς εὐαγγελικῆς καὶ κυριακῆς ὅτι τὸ εὐαγγέλιον τῇ ἀστρολογίᾳ προσμαρτυρεῖ[1]· « εἴδομεν γάρ, φησί, τὸν ἀστέρα αὐτοῦ ἐν τῇ ἀνατολῇ
15 καὶ ἤλθομεν προσκυνῆσαι αὐτῷ ». ἄρα εἰ μὴ ἦν τῶν μελλόντων δηλωτικὴ ἀλλ' ἀνύπαρκτος καὶ ψευδὴς ἡ ἀστρολογία, οὐκ ἂν ὀνόματος ἀστέρος ἐμνήσθη ὁ εὐαγγελιστής. ἐξήρκεσαν γὰρ τὰ λοιπὰ σημεῖα τὰ τότε συνεπακολουθήσαντα· νῦν δὲ ἱστορεῖ καὶ προσμαρτυρεῖ ὅτι [f. 3v] διὰ τῆς τοῦ ἀστέρος θεωρίας ὡδηγοῦντο οἱ μάγοι πρὸς τὴν τῆς ἀλη-
20 θείας ἐπίγνωσιν· τὸ μέγα τῆς οἰκονομίας μυστήριον ὁ κύριος καὶ δεσπότης ἡμῶν τελεσιουργῶν ἐπὶ τῆς γῆς τούτους οὐκ ἔλαθεν, ἀλλ' ἐξ ἀσυνήθους ἀστέρος ἀρτιφαοῦς αὐτοῖς ἐπεγνώσθη Θεὸς ἐπὶ γῆς καὶ ἄνθρωπος, βασιλεὺς καὶ θνητός. τοῦτο δὲ διὰ τῶν δώρων αὐτῶν ἐσημήναντο χρυσὸν μὲν ὡς βασιλεῖ, λίβανον δὲ ὡς θεῷ καὶ σμύρναν ὡς θνητῷ
25 προσενεγκόντες, καὶ τῶν παρασημειώσεων τῶν ἀποτελεσμάτων ἀκριβεῖς ὄντες εἰδήμονες τόν τε τόπον καὶ τὸ ἔθνος ἐγνώρισαν ἀπό τε τῆς ἐπιτολῆς τοῦ τοιούτου ἀστέρος καὶ τοῦ ζῳδίου ἐν ᾧ ὁ τοιοῦτος ἀστὴρ ἐφάνη, τῆς τε προσνεύσεως αὐτοῦ καὶ τοῦ σχήματος· κατὰ γὰρ τὰς διαφόρους αὐτῶν ἐμφανείας καὶ κατὰ τὸ σχῆμα καὶ τὸ ζῴδιον ἐν ᾧ
30 ἐμφανίζονται διαφορὰς μεγίστων προδηλοῦσι πραγμάτων.

Εἰ δέ τις λέγει ὅτι νέος ἦν ὁ ἀστὴρ καὶ οἷος οὐδέποτε ὤφθη καὶ ὡς παρὰ φύσιν ἦν ἡ πορεία αὐτοῦ ἀπὸ τοῦ βορειοτέρου μέρους ὡς πρὸς

1 s. Cf. Ptolem., *l. c.*, p. 6, 16. 2 ἔσται] ἔστι coni. Kroll. 3 Sap. Salom., IX, 14. δειλοὶ V : δηλοὶ A. 4 αὐτῶν V : ἄνων (= ἀνθρώπων) A. 7 ἤδη V : εἴδη (vel εἴθα) A. 10 ἔστωσαν εἰς σημεῖα Gen. I, 14. 11 τὸ del. Kroll. 14 Matth. II, 2. 15-16 δηλωτικῆς V. 17 εὐαγγελιτής A. 17 ss. Cf. Glycam 130, 24 ss. 19 τοι μάγοι πρὸς τὴν τῆς ἀλ omis. in spatio V. 20 οἰκονομίας] οἰκο omis. in spat. V. 23 αὐτῶν omis. A. 25 ss. Cf. infra, p. 127, 11 ss. 26 τὸν γὰρ τόπον codd. 30 προδόξουσι ut vid. V. μεγίστας coni. Kroll. 31 ὁ νέος ἦν A. Cf. p. 114, v. 12.

[1] Utrum magi ex Oriente astrologi fuerint an non et cuiusnam generis fuerit stella quae eos duxisse fertur, inde a priscis temporibus inter doctores christianos quaestio controversa et plena dissensionis fuit, nec quicquam novi attulisse videtur Manuel Comnenus; cf. quae congessit Bouché-Leclercq, *Astrol. grecque*, p. 610 ss.

The art, however, also seems to be fallible for two reasons — and it will indeed be so in certain cases —: one arising from the weakness of the people who practice it; "for the thoughts of mortals are fearful, and their plans are uncertain"; and another because these things are altered by God, as He wills, wherever He chooses to work miracles. This is why a miracle is truly a miracle when, in circumstances that occur contrary to expectation and when human hope of salvation has already been abandoned, the power and might of God shines forth — as we shall demonstrate with examples as our discourse proceeds.

If you bring forward the Mosaic text: "these shall be for signs and for seasons and for days and for years," we accept the saying as prophetic; however, we shall demonstrate to you from the more authoritative scripture — namely the Gospel and the Lord's own word — that the Gospel bears witness in favor of astrology: "for we saw," it says, "his star in the east and came to worship him." Therefore, if astrology were not indicative of future events but were instead non-existent and false, the Evangelist would not have made mention of a star by name. For the other signs that accompanied those events would have sufficed; yet he records and testifies that the Magi were guided through the observation of the star toward the knowledge of the truth. The great mystery of the divine economy, which our Lord and Master was accomplishing on earth, did not escape their notice; rather, through an unusual star that shone upon them with new light, God was made known to them on earth — both God and man, King and mortal.This they signified through their gifts, offering gold as to a king, frankincense as to a God, and myrrh as to a mortal; and being precise experts in the interpretations of astrological outcomes, they identified both the place and the nation from the rising of this star and from the zodiac sign in which it appeared, as well as from its inclination and configuration. For according to their various appearances and according to the configuration and the zodiac sign in which they appear, they foretell differences of the greatest events.

But if someone says that the star was new and such as had never been seen before, and that its course was unnatural, proceeding from the more northerly region toward

1 s. Cf. Ptolemy., i. c., p. 6, 16. 2 ἔσται] ἔστι coni. Kroll. 3 Sat. Sal. I, 14. 11 the del. Kroll. 14 Matt. II, 2.n15-16 declarative C. 17 evangelist A. 17 ss. Cf. Glycam 130, 24 ss. 19 the witches to her al omis. in spatio V. 20 economy] house omnis. in spat. V.n23 αὐτῶν omis. A. 25 ff. Cf. infra, p. 127, 11 33. 26 τόν γὰρ τοπον codd. 30 pre-nglory ut vid. V. magista coni. Kroll. 31 the young man was A. Cf. p. 114, n. 12.

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1 Whether the Magi from the East were astrologers or not, and of what kind was the star which is said to have led them, has been a disputed and highly contentious question among Christian scholars from ancient times, and Manuel Comnenus appears to have contributed nothing new to it; cf. what has been gathered by Bouché-Leclercq, Astrol. grecque, p. 610 ss.

μεσημβρίαν γενομένη, λέγομεν ὡς καὶ τοῦτο θαῦμά ἐστιν, ὡς ἡ τοῦ ἡλίου ἔκλειψις ἐπὶ τοῦ σταυροῦ, καὶ δεχόμεθα τὸν εἰπόντα· εἰκὸς γὰρ ἦν ἐπὶ τοῦ τοιούτου μυστηρίου ὑπερφυές τι τέρας φανῆναι ἐν οὐρανῷ τοῦ ἐπὶ γῆς τελουμένου μυστηρίου δηλωτικόν, ἐξ οὗ γνωσθῆναι ἐνῆν τοῖς περὶ τὰ τοιαῦτα ἀσχολουμένοις τὸ τοῦ μυστηρίου καινότατον, ὡς ἐξ αὐτοῦ συναγαγεῖν καὶ ἐπισημειώσασθαι περὶ τοῦ γεννωμένου ὅτι Θεὸς καὶ βασιλεὺς καὶ θνητός. λέγεται δὲ καινοφανὴς διὰ τὸ ἀλλοῖον εἶναι καὶ οὐ κατὰ τοὺς καθ' ἑκάστην φαινομένους ἀστέρας· ὥσπερ γὰρ ἡ ἐπὶ τοῦ πάθους τοῦ Χριστοῦ γεγονυῖα ἔκλειψις παρὰ φύσιν ἦν, ἀλλ' ὅμως τὸ ἑκούσιον αὐτοῦ πάθος δεδήλωκε τῷ ἀκριβεῖ ἐπιστήμονι, καθὼς πλατυκώτερον δηλωθήσεται, οὕτω καὶ ὁ ἐπὶ τῆς γεννήσεως ἀστὴρ νέος τυγχάνων καὶ ἀσυνήθης καὶ ὑπὲρ τοὺς λοιποὺς τὸ τοῦ γεννωμένου ὑπερφυὲς προδεδήλωκεν καὶ ὅτι ἐνυπόστατος ἡ τέχνη· κἂν γὰρ κομήτην εἴπωμεν τὸν ἀστέρα τυγχάνειν συνήθη καὶ κατὰ φύσιν, κἂν ὑπερφυῆ τε καὶ νέον, ἀμφοτέρωθεν τὸ τῆς τέχνης ἐνυπόστατον συνιστῶμεν καὶ [f. 4] τὸ τῶν παρατετηρηκότων ἁπλανές τε καὶ εὔστοχον καὶ τὸ ἑκατέρωθεν πρὸς σωτηρίαν εὑρετικὸν καὶ τοῖς μετ' ἀληθείας τὰ τοιαῦτα σκοποῦσιν ὠφέλιμον.

Καὶ σκόπει ὅτι ὃ σὺ λέγεις ἐναντίον τυγχάνειν, τούτῳ οἱ καλῶς ἐπιγνόντες τε καὶ χρησάμενοι ἐπὶ εὑρέσει τῆς κοινῆς τῶν ἀνθρώπων σωτηρίας ἐς ὕστερον εὑρέθησαν χρώμενοι, καὶ αὐτοῖς δὲ σωτηρίας ψυχικῆς τοῦτο γέγονε πρόξενον, ὡς ἐντεῦθεν δῆλον τυγχάνειν ὅτι οὐδὲ κεκωλυμένα εἰσὶ ταῦτα παρὰ Θεοῦ· οὐκ ἂν γὰρ οὔτε ἐν τῇ γεννήσει οὔτε ἐν τῇ σταυρώσει τοιαῦτα διὰ τῶν ἀστέρων σημεῖα παρηκολούθησαν. ἃ γοῦν εἰς σημεῖα πεποίηκεν ὁ Θεὸς μεγίστων πραγμάτων, πῶς σὺ λέγεις ἐναντία τυγχάνειν καὶ μὴ ἔχειν ἐνέργειαν; ὁρᾷς πῶς ὁ Θεὸς ἠυδόκησε τοὺς δι' αὐτοῦ παρηγμένους καὶ πεποιημένους ἀστέρας γινώσκεσθαι καὶ δυνάμεις ἰδίας παρασημειωτικὰς τῶν μελλόντων τούτοις ἐνέθηκε· καθάπερ γὰρ πρῶτον μὲν ἀνὰ μέσον σκότους καὶ φωτὸς διεχώρισεν ὁ Θεός, εἶθ' ὕστερον παρῆξε τὸν δίσκον καὶ ἐνέθετο ἐν αὐτῷ τὸ διεσκορπισμένον ἀτάκτως φῶς, ἵνα μὴ παρά τισι τοῦτο νομίζηται ὡς ἐξ ἀρχῆς ἦν ἅμα τῷ δίσκῳ, ἀλλὰ παρὰ πάντων γνωρίζηται ἐκ τῆς δημιουργικῆς δυνάμεως τοῦ Θεοῦ καὶ ἀμφότερα εἶναι τήν τε τούτων ἀνὰ μέρος δημιουργίαν καὶ τὴν ἐς ὕστερον ἀδιάρρηκτον ἕνωσιν, οὕτω καὶ ἐν τῇ σταυρώσει καὶ ἐν τῇ γεννήσει διὰ τῶν ἀστέρων ἐδήλωσε τὴν παρασημειωτικὴν αὐτῶν δύναμιν· καὶ ἐν μὲν τῇ γεννήσει ἦν ὁ ἀστὴρ παρὰ φύσιν καὶ ἡ πορεία αὐτοῦ παρὰ φύσιν· διὰ τοῦτο καὶ ἀπὸ τῆς τέχνης αὐτῶν ἐπεγνώκασιν οἱ μάγοι τὸ θαῦμα· οὐ μόνον δὲ ἀπὸ τῆς

1 γινόμενος V. 11 γεννέσεως A. 12 ὑπὲρ omis. V. 13 καὶ ὅτι scripsi : εἴτε codd. 14 εἴπομεν A, dubium in V. 15 ὑπερφυὲς V. 19 τοῦτο codd., corr. Bidez. 23 θεῷ codd., corr. 25 γοῦν omis. A. 26 ἐνάργειαν coni. Boll nam de σημαίνειν ἀστέρας non de ποιεῖν Manuel agit. 31 νομίζεται V. 32 γνωρίζεται V. 37 παρὰ omis. V.

the south, we say that this too is a marvel, just as the eclipse of the sun at the crucifixion, and we accept the one who said it; for it was fitting that at such a mystery some supernatural portent should appear in heaven, signifying the mystery being accomplished on earth, from which those occupied with such matters could recognize the novelty of the mystery, so as to gather from it and take note concerning the one being born that he is God and king and mortal. It is called newly appearing on account of its being different and unlike the stars that appear each day; for just as the eclipse that occurred at the Passion of Christ was contrary to nature, and yet revealed the voluntary nature of his suffering to the precise scholar, as will be explained more fully, so also the star at the nativity, being new and unfamiliar and surpassing the rest, foretold the supernatural character of the one being born and that the art is well-founded; for whether we say the star happened to be a comet, familiar and according to nature, or supernatural and new, in both cases we establish the substantive reality of the art and the accuracy and sure aim of those who have observed such things, and the capacity discoverable on either side for salvation, and the benefit to those who examine such matters in truth.

And note that what you say is contrary, those who have rightly recognized and used it for the discovery of the common salvation of mankind were later found to be making use of it, and it also became for them a means of the salvation of the soul, so that from this it is evident that these things are not forbidden by God; for such signs through the stars would not have attended either the nativity or the crucifixion.Those things which God has made as signs of the greatest events, how do you say they are contrary and have no effect? Do you see how God was pleased that the stars brought forth and made by Him should be known, and He implanted in them their own powers for signifying things to come; for just as first God separated between darkness and light, and then later brought forth the disc and placed in it the light that had been scattered in disorder, so that it should not be thought by some that it existed together with the disc from the beginning, but that it should be recognized by all that both things are from the creative power of God — both their creation part by part and their later indissoluble union — so also in the crucifixion and in the nativity He made manifest through the stars their power of signification; and at the nativity the star was contrary to nature and its course was contrary to nature; and for this reason the magi recognized the wonder from their art; and not only from the

1 becoming C. 11 birth A. 12 ὑπὲρ omis. V. 13 and that scripsi : even codd. 14 we say A, dubium in V. 15 superlatives V. 19 this codd., corr. Bidez.n23 θεῷ codd., corr. 25 fur omis. A. 26 coni actions. Boll nam de significator star non de poièn Manuel agit. 31 is thought V. 32 is known V.n37 than omis. V.

οἰκείας τοῦ ἀστέρος αἰσθήσεως ἀλλὰ καθὼς ὁ Θεὸς εὐδόκησε, διὰ θαύματος θέλων δι' αὐτοῦ προσημειώσασθαι τὸ μέλλον ἐπισυμβαίνειν μυστήριον· οὕτω δὲ καὶ ἐπὶ τῆς ἐκλείψεως παρὰ φύσιν ὀπισθόπους γέγονεν ἡ σελήνη ἐγγὺς πορευθεῖσα πρὸς ἥλιον· ἐξ οὗ καὶ ὁ Ἀρεο-
5 παγίτης πάσχειν ἐπέγνω Θεόν.

Εἰ δὲ ἄγγελον ἑρμηνεύει τις εἶναι τὸν τοιοῦτον ἀστέρα, καταδεξόμεθα τὸν λόγον καὶ τὸν ἑρμηνέα ἀποδέξομεθα· οὕτω γὰρ φήσομεν καὶ δοξάσομεν, ἐπεὶ καὶ αὐτὸς μηνυτὴς ἦν ἀγαθοῦ καὶ κοσμοσωτηρίου τοιούτου ὁποῖος ἦν <ὁ> γεννώμενος· οὐδὲ γάρ, εἰ ἄγγελος ἦν, τὸ τῇ φύσει
10 δεύτερον ὂν μετὰ τὸ πρῶτον φῶς, ἡ νοερὰ οὐσία καὶ [f. 4v] ἄϋλος τοῖς ἀπίστοις μάγοις ἀπεκάλυψεν ἂν τὸ μυστήριον ἢ συνελάλησεν· ἦν γὰρ οὕτως ἤττον τὸ θαῦμα τὸ ὅλον, ὡς εἰπεῖν, τοῦ ἀγγέλου καὶ οὐ τοιούτου πλῆρες φρίκους καὶ θάμβους ἀλαλήτου μάγοις παραδηλοῦν τὸν γεννώμενον ὅτι θεάνθρωπος βασιλεὺς ἀθάνατος συναμφότερον καὶ θνητὸς
15 καὶ ἐν τόπῳ τῶν Ἱερουσολύμων γεννώμενος.

Κομῆται μέντοι κατὰ καιροὺς ἐπιφαινόμενοι πάντοτε μεγάλων τινῶν ἐν τῷ κόσμῳ ἐναλλαγῶν εἶναι λέγονται παρὰ τοῖς πατράσιν ἡμῶν ἄγγελοι προμηνυταὶ καὶ σημάντορες· καὶ ἵνα <ἐκ> τῶν ἐν τοῖς καθ' ἡμᾶς καὶ ὑστέροις χρόνοις ἐπισυμβάντων παραστήσωμεν τὸ λεγόμενον παρ'
20 ἡμῶν καὶ ἐξ ἡττόνων ᾖ τὸ παράδειγμα, κομήτης ἦν καὶ ὁ φανεὶς ἀστὴρ ὁπηνίκα διὰ τῆς χώρας τῆς Ῥωμανίας διῆλθον οἱ Ἀλαμάνοι[1], ἣν διέλευσιν καὶ προεῖπον οἱ τότε τεχνῖται καὶ μᾶλλον οἱ εἰδότες ὡς τοιοῦτος ἐφάνη ἀστήρ, καὶ ἐπὶ τῶν ἡμερῶν τοῦ ἐν βασιλεῦσιν ἀοιδίμου κυροῦ Ἀλεξίου τοῦ πάππου τῆς βασιλείας μου, ὁπηνίκα διελθεῖν ἔμελλον καὶ
25 τότε δυτικὰ ἔθνη διὰ τῆς χώρας τῆς Ῥωμανίας[2]. ἰδὲ οὖν τὴν τέχνην ὡς οὐκ ἐσφάλη, ἀλλ' ἀπετελέσθη ὡς οἱ τεχνῖται προεῖπον.

Μετὰ δέ τινων χρόνων παραδρομὴν τῶν ἀπὸ τῆς Χριστοῦ ἀναλήψεως ὁ πολὺς τὰ θεῖα Διονύσιος ὁ Ἀρεοπαγίτης οὐκ ἐντεῦθεν ἐποδηγήθη πρὸς πίστιν; ἐπεὶ γὰρ ἤκουε τοῦ μεγάλου Παύλου ἐν
30 Ἀθήναις διδάσκοντος περὶ τοῦ δι' ἡμᾶς ἐν σταυρῷ τεθνηκότος Χριστοῦ, καὶ τὸν καιρὸν τοῦ πάθους ἠρώτησε καὶ ἀναποδίσας τὸν Χριστὸν αὐτὸν ἐκεῖνον εἶναι ἐγνώρισε, καθ' ὃν τὴν παρὰ φύσιν ἑώρα ἔκλειψιν·

2 λων δι' αὐτοῦ evanid. in V. 9 ὁ suppl. Kroll. γενόμενος A. 12 οὗτοι οὐ τὸ A : οὐ τοιοῦτον V; corr. Bidez. 13 φρίκης V, fors. recte. ἀλαλήτοις codd., corr. Bidez. 18 ἐκ supplevi. ἐν τοῖς A : αὐτοῖς V. 19 παραστήσομεν A. 23 κυρίου V. 32 ἐνγύρισε ut vid. A.

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[1] Expeditionem imperatoris Conradi III, a. 1147 p. C., pro calamitate rei publicae habuerunt Byzantini, vide e. g. Nicet. Chron., I, 4, p. 80, 9 : νέφος πολεμίων ἐκ τῶν ἑσπερίων ἐπισυστὰν κλιμάτων, τετριγὸς δεινὸν καὶ ὀλέθριον, ἐς τὰ Ῥωμαίων ἐνέσκηψεν ὅρια, ἡ τῶν Ἀλαμανῶν, φημί, κίνησις .. Illam calamitatem apparitione cometae significatam fuisse alibi non inveni.

[2] De prodigiis qui adventum Occidentalium regnante Alexio portenderunt, cf. Muralt, *Chronologie byzantine*, ad annum 1095, p. 73, n° 3.

not from the natural perception of the star, but as God was pleased, wishing through it to fore-signify by a miracle the mystery that was about to come to pass; and so too in the case of the eclipse the moon moved retrograde contrary to nature, having approached near to the sun; from which also the Areopagite perceived that God was suffering.

But if someone interprets such a star as being an angel, we will accept the interpretation and approve the interpreter; for so shall we say and glorify, since he too was a herald of a good and world-saving event, such as was He who was being born; for if it had been an angel — that which is second by nature after the first light, the intellectual and immaterial essence — it would not have revealed the mystery to the unbelieving Magi or conversed with them; for thus the whole wonder would have been less, so to speak, belonging to the angel, and not one filled with such trembling and speechless amazement, signifying to the Magi that He who was being born was a God-man, immortal king, both mortal and immortal at once, and born in the region of Jerusalem.

Comets appearing from time to time are always said by our fathers to be messenger angels and harbingers of great changes in the world; and in order to demonstrate what we are saying from events that occurred in our own times and later, and even from lesser examples than the one at hand, there was also a comet — the star that appeared when the Alamanni passed through the land of Romania, a passage which the craftsmen of that time, and especially those who were knowledgeable, had foretold, saying that such a star had appeared; and also in the days of the renowned among emperors, the lord Alexios, the grandfather of my imperial reign, when the western nations were likewise about to pass through the land of Romania. See then how the art did not err, but was fulfilled just as the craftsmen had foretold.

After the passage of some years from the Ascension of Christ, was not the great Dionysios the Areopagite guided to faith through this very means? For when he heard the great Paul teaching in Athens about Christ who had died on the cross for our sake, he inquired about the time of the Passion and, reckoning backward, recognized that Christ himself was the very one during whose suffering he had witnessed the eclipse that was contrary to nature.

2 lon for him evanid. in V. 9 6 suppl. Kroll. born A. 12 οὗτοι οὐ τὸνA : οὐ τοιοῦτον V? corr. Bidez 13 horror V, fors. recte. ἀλαλέτοις codd., corr.nBidez. 18 from supplevi. ἐν τοῖς A : αὐτοῖς V. 19 we present A. 23 of the Lord V.n32 ἐνγυρίσε ut vid. A.

The Byzantines regarded the expedition of Emperor Conrad III, in the year 1147 A. D., as a calamity for the state; see, e.g., Nicet. Chron., I, 4, p. 80, 9: νέφος πολεμίων ἐκ τῶν ἑσπερίων ἐπισυστὰν κλιμάτων, τετριγὸς δεινὸν καὶ ὀλέθριον, ἐς τὰ Ρωμαίων ἐνέσκηψεν ὅρια, ἡ τῶν Ἀλαμανῶν, φημί, κίνησις .. I have not found elsewhere that this calamity was signified by the appearance of a comet.

* Concerning the portents that foretold the coming of the Westerners during the reign of Alexios, cf. Muralt, Chronologie byzantine, ad annum 1095, p. 73, n° 3.

ἐπιστήμων γὰρ ἦν ὁ ἀνὴρ καὶ ἀκριβῶς ᾔδει ὅτι τέσσαρες καὶ δεκαταίας οὔσης τῆς σελήνης καὶ τοῦ ἡλίου μακρὰν τῶν συνδέσμων τυγχάνοντος οὐδέποτε ἡλιακὴ γίνεται ἔκλειψις, ὁπόταν δὲ συνοδεύῃ τῷ ἡλίῳ ἡ σελήνη καὶ καθ' ἑνὸς ᾖ τῶν συνδέσμων. ἔνθεν τοι καὶ πρός τινα τῶν φίλων αὐτοῦ συνοδοιποροῦντα τῷ τότε αὐτῷ· « ἢ Θεὸς πάσχει ἢ υἱὸς Θεοῦ καὶ συμπάσχει τῷ πάσχοντι[1] » εἴρηκεν, ὡς ἐκ τῆς ἐπιστολῆς μανθάνομεν, εὐθὺς τῷ ἀποστόλῳ πειθήνιος γέγονεν, ἐντεῦθεν αἰσθόμενος ἀληθεύειν τὸν κήρυκα, ἐκ τῆς παρὰ φύσιν δηλονότι τοῦ ἡλίου ἐκλείψεως, καὶ οὕτω διὰ τοῦ Παύλου προσεκολλήθη Χριστῷ. δῆλόν σοι καὶ ἐντεῦθεν ὅτι θεογνωσίας μᾶλλον χορηγία γίνεται καὶ σωτηρίας ὑπόθεσις τοῖς μετ' [f. 5] ἐπιγνώσεως χρωμένοις αὐτῇ καὶ τοῖς δυναμένοις ἐπιστημονικῶς ἅπαν νόημα αἰχμαλωτίζειν εἰς Χριστόν· σύνες οὖν ὅτι καὶ ἐκ τοῦ παρὰ φύσιν γίνεσθαι τὴν ἔκλειψιν ὁ ἐπιστημονικὸς ἐπέγνω πάσχειν Θεὸν καὶ ἐφάνη τὸ θαῦμα τῇ ἀληθείᾳ θαῦμα. οὐκ ἂν δὲ ἐφάνη τοιοῦτον τοῖς μὴ γινώσκουσι τὴν κατὰ φύσιν ἔκλειψιν, ὡς ἀεὶ τοιαύτης γιγνομένης ἐκλείψεως, εἰ μὴ τῷ τῶν τοιούτων εἰδήμονι, ὥσπερ καὶ ἐπὶ τῆς γεννήσεως τοῦ Χριστοῦ τὸ παράδοξον τοῦ μυστηρίου τελεσιουργούμενον τοῖς εἰδήμοσι τῶν τοιούτων ἐγνώσθη διὰ τῆς ἀσυνήθους ἐπιφανείας τοῦ καινοφανοῦς ἀστέρος, ὥστε καὶ διὰ τῶν ἀστέρων εὐδόκησε κυρῶσαι τὸ πρώην τοῖς ἀγγέλοις ἄγνωστον καὶ ἀπόκρυφον μυστήριον. ἐμβάθυνον τοίνυν ὅτι, ὅτε Θεὸς τὰς φύσεις καινοτομεῖ, οὐδέν τι κατὰ φύσιν οἰκείαν ἐνεργοῦν ἀντιστῆναι δύναται καὶ ἰδὲ τοῦτο ἐνταῦθα καὶ ἐπὶ τῆς σελήνης. ἐν γὰρ τῷ καιρῷ τοῦ πάθους μακρὰν τοῦ ἡλίου τυγχάνουσα βουλήσει Θεοῦ ὀπισθόπους τοῦ πρὸς ἀνατολὴν ὁρίζοντος ὑπέδραμε καὶ τῷ ἡλίῳ ἡνώθη· δῆλον οὖν ἐκ τούτων ὅτι ἀνεπισφαλῆ εἰσι τὰ ἐκ τῶν ἀστέρων τεκμηριούμενα τοῖς αὐτοὺς παρατηροῦσι προσεκτικωτέρως τῶν μαθηματικῶν.

Λέγεται δὲ ὡς καί τις Θεσσαλωνίκης ἀρχιερεὺς λιμὸν ἔλυσε διὰ τῆς τῶν ἀστέρων ἐπιτολῆς τὰς αὔλακας σχίσας τῆς γῆς καὶ τὸν σπόρον εὐθέως καταβαλόμενος καὶ διὰ τῆς τοιαύτης παρατηρήσεως περὶ τὸν τότε καρποδοτῆσαι καιρὸν παρασκευάσας τὴν γῆν[2]. ἐν δὲ τῷ μακρῷ τοίχῳ ἄνθρωπός τις ὀρύττων εὗρε λάρνακα, καὶ ἀνελόμενος ταύτης τὸ

1 ὅτι ὅτι A. τέσσαρες καὶ δ. pro τεσσαρακαιδεκαταίας, cf. infra, 119, 1. 4 μεθ' ἑνὸς V. 5 αὐτῷ χρόνῳ coni Boll. 7 ἀποστόλῳ V : βασιλεῖ A. 9 χριστῷ V : θεῷ A. 22 δύναται omis. V. 27 προσεκτικώτερος A : προσεκτικωτέρας V ; corr. 29 ἐποτολῆς (sic) A. 30 καταβαλλόμενος codd. 31 Cf. infra, p. 128, 18 ss. De huiusmodi fabellis, cf. Norden, *In Varron. Sat. observationes*, 1891, p. 328 [Kroll].

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[1] Hanc de Dionysio fabulam alii aliis verbis narrant, cf. Halloix, *Vita Dionysii*, apud Migne, *Patr. Gr.*, IV, p. 698 [496]. Epistolam ad Polycarpum (n° 7) Manuel spectat, cf. infra 132, 30. — Vide etiam *Catal.*, IV, p. 76, cod. Flor. 29, f. 119ᵛ.

[2] Illius archiepiscopi nomen prodit Glycas, infra, p. 136, 34. Historiam narrat Theophan. contin. p. 191, ed. Bonn. Cf. Boll, *Beiträge zur Ueberl. Gesch. der Astrol.*, p. 105, n. 4.

For the man was learned and knew precisely that when the moon is on its fourteenth day and the sun happens to be far from the nodes, a solar eclipse never occurs, but when the moon travels in conjunction with the sun and at one of the nodes. Hence, speaking to one of his friends who was then travelling with him: "Either God suffers, or the Son of God suffers together with the one who suffers," he said, as we learn from the letter, and he immediately became obedient to the apostle, perceiving thereby that the herald spoke the truth, evidently from the unnatural eclipse of the sun, and thus through Paul he was joined to Christ. It is clear to you also from this that the gift of the knowledge of God and the basis of salvation rather come to those who use it [f.5] with understanding, and to those who are able to bring every thought scientifically into captivity to Christ; understand therefore that it was also from the fact that the eclipse occurred contrary to nature that the learned man recognized that God was suffering, and the miracle appeared in truth to be a miracle, whereas it would not have appeared as such to those who do not know the natural eclipse, as if such an eclipse always occurred, except to one versed in such matters — just as also at the birth of Christ the paradox of the mystery being accomplished was made known to those versed in such matters through the unusual appearance of the newly appearing star, so that God also saw fit through the stars to confirm the mystery previously unknown and hidden even from the angels. Reflect deeply therefore that, when God transforms natures, nothing operating according to its own nature is able to resist; and observe this here also in the case of the moon. For at the time of the Passion, though it was far from the sun, by the will of God it ran backward past the eastern horizon and was united with the sun. It is clear therefore from these things that the inferences drawn from the stars are reliable for those who observe them more attentively than the mathematicians.

It is said that a certain bishop of Thessalonica resolved a famine by splitting the furrows of the earth at the rising of the stars and immediately casting in the seed, and by means of such observation he prepared the earth to yield fruit at that season around the 30th. And in the long wall a certain man digging found a chest, and lifting its 1 ὅτι ὅτι A. τέσσαρες καὶ δ. pro τεσσαρακαιδεκαταίας, cf. infra, 119, 1. 4 μεθ' ἑνὸς V. 5 αὐτῷ χρόνῳ coni Boll. 7 ἀποστόλῳ V : βασιλεῖ A. 9 Χριστῷ V : Θεῷ A. 22 δύναται omis. V. 27 προσεκτικώτερος A : προσεκτικωτέρας V; corr. 29 ἐποτολῆς (sic) A. 30 καταβαλλόμενος codd. 31 Cf. infra, p. 128, 18 ss. De huiusmodi fabellis, cf. Norden, In Varron. Sat. observationes, 1891, p. 328 [Kroll].

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1 Others tell this tale about Dionysius in different words, cf. Halloix, Vila Dionysii, apud Migne, Patr. Gr., IV, p. 698 [496]. Manuel refers to the Letter to Polycarp (no. 7), cf. infra 132, 30. See also Catal., IV, p. 76, cod. Flor. 29, f. 119'.

• The name of that archbishop is revealed by Glycas, infra, p. 136, 34. The story is told by Theophan. contin. p. 191, ed. Bonn. Cf. Boll, Beiträge zur Ueberl. Gesch. der Astrol., p. 105, n. 4.

ἐπίπωμα εὗρεν ἐν αὐτῷ σῶμα νεκρὸν ὑπερμέγεθες καὶ γράμματα κεκολαμμένα τῇ λάρνακι τάδε διαγορεύοντα· « Χριστὸς μέλλει γεννᾶσθαι ἐκ παρθένου Μαρίας καὶ πιστεύω εἰς αὐτόν· ἐπὶ δὲ Κωνσταντίνου καὶ Εἰρήνης τῶν βασιλέων πάλιν ὄψει με, Ἥλιε ».

5 Ἀκούομεν δὲ καὶ τὸν Πατάρων ἐπίσκοπον, ὃς ἦν ἐπ' ἀρετῇ διαβόητος, ἐκ τῆς τοιαύτης τέχνης λέγοντα πολλὰ ἀληθείας ἐχόμενα, ὡς ἡ ἀπόφασις ὕστερον ἔδειξε, παρασημειώσασθαι καὶ τὸν Δαμασκηνὸν Ἰωάννην τὸν ἐν πατράσι σοφώτατον, πολλὰ περὶ τούτων φυσιολογήσαντά τε καὶ συγγραψάμενον [1]· καὶ τὸν μέγαν δὲ Ἀναστάσιον ἐν τοῖς

10 κεφαλαίοις αὐτοῦ παραινιξάμενον ταῦτα ὅπου περὶ τῶν στοιχείων φυσιο[f. 5v]λογεῖ, ἃ δῆτα πάντως τῆς τῶν ἀστέρων ἀπορροίας ἐπαπολαύει· οὐκ ἄρα ἁμαρτάνει ὁ ἀναίσθητα ταῦτα εἰδὼς καὶ δοξάζων, διὰ δὲ τῆς εἰς Θεὸν ἐλπίδος τὰς τῶν ἀστέρων ἰδιότητας ἐνεργεῖν λέγων κατὰ προδήλωσιν καὶ οὐ κατὰ ποιητικὴν αἰτίαν.

15 Ὡς ἐν παραδείγματι γὰρ εἰπεῖν, ὥσπερ ἐν ταῖς σαρκικαῖς ὁμιλίαις καὶ ἑνώσεσιν τὸ ἐκκρινόμενον αἴτιον μὲν δοκεῖ τοῦ γενέσθαι ἄνθρωπον λογικὸν διὰ τῆς ἐννόμου συζυγίας, καθὼς ὁ Θεὸς ἐνετείλατο, ὃ καὶ ἀνέγκλητον πάντως ἐστὶν ὡς φυσικῶς ἐκτελούμενον, ἡ μέντοι τῆς συνουσίας παράχρησις παρὰ νόμους καὶ παρὰ τὴν τοῦ Θεοῦ ἐντολὴν

20 κακίζεται ὡς ἐφάμαρτος, κἂν καὶ τότε φυσικῶς καὶ ἀνεπαισθήτως ἐνεργῇ ζωογονίαν ὁ ἄνθρωπος, οὕτω καὶ ἐν ταῖς τῶν ἀστέρων δυνάμεσι, εἰ χρήσεταί τις ἐνδεχομένως καὶ κατὰ τὴν ἐντολὴν τοῦ Θεοῦ ὑγιαίνοντι λογισμῷ, καθώσπερ ἐπὶ τοῦ σταυροῦ τῇ ἐκλείψει καὶ ἐπὶ τῆς γεννήσεως τῷ ἀστέρι, οὐχ ἁμαρτάνων ἁλώσεται· εἰ δέ που τὸ δέον

25 παρέλθῃ καὶ περὶ ἐμψύχων τούτων φρονήσει καὶ ποιητικῶν καὶ αἰτίων, λογικῶν τε καὶ αἰσθητῶν, κατακρίνεται· ἀνεπαισθήτως γὰρ καὶ κατὰ φυσικὴν ἰδιότητα, ἣν ὁ δημιουργὸς Θεὸς αὐτοῖς ἐνέθετο ..... εἰς τὸ περιέχον καὶ τὰ ἐν αὐτῷ σώματα ἐνεργοῦσιν. εἰ δέ τις εἴπῃ· καὶ πῶς οὐχὶ καὶ ἀεὶ κατὰ τὰ αὐτὰ ἐνεργοῦσιν; ἀκούσεται ὅτι, ὥσπερ οὐ πᾶν τὸ

30 καταβαλλόμενον ἐξ ἀνθρώπου σπέρμα τελεσφορεῖται εἰς ἄνθρωπον, ἀλλά πως διὰ ξηρότητα μήτρας εἴτε ὑγρότητα εἴτε θερμότητα εἴτε διὰ πλῆθος σπέρματος εἴτε ἐλάττωσιν, εἴτε ἄλλην αἰτίαν τινὰ τὸ ζωογόνον ἐμποδίζεται σπέρμα, οὕτω καὶ ἐνταῦθα διά τινας ἀπροόπτους αἰτίας, τὸ δὲ μεῖζον κατὰ βουλὴν καὶ δύναμιν τοῦ Θεοῦ, οὐκ ἐνεργοῦσι τὸ

2 γενᾶσθαι A. 6 πολλὰ καὶ A. 9 Locum spectatum Anastasii Sinaïtae non inveni, cf. tamen Migne, *Patr. gr.*, 189, col. 733 s., 902 ss. et infra p. 131, 1. 10 παρανιξάμενον A. 11 φυσιολογεῖν A. 15 σαρκικαῖς V : κοιναῖς (ο et ν e corr.) A. 15 ss. Cf. infra 133, 15 ss. 17 ἐνόμου A. 27 Post ἐνέθετο spatium VII litterarum A, viginti fere litt. in V. 31 ξηρότητος codd. ὑγρότητος V. 32 θερμότητος V. 33 ἀπροόπτας V.

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[1] Iohannis Damasceni excerpta in codicibus quoque astrologicis inveniuntur; cf. cod. Flor. 4, f. 46r; cod. Venet. 7, f. 15r. — De eius doctrina, cf. Glycam, infra, p. 136, 21.

lid, he found within it a body of enormous size and letters carved on the chest declaring the following: "Christ is about to be born of the virgin Mary, and I believe in him; but in the time of Constantine and Irene the sovereigns, you shall see me again, O Sun."

We also hear that the bishop of Patara, who was renowned for his virtue, recorded many things from this art that held to the truth, as the outcome later showed; and also John of Damascus, the wisest among the Fathers, who philosophized and wrote extensively about these matters; and also the great Anastasius, who alluded to these things in his chapters where he philosophizes about the elements, which indeed altogether benefit from the emanation of the stars. Therefore, one does not err who knows and believes these things to be without sensation, but says that the properties of the stars operate through hope in God as a means of foreknowledge and not as an efficient cause.

To speak by way of example: just as in carnal intercourse and unions, the secretion appears to be the cause of a rational human being coming into existence through lawful marriage, as God commanded — which is entirely blameless as something performed according to nature — yet the misuse of intercourse contrary to the laws and contrary to God's commandment is condemned as sinful, even though in that case too the man naturally and imperceptibly generates life; so also with regard to the powers of the stars, if one makes use of them appropriately and in accordance with God's commandment with sound reasoning — as in the case of the eclipse at the crucifixion and the star at the nativity — one will not be caught in sin. But if one goes beyond what is proper and thinks of them as animate, as efficient and causal agents, both rational and perceptible, one is condemned; for imperceptibly and according to the natural property which the Creator God implanted in them... they act upon the surrounding atmosphere and the bodies within it.But if someone should say: why then do they not always act in the same way? — he will be told that, just as not every seed cast by a man comes to fruition as a human being, but in some way the life-generating seed is hindered by dryness of the womb, or moisture, or heat, or by excess or deficiency of seed, or some other cause, so also here, on account of certain unforeseen causes — and above all according to the will and power of God — they do not produce the

2 γενάσθαι A. 6 πολλὰ καὶ A. 9 The passage attributed to Anastasius of Sinai has not been found; cf. however Migne, Patr. gr., 189, col. 733 s., 902 ss. and below p. 131, 1. 10 παρανιξάμενον A. 11 φυσιολογεῖν A. 15 σαρκικαῖς V: κοιναῖς (o et v e corr.) A. 15 ss. Cf. below 133, 15 ss. 17 ἐνόμου A. 27 Post ἐνέθετο spatium VII litterarum A, viginti fere litt. in V. 31 ξηρότητος codd. υγρότητος V. 32 θερμότητος V. 33 ἀπροόπτας V.

1 Excerpts from John of Damascus are also found in astrological codices; cf. cod. Flor. 4, f. 46; cod. Venet. 7, f. 15. — On his doctrine, cf. Glycas, below, p. 136, 21.

κατ' οἰκείαν δύναμιν· καὶ ὥσπερ οὔτε ἡ φύσις οὔτε ἡ μήτρα οὔτε τὸ σπέρμα αἴτια ἢ ποιητικὰ νομισθήσονται, κἂν τῷ δοκεῖν ἐνεργῶσιν ὡς αἴτια διὰ τὸν λόγον τὸν ὑλικόν τε καὶ εἰδικόν, οὕτως οὐδὲ οἱ ἀστέρες ποιητικοί τε καὶ αἰσθητικοὶ νομισθήσονται ὅτι [f. 6] καὶ αὐτοὶ ἐκ προστάξεως τοῦ δημιουργοῦ τὴν χάριν ἔχουσιν· ὁ γοῦν οὕτω νοῶν καὶ εὐσεβῶς ἐκλαμβάνων <τὸν> τῆς δημιουργικῆς προνοίας νόμον καὶ ὅρον, οὐδέν τι προσκρούει Θεῷ.

Ἵνα δὲ καὶ τῶν ἑξῆς ῥηθησομένων ὡς ὁμοίων τοῖς προειρημένοις ὄντων ἐχώμεθα, φασὶν ὅτι καὶ ὁ <Ἀ>βραὰμ ἐκ τῶν ποιημάτων τὸν ποιητὴν κατέλαβε καὶ περὶ τοῦ Σὴθ[1] υἱοῦ Ἀδὰμ ὅτι πρῶτον παρ' ἀγγέλου ταῦτα προεπαιδεύθη, ὡς λέγεται. ἔδει γὰρ τὴν ἐκ τοσούτου διαστήματος ἀφ' ἡμῶν ἀπέχουσαν γνῶσιν δι' ἀγγέλου γνωστὴν καταστῆναι τῇ περιγείῳ ταύτῃ φύσει τῇ ἀνθρωπίνῃ.

Τί δέ; μετὰ τούτους ὁ τῶν βασιλέων πατὴρ καὶ ἀπόστολος οὐ τῇ τοιαύτῃ ἐχρήσατο τέχνῃ θεμελιῶσαι θέλων τὴν καθ' ἡμᾶς ταύτην νέαν Ῥώμην, φροντίζων περὶ αὐτῆς ὥστε ἀνάλωτον μεῖναι τοῖς ἐναντίοις μέχρι παντὸς καὶ τῇ πίστει πληθυνομένην, σύμβολον τούτων παρατηρήσας τὴν τῶν ἀστέρων βορειοτάτην θέσιν τε καὶ κίνησιν· τῷ γὰρ σοφωτάτῳ ἐκείνῳ Οὐάλεντι[2] θεωρῷ τῆς τοιαύτης χρησάμενος

1 ἡ μήτρα οὔτε omis. A. 2 αἰτιατὰ (sic) codd., cf. 121, 6. τὸ δοκεῖν codd.: corr. Kroll. 6 τὸν suppl. Kroll. 8 ὁμοίως codd. 9 ὄντως ἐχόμεθα codd. ὅτι καὶ ὁ Ἀβραὰμ evanid. in V: βραὰμ (sic) A. Cf. Genes. XV, 5-6; Philon. Alex., *De nobil.*, 5 (II, 442 M). 15 θέλων V: μέλλων A. 17 πληθυνομένη codd. 19 τῆς ante τοιαύτης omis. A.

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[1] Seth inventor astrologiae apud Byzantinos ferebatur, cf. Malal., *Chronogr.*, p. 5 s., ed. Bonn.; Georg. Monach. I, p. 10, ed. De Boor; Steph. phil. in *Catal.*, II. 182, v. 26. Vide etiam Bouché-Leclercq, *Astrologie grecque*, p. 578, n. 1, 4. — Fabellam de angelo narrat excerptum in cod. Vindobon. 1, f. 175, servatum (*Catal.*, VI, p. 3); cf. Syncell., *Chronogr.*, p. 16, ed. Bonn. et infra Glycam p. 140, not. 1.

[2] De Vettio Valente, plura scriptores Byzantini commenti sunt. Eum urbi a Constantino condendae geniturum opportunam quaesivisse varie narrant Zonaras XIII, 3 (III, p. 180, Dindorf), Cedrenus I, p. 497, Bonn.; Glykas, p. 463. Sed cum Valentem sub Antoninis floruisse constet (cf. Kroll, *Catal.*, II, p. 86), eum ortui Constantinopolis praefuisse aperte mendacium est, quod non ante decimum saeculum confictum esse credam. Inveni et in codice Vaticano 1065, f. 151, κρίσιν Οὐάλεντος διὰ τὸν Μουχοῦμετ, ubi similiter astrologum graecum cum rege Persarum colloquentem inducunt. — Attamen comperimus Constantinum mathematicos quosdam de Romae novae natalibus consuluisse (Preger, *Hermes*, XXXVI, 339 s.), quod tunc temporis vel ad monumenta extruenda fieri solebat (cf. Maas, *Analecta sacra*, Marpurgi. 1901, p. 10) et semper de urbibus praecipue regiis valuit. Seleuco Seleuciam condituro ad fundamenta moenium iacienda magi horam faustam vel potius infaustam indicaverunt (App. *Syriac.*, 57); multo post in eadem regione Chalifa El-Mansur celeberrimis aetatis suae astrologis adiutus Bagdadam aedificavit (Suter, *Mathem. und Astrol. der Araber*, p. 208, 228) et tempore

according to its own power, and just as neither nature nor the womb nor the seed will be considered causes or efficient agents, even if they appear to act as causes by reason of the material and formal principle, so neither will the stars be considered efficient and perceptive agents, because [f. 6] they too receive their grace by the command of the Creator; therefore he who thus understands and piously receives the law and ordinance of the creative providence incurs no offense against God.

"But in order that we may also hold to what will be said next, as being similar to what has been said before, they say that Abraham too apprehended the Creator from His works, and concerning Seth, the son of Adam, that he was first instructed in these matters by an angel, as is said. For it was necessary that knowledge so far removed from us should be made known to this earthly human nature through an angel.

What then? Did not the father of kings and apostle employ such an art when he wished to lay the foundation of this new Rome of ours, taking care that it should remain unconquerable by its enemies forever and grow in faith — observing as a sign of these things the northernmost position and movement of the stars? For making use of that most wise Valens as an observer of such matters,

1 ἡ μήτρα οὔτε omitted in A. 2 αιτιατά (sic) codd., cf. 121, 6. τὸ δοκεῖν codd.: corr. Kroll. 6 τὸν suppl. Kroll. 8 ὁμοίως codd. 9 ὄντως ἐχόμεθα codd. ὅτι καὶ ὁ Αβραάμ evanid. in V: βραάμ (sic) A. Cf. Genes. XV, 5-6, Philon. Alex., De nobil., 5 (11, 442 M). 15 θέλων V: μέλλων A. 17 πληθυνομένη codd. 19 της ante τοιαύτης omitted in A.

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1 Seth was reputed among the Byzantines to be the inventor of astrology; cf. Malal., Chronogr., p. 5 f., ed. Bonn.; Georg. Monach. I, p. 10, ed. De Boor; Steph. phil. in Catal., II. 182, v. 26. See also Bouché-Leclercq, Astrologie grecque, p. 578, n. 1, 4. The tale about an angel is related in an excerpt preserved in cod. Vindobon. 1, f. 175 (Catal., VI, p. 3); cf. Syncell., Chronogr., p. 16, ed. Bonn. and below Glycam p. 140, note 1.

* Concerning Vettius Valens, various Byzantine writers have fabricated many things. That he sought a favorable nativity for the city to be founded by Constantine is variously recounted by Zonaras XIII, 3 (III, p. 180, Dindorf), Cedrenus I, p. 497, Bonn.; Glykas, p. 463. But since it is established that Valens flourished under the Antonines (cf. Kroll, Catal., II, p. 86), the claim that he presided over the birth of Constantinople is an obvious falsehood, which I believe was not invented before the tenth century. I have also found in Codex Vaticanus 1065, f. 151, a κρίσις Οὐάλεντος διὰ τὸν Μουχούμεν, where similarly a Greek astrologer is depicted in conversation with the king of the Persians. — Nevertheless, we learn that Constantine did consult certain mathematicians regarding the nativity of the new Rome (Prefer, Hermes, XXXVI, 339 f.), something that was customary at that time even for the construction of monuments (cf. Maas, Analecta sacra, Marpurgi 1901, p. 10) and was always especially observed in the case of royal cities. When Seleucus was about to found Seleucia, the magi indicated a favorable — or rather unfavorable — hour for the laying of the foundations of the walls (App. Syriac., 57); much later in the same region, Caliph Al-Mansur, aided by the most celebrated astrologers of his age, built Baghdad (Suter, Mathem. und Astrol. der Araber, p. 208, 228) and at the time

σκέψεως τέσσαρες καὶ δέκατον χρόνον ἀνέμεινεν εἰς παρατήρησιν τῶν πρὸς τὸν τοιοῦτον σκοπὸν αὐτῷ συντεινόντων· εἴπερ δ' ἴσως κατὰ καιροὺς ἀπό τε σεισμῶν ἢ πυρὸς συμβαίνοι αὐτῇ περιστατικά, εἴτε μὴν δυστυχοίη ἐν τοῖς λογιωτέροις τῶν οἰκητόρων αὐτῆς, καὶ τοῦτο
5 τῆς τοῦ τότε καιροῦ συμβολογραφίας τυγχάνει ὑπόδειγμα. καὶ προεῖπε τοῦτο ὁ μαθηματικός, οὐ γὰρ ἠδύνατο τὰ πάντα μείζω τε καὶ ἐλάχιστα συμπεριλαβεῖν καὶ συμπεραῖναι πρὸς τὸ αὐτῷ βουλητόν. εἴπερ οὖν ταῦτα προεῖπεν ὁ μαθηματικός, σὺ δὲ ὁρᾷς ἐν ἔργοις ταῦτα γιγνόμενα, οὐκ ἀποδέξῃ τὸν μαθηματικὸν καὶ ὑπερεκθειάσῃ τὸ μάθημα; καὶ μᾶλλον
10 ὅτι ἐν τῷ δευτέρῳ τόπῳ τοῦ Ζῳδιακοῦ ὁ τοῦ Κρόνου ἀστὴρ κείμενος σημειογραφήσας ἐδήλωσε τὰ τῶν πολιτῶν χρήματα πρὸς τοὺς μοναχοὺς ἀναλίσκεσθαι, ὡς μοναχὸς καὶ αὐτὸς τυγχάνων, καθὼς καὶ μέχρι τοῦ νῦν τοῦτο γινόμενον βλέπομεν. ἢ μᾶλλον ὡς ἀπαγορευόμενον κακίσεις τοῦτο καὶ ἀπορρίψεις; οὐδαμῶς. εἰ γὰρ αἱρετικὸν ἤδει τὸ μάθημα
15 ἐκεῖνος ὁ φιλόχριστος βασιλεὺς ὁ ἐν ἀποστόλοις ἀπόστολος καὶ ζηλωτὴς τῆς εὐσεβείας καὶ οἱ μετ' ἐκεῖνον εὐσεβέστατοι βασιλεῖς καὶ ἀρχιερεῖς, — ὡς σὺ τοῦτο ἐκάλεσας καὶ τοὺς χρωμένους αὐτῷ αἱρετικοὺς κατωνόμασας [f. 6v] ἐναντιογνωμονῶν τῶν πατέρων τοῖς ῥήμασιν, ὧν εἴ τις τοιοῦτόν τινα κατὰ τῶν μετιόντων τὸ τοιοῦτον μάθημα
20 Χριστιανῶν ἀπεφήνατο λόγον, καὶ δι' ἄλλας τινὰς αἰτίας καὶ οἰκονομίας ὑψηλοτέρας σιγὴν κατεψηφίσαντο τοῦ μαθήματος — οὐκ ἂν τούτῳ ἐν καιροῖς ἐχρήσαντο. ἡμεῖς γὰρ τῶν περὶ τοῦτο φωνῶν σεβομένων τῶν ἁγίων ἀνδρῶν ταῦτα φρονοῦμεν καὶ λέγομεν· ἀλλὰ σεβόμεθα καὶ προσκυνοῦμεν καὶ οὐκ ἀντιλέγομεν· πρὸς δὲ τὴν σὴν τραχεῖαν καὶ
25 ἀπαίδευτον λέξιν ἀντιφερόμεθα τὴν μὴ διακρινήσασαν καὶ σαφῶς εἰποῦσαν ὅποιόν ἐστι μέρος τῆς ἀστρολογίας κακιζόμενόν τε καὶ ἀποτρόπαιον, περὶ οὗ καὶ ἄνωθέν μοι ἐρρήθη καὶ κατωτέρω ῥηθήσεται, ἀσεβεῖς δὲ ἀποκάλεσασαν τοὺς ταύτην μετιόντας μᾶλλον δὲ πάσης ἀσεβείας μέτρον ὑπερελάσαντας, ἐν οἷς, ὥσπερ εἴπομεν, τῶν μεγάλων
30 βασιλέων καὶ ἀρχιερέων πολλοὶ συνεισφέρονται.

Καὶ γὰρ ὁ ἐν θεολογίᾳ μέγας Γρηγόριος ἐπαινῶν τὰ ἄλλα μαθήματα τὸν μέγαν Βασίλειον καὶ ταῦτα προσέθετο « ἀστρονομίας δὲ τοσοῦ-

1 τέσσαρες καὶ δ. Cf. supra, 116, 1. 3 συμβαίνειν A : συμβαῖνεν V. 4 δυστυχίη codd., corr. 6 μαθηματικός] μαθημα superscr. A. Cf. infra 132, 10. 10 τῷ ζωδιακῷ codd. 12 μοναχὸς est Saturnus quia solitarios facit (μονοτρόπους : Valens, *Catal.*, II, 89, 18). 17 αὐτὸ codd. 18 ἐναντιουγνωμονῶν A. Cf. infra 133, 24. 19 ὧν εἴ τις A : ὡς ἄν τις, in marg. γὰρ οὔτις V. 22 σεβομένων passive? 24 προσκυνούμεθα A. 27 Cf. supra, p. 112, 6 s.; infra, p. 120, 31 ss. 30 συστρέφονται A : propter metricam clausulam συνεισφ. praefert Boll. 32 Cf. Gregor. *in laud. Basil.*, Migne, *Patr. gr.*, t. XXVI, col. 528 et infra 132, 26.

Varronis Tarrutium " in primis Chaldaeicis rationibus eruditum „ themate Romae constiuto, illud fata urbis aeternae praenuntiasse post eventum invenit (Ciceron, *De Divin.*, II, p. 47, § 98; Bouché-Leclercq, *Astrol. gr.*, p. 368 s.).

of inquiry, he waited fourteen years in observation of those things relevant to his purpose; and if perhaps at times certain circumstances should befall it from earthquakes or fire, or indeed if it should suffer misfortune among the more learned of its inhabitants, this too constitutes an example of the symbolic writing of that time. And the mathematician foretold this, for he was unable to encompass and conclude all things, both great and small, according to his own desire. If, then, the mathematician foretold these things, and you see them coming to pass in actual events, will you not accept the mathematician and extol the science? And all the more so because the star of Saturn, positioned in the second place of the Zodiac, having made its notation, indicated that the wealth of the citizens would be spent on monks, since he himself happened to be a monk, as we see this happening even to the present day. Or will you rather condemn this as something forbidden and reject it? By no means. For if that Christ-loving emperor, the apostle among apostles and zealot of piety, and the most pious emperors and high priests who came after him, had considered that science he[redacted]tical — as you have called it and named those who use it heretics [f.6'] opposing the words of the Fathers, — if any of them had pronounced such a verdict against Christians who pursue this science, and for certain other reasons and higher dispensations they had decreed silence regarding the science — they would not have made use of it in their times. For we think and say these things in reverence of the voices of those holy men who held such views on this matter; but we revere and worship and do not contradict. Against your harsh and uneducated expression, however, we stand opposed — the expression that has not distinguished and clearly stated which part of astrology is condemned and abominable, concerning which I have spoken above and will speak further below, but instead has called those who pursue it impious, or rather as having exceeded every measure of impiety, among whom, as we said, many great emperors and high priests are included.

For indeed Gregory, great in theology, praising the other learning of Basil the Great, added also this: "of astronomy he partook so much as

1 four and δ. Cf. supra, 116, 1. 3 συμβαίνειν A : συμβαίνεν V. 4 δυστυχίη codd., corr. 6 μαθηματικός) μαθημα superscr. A. Cf. infra 132, 10. 10 τῷ Ζωδιακή codd. 12 μοναχός est Saturn because he makes people solitary (μονοτρόπους : Valens, Catal., II, 89, 18). 17 αὐτὸ codd. 18 ἐναντιουγνωμονών A. Cf. infra 133, 24. 19 ὧν εἴ τις A : ὡς ἄν τις, in marg. γὰρ οὔτις V. 22 σεβομένων passive? 24 προσκυνούμεθα A. 27 Cf. supra, p. 112, 6 s.; infra, p. 120, 31 ss. 30 συστρέφονται A : on account of the metrical clausula συνεισφ. is preferred by Boll. 32 Cf. Gregor. in laud. Basil., Migne, Patr. gr., t. XXVI, col. 528 et infra 132, 26.

Varro's Tarrutius "trained above all in Chaldean methods on the theme of Rome once established, found that it had foretold the fate of the eternal city after the event (Cicero, De Divin., II, p. 47, § 98; Bouché-Leclercq, Astrol. gr., p. 368 s.).

τον μετασχὼν ὥστε μὴ κλονεῖσθαι τοῖς περὶ ταῦτα κομψοῖς, τὸ λοιπὸν παρῆκεν ὡς ἄχρηστον »· καὶ οὐκ εἶπεν ὡς αἱρετικὸν ἢ δαιμονιῶδες ἢ ἀντίθεον, ἀλλ' ὡς ἄχρηστον, σημαίνων τοῦτο τὸ μέρος τῆς ἀστρολογίας ὅπερ ἄχρηστον τοῖς πνευματικῶς ζῶσίν ἐστιν, ὡς καὶ ἡ λοιπὴ περιττὴ φιλοσοφία ἤτοι δίαιτα, τὰ ὅπλα, τὰ φάρμακα, ἡ ἰατρεία καὶ αἱ λεγόμεναι ἡδοναί, οὐ μὴν δὲ τοῖς περὶ τὸν βίον καὶ τὰ κοσμικὰ ἐνησχολημένοις πράγματα. ὅτι δὲ οὕτως ἔχει, δῆλον καὶ ἐξ ὧν παράγεις γραφικῶν τῆς Ἑξαημέρου ῥήσεων τοῦ αὐτοῦ διδασκάλου, ὅτι τὴν τέχνην ἀπέκαλεσε δύσληπτον διὰ τὴν τῶν ὡρῶν λεπτοτάτην διαίρεσιν καὶ τὴν ἐντεῦθεν τῶν ἀποτελεσμάτων ἀποτυχίαν· καὶ σφαλερὰν διὰ τοῦτο, οὐ μὴν δὲ αἱρετικήν ἢ αἱρετικοὺς ἀπεκάλεσε τοὺς χρωμένους αὐτῇ. ἔνθα μὲν γὰρ ὁ ἅγιος θεωρεῖ τὸ τῆς τέχνης ἐγγὺς δυσκατάληπτον ὡς περιττόν, τοῦτο καὶ ἀποφαίνεται, ἔνθα δὲ θεωρεῖ τὴν τῶν ἀξιολογωτέρων χρῆσιν δι' ἐπικλήσεών τε καὶ ἐπωδῶν, ἐφ' ὧν ἐμψύχους εἶναι τοὺς ἀστέρας οἱ ἀμαθεῖς λογίζονται, ἀποτρέπει τοῦτο ὡς ἀσεβές, καί ἐστι τοῦτο τοιοῦτον· εἰκότως γὰρ ὁ ἅγιος σφαλερὰν ταύ[f. 7]την ἀποκαλεῖ ἐν πολλοῖς, πλὴν οὐ διὰ τὰ ἐκείνῳ ἀριθμούμενα μόνον ἀλλὰ διὰ τὸ πολλάκις ἐθέλειν θαυματουργεῖν τὸν Θεόν.

Ἰδὲ γὰρ ὅτι καὶ ὁ προειπὼν Ἰουδαῖος τῷ μεγάλῳ ἐκείνῳ ἀρχιερεῖ τὸν αὐτοῦ θάνατον ὡς ἀπὸ σημείων ἀριδήλων τοῦτο συλλογισάμενος, οὐ διὰ τὴν τέχνην ἐσφάλη ἀλλὰ διὰ τὸ τὸν Θεὸν ἐθέλειν θαυματουργῆσαι διὰ τῆς τοῦ ἁγίου εὐχῆς τὴν τοῦ ἀπίστου σωτηρίαν καὶ παντὸς τοῦ οἴκου αὐτοῦ. καὶ γὰρ ἐπιμείνας τῇ σαρκὶ ὁ ἅγιος, καθ' ὃν ὁ Ἑβραῖος ὡρίσατο χρόνον, τὸν θάνατον, καὶ πανοικὶ τὸν Ἑβραῖον βαπτίσας, μετὰ τρεῖς ὥρας τὸ πνεῦμα τῷ κυρίῳ παρέδωκε προσειπὼν τῷ Ἑβραίῳ ὅτι « οὐ μὲν κατὰ τὴν τέχνην σου κακῶς εἴρηκας· τὴν γὰρ τότε ὥραν θανεῖν με συνέβαινεν, ἀλλ' ὁ Θεὸς διὰ τὴν σὴν σωτηρίαν καὶ τρεῖς ὥρας ταύτας μοι ἐχαρίσατο, σὲ θέλων πληροφορῆσαι, ὅτι αὐτός ἐστι θανάτου καὶ ζωῆς κύριος »· ἰδὲ οὖν ὅπως καὶ ὁ ἅγιος τῇ ἀληθείᾳ τῶν ἀπὸ τῆς τοιαύτης τέχνης σημειογραφημάτων ἐμαρτύρησε.

Τούτοις σε προσεσχηκότα οὐκ ἔδει τὰ μὴ ὄντα ὡς ὄντα φρονεῖν καὶ κατονομάζειν αἱρετικοὺς οἰκείᾳ βουλῇ χαριζόμενος τοὺς μὴ ὄντας αἱρετικούς, οἵπερ παρὰ τῶν ἁγίων οὐκ ὠνομάσθησαν, ἀλλ' ἀκριβῶς σκοποῦντα τὸ γράμμα καὶ τὸν σκοπὸν αὐτοῦ. τὸ γὰρ σιγὴν τούτων καταψηφίσασθαι τοὺς ἁγίους καὶ τὸν πολιτικὸν νόμον αὐτὸν οἰκονομίας ἣν διδασκαλικῶς ἐχούσης. καὶ γὰρ φειδόμενοι τοῦ τῶν Χριστια-

3 μέρος τ. ἀστρολ. A : ἀστρολογικόν V. 5 φιλοσοφία A : σοφία V. ἤτε codd. 7 ἔχει] χει evanid. V. 8 Cf. Basil., *Hexaem.*, Migne, *Patr. gr.*, XXIX, 128 s. Cf. infra 133, 3. ῥήσεως codd., corr. Bidez. τέχνην omis. V. 10 ἀποτυχίαν omis. V. σφαλερόν V. 11 αἱρετικὴν ἢ αἱρετικὴν ἢ αἱρετικοὺς A. 12-13 περιττὸν V : περὶ τὸν A. 17 ἐκείνῳ] ἐν ἐκείνῃ (scil. ἀστρολογίᾳ) coni. Kroll. 19 De Iudaeo, cf. p. 125, 29 ss. 26 καλῶς codd., corr. 29 καὶ ὁ V : ὁ καὶ A. 31 προσεσχηκότα] προσες superscr. A. 34 τὸ γὰρ corr. Parmentier : τὰ γὰρ codd. 35 τοῦ ἁγίου A. αὐτῶν codd.: corr. Kroll.

so as not to be unsettled by those clever in such matters, he dismissed the rest as useless"; and he did not say it was heretical or demonic or contrary to God, but useless, indicating that part of astrology which is useless to those living spiritually, just as the rest of superfluous philosophy — that is, diet, weapons, medicines, medicine itself, and what are called pleasures — yet not so for those occupied with life and worldly affairs. That this is indeed the case is clear also from the scriptural passages of the Hexaemeron of the same teacher that you cite, where he called the art difficult to grasp on account of the most precise division of the hours and the consequent failure of its predictions; and hazardous for this reason, yet he did not call it heretical, nor did he call those who practise it heretics. For where the saint considers what is nearly incomprehensible in the art as superfluous, he declares this; but where he sees the use of more esteemed things through invocations and incantations, in which the ignorant suppose the stars to be animate, he turns away from this as impious, and such it is; for the saint rightly calls it hazardous in many respects, yet not only on account of the things he enumerates, but also because God often wishes to work miracles.

For see that even the Jew who foretold to that great high priest his own death, having inferred this from unmistakable signs, did not err through the art itself, but because God willed to work a miracle through the prayer of the saint for the salvation of the unbeliever and of his entire household. For the saint, having remained in the flesh beyond the time the Hebrew had fixed for death, and having baptized the Hebrew together with all his household, after three hours delivered his spirit to the Lord, saying to the Hebrew: "You did not speak wrongly according to your art; for it was indeed fated that I should die at that hour, but God, for the sake of your salvation, granted me these three additional hours, wishing to assure you that He Himself is the Lord of death and life." See, then, how even the saint bore witness to the truth of the signs drawn from such an art.

Having attended to these things, you ought not to think of non-existent things as existent, nor to label as heretics, by indulging your own will, those who are not heretics and who were not named as such by the saints; rather, you ought to examine carefully the letter and its intent. For the fact that the saints passed over these matters in silence, as did the civil law itself, was the teaching of a prudent economy. For sparing the

3 μέρος τ. ἀστρολ. A : ἀστρολογικόν V. 5 φιλοσοφία A : σοφία V. ἡτε codd. 7 ἔχει]χει evanid. V. S Cf. Basil., Hexaem., Migne, Patr. gr., XXIX, 128 s. Cf. infra 133, 3. ρήσεως codd., corr. Bidez. τέχνην omis. V. 10 αποτυχίαν omis. V. σφαλερόν V. 11 αἱρετικὴν ἢ αἱρετικήν ἡ αἱρετικοὺς A. 12-13 περιττόν V : περὶ τὸν A. 17 ἐκείνῳ] ἐν ἐκείνῃ (scil. ἀστρολογία) coni. Kroll. cf. p. 125, 29 ss. 26 καλῶς codd., corr. 29 καὶ ὁ V : ὁ καὶ A. προσες superscr. A. 34 τὸ γὰρ corr. Parmentier : τὰ γὰρ codd. αὐτῶν codd.: corr. Kroll.

19 De Iudaeo, n31 presbyter]n35 of Saint A.

νῶν οἱ ἅγιοι τάγματος, μή πως πρόσκομμα τι πάθοιεν πρὸς τὴν εἰς Χριστὸν πίστιν ἀκούοντες ἐκ γενεθλιαλογιῶν καὶ ἀποτελεσματικῶν ἄλλων προρρήσεις περὶ τῶν ἐσομένων τῷ γεννωμένῳ καὶ προσημειώσεις σεισμῶν καὶ ἐκλείψεων, θανάτους τε ἀνθρώπων ἐξ αἰτίας ἀέρων ἢ πολέμων ἢ ναυαγιῶν ἢ ἑτέρων συμπτωμάτων, καὶ θεοὺς τὰ στοιχεῖα νομίσωσι καὶ ποιητικὰ ταῦτα <καὶ> αἴτια καὶ αἰσθητικά — ἐν γὰρ τῷ πλήθει εὐεξαπάτηλοί εἰσιν οἱ πλείους καὶ παχύτεροι πρὸς τὴν τῶν ὄντων λεπτὴν κατανόησιν — καί πως καὶ ἐν αὐτοῖς κεῖσθαι τὴν πᾶσαν δύναμιν τῶν ἐνταῦθα διοικήσεων δόξωσι καὶ περαιτέρω τούτων μηδεμίαν ἀξιῶσιν εἶναι πρόνοιαν κἀντεῦθεν ἀθεΐαν ἢ πολυθεΐαν φρονήσωσιν καὶ κενὸν εὑρεθῇ τὸ τοῦ Χριστοῦ εὐαγγέλιον καὶ τῶν ἀποστόλων ἡ σπουδὴ καὶ τὸ κήρυγμα, διὰ τοῦτο τῶν τοιούτων σιγὴν νενομοτεθήκασιν· ὥστε καὶ τὸ κατὰ Βαβυλῶνα ῥηθέν· « ποῦ εἰσιν οἱ ἀστρολόγοι σου; στήτωσαν καὶ σωσάτωσάν σε » κατὰ τῶν ὡς θεοὺς φρονούντων τὰ στοιχεῖα εἰρωνικῶς εἴρηται τῷ προφήτῃ, τῶν ἐπ' αὐτοῖς ἠλπικότων καὶ μὴ ἐπὶ τῷ τούτων δημιουργῷ μηδέ, ὡς ἡμεῖς, δοξαζόντων εἶναι τὴν ὄντως ὑπερκαθημένην [f. 7v] τῶν ἄστρων τοῦ Θεοῦ δύναμιν τὴν δυναμένην κωλῦσαι τὰ σημαινόμενά τε καὶ ἐπερχόμενα, μαρτυροῦντι προσεῖναί τινα καὶ αὐτοῖς δύναμιν ὁποίαν τὴν διὰ τῆς τῶν ὅπλων χρήσεως, τῆς στρατιᾶς, τῶν ἵππων, τῶν μηχανῶν, τῆς βουλῆς τῆς στρατιωτικῆς, τῆς φρονήσεως· οὐκ ἂν γὰρ τῷ ἀνυποστάτῳ προσεμαρτύρει Θεὸς διὰ τῆς τοῦ ὀνόματος κλήσεως, ἀλλὰ διὰ τοῦ ὀνόματος τὸ ἐνυπόστατον ταύτης παραδεικνὺς τὴν μείζω τούτων καὶ ἐπιφανεστέραν, ἐφ' ᾗ καὶ ἤλπιζον, ὑπεσημήνατο δύναμιν· καίτοι πᾶσι τοῖς προειρημένοις πρόσεστι δύναμις καθ' ἑαυτήν, σαθρὰ δὲ δίχα Θεοῦ, μετὰ δὲ τῆς τοῦ Θεοῦ βοηθείας ἐστὶ πολλή. ὥσπερ οὖν τὰ εἰρημένα οὐκ εἰσὶ πάντη καθ' ἑαυτὰ ἀνενέργητα, οὕτως οὐδὲ οἱ ἀστέρες ἢ οἱ περὶ αὐτοὺς ἀσχολούμενοι ἄχρηστοι κατενοήθησαν· τοῖς μέντοι Βαβυλωνίοις εἰκότως νέμεσιν ἐπήγαγεν ὁ Θεὸς καὶ τὴν τοιαύτην ἀπιστίαν τροπικῶς προσωνείδισεν ὡς κατ' αὐτοῦ τοῦ Θεοῦ καὶ τῆς αὐτοῦ βουλῆς καὶ τοῦ θελήματος αὐτοῦ τῇ ἐξ αὐτῶν χρησαμένοις γνώσει, καὶ δέον ὂν <τὸ> διὰ τῆς τῶν τοιούτων ἐπισκέψεως θεωρούμενον αἰσθητοῖς ὀφθαλμοῖς νοητῶς κατιδεῖν, ἀμβλυωποῦσι καὶ κεναυχοῦσι καὶ πρὸς γῆν νενευκόσι καὶ ἀνανεῦσαι μὴ δυναμένοις, ὥσπερ ἡμεῖς οἱ τὸν Θεὸν ἐγνωκότες κύριον οὐρανοῦ καὶ τῶν ἐν αὐτῷ, πτωχίζοντα καὶ πλουτίζοντα, θανατοῦντα καὶ ζωογονοῦντα, βασιλεῦσι καὶ δυνάσταις καὶ πτωχοῖς διαιτῶντα καὶ πάντα μεταποιοῦντα ὁπόταν βούληται καὶ ὡς βούλεται. οἷς ἀνὰ μέρος, τοῖς

1 παθεῖν A. 3 ἄλλ ων omis. V. πρόρρησις A. 4 θανάτου coni. Boll. Ante ἀνθρώπων] ἐξ expunct. A. ἐξ superscr. A. 6 καὶ suppl. 8 καὶ ante ἐν omis. A. 10 ἔξωσιν codd. : ἀξιῶσιν corr. ἢ V : καὶ A. 11 Post ἡ in A διδαχὴ expunct. 13-14 Isaias 47, 13. 13 στήσωσαν A. 18 μαρτυροῦντι, sc. τῷ προφήτῃ. 19 ὅλων V. 20 μελάνων V. 22 τὸ δ' ἐνυπ. (δ' superscr.) A. 25 σαθρὰ evanid. in V. 26 ἐστὶ πολλή evanid. in V. 31 τὸ suppl. Parmentier. 36 διαιτῶντα omis. V.

the holy orders, lest they suffer some stumbling block to their faith in Christ upon hearing from nativities and other prognostic pronouncements about things to come for the newborn, and forewarnings of earthquakes and eclipses, and deaths of men caused by conditions of the air or wars or shipwrecks or other calamities, and lest they consider the elements to be gods and regard them as creative and causative and sentient — for among the multitude the greater part are easily deceived and too coarse-minded for a subtle comprehension of reality — and lest they,suppose that the entire power of the governance of earthly affairs lies within these elements and hold that beyond them there is no providence whatsoever, and thereby incline toward atheism or polytheism, and the Gospel of Christ and the zeal and preaching of the apostles be found in vain: for this reason they have ordained silence regarding such matters. Thus also what was said concerning Babylon — "Where are your astrologers? Let them stand up and save you" — was spoken ironically by the prophet against those who regard the elements as gods, who had placed their hope in them and did not glorify the Creator of those elements, nor, as we do, believe there to be the truly transcendent (f.7] power of God over the stars, capable of restraining both the signs and the things that come to pass — bearing witness that there is also some power inherent in those very things, of the kind that resides in the use of arms, in armies, horses, siege engines, military counsel, and prudence; for God would not have borne witness through the invocation of the name to something that has no real existence, but rather, by means of the name, pointing to its substantial reality, He signified the greater and more illustrious power, that upon which they had set their hope; and yet all the aforementioned things possess a power of their own, but that power is frail apart from God, whereas with the help of God it is great.Just as, then, the things mentioned are not entirely without effect in themselves, so neither have the stars nor those who occupy themselves with them been deemed wholly useless; yet against the Babylonians God justly brought retribution and figuratively reproached their impiety, inasmuch as they had employed the knowledge derived from these things against God Himself and His counsel and His will, when they ought, through the contemplation of such things, to have perceived with the eyes of sense what is intelligible — but they are dimwitted and vainglorious, bent toward the earth and unable to look up, unlike us who have come to know God as lord of heaven and of what is in it, who makes poor and makes rich, who puts to death and gives life, who orders the affairs of kings and rulers and the poor alike, and transforms all things whenever He wills and as He wills. To these, one by one, to those

1 παθεῖν A. 3 other wvomis. V. predisposition A. 4 death coni. Boll. Anten of people] ἐξ expunct. A. from superscr. A. 6 and suppl. 8 and ante ev omis. A.n10 outside codd. : worth corr. or n : and A. 11 Post or in A teaching expunct.n13-14 Isaias 47, 13. 13 set up A. 18 testifying, sc. to the prophet: 19 allnV. 20 ink V. 22 tò d' évun. (d' superscr.) A. 25 fragile evanid. in V.n26 ἐστὶ many evanid. in V. 31 the suppl. Parmentier. 36 referees omis. V.

θεοποιοῦσι δηλαδὴ τὴν κτίσιν, καὶ ἡμῖν τοῖς ὀρθῶς φρονοῦσιν ἡ Γραφὴ διαιτῶσα, « οὗτοι ἐν ἅρμασι καὶ οὗτοι ἐν ἵπποις, ἡμεῖς δὲ ἐν ὀνόματι κυρίου Θεοῦ ἡμῶν ἐπικαλεσόμεθα ». κατὰ γὰρ τὸ εἰρημένον « ψευδὴς ἵππος εἰς σωτηρίαν· καὶ οὐ σώζεται βασιλεὺς διὰ πολλὴν δύναμιν· καὶ γίγας οὐ σωθήσεται ἐν πλήθει ἰσχύος αὐτοῦ. » 5

Καὶ μάρτυς ὁ τοῦ Ἰεσσαὶ τὸν παλαμναῖον Γολιὰθ σφενδονήσας καὶ ἀποκτείνας δυνάμει Θεοῦ, ὃ πάντως οὐδεὶς ἂν τῶν νῦν κατὰ τὸν τότε τρόπον ποιῆσαι τολμήσειε. πῶς γὰρ ἀντιστήσεταί τις διὰ λίθων τριῶν τῷ καθωπλισμένῳ τῇ παντευχίᾳ, εἰ μὴ διὰ τῆς τοῦ Θεοῦ ἰσχύος; ἢ πότε καὶ πίθηξ καταπαλαίσαι ἂν γίγαντα; ὁ γὰρ τοῖς ὅπλοις 10 τοῖς σωματικοῖς καὶ τῇ δυνάμει ὡς ὀργάνοις τισὶ χρώμενος πρὸς σωτηρίαν αὐτοῦ, ἀφορῶν δὲ πρὸς Θεὸν καὶ ἐλπίζων ἐπὶ τὸ ἔλεος αὐτοῦ, καλῶς καὶ ἀσφαλῶς τοῖς ὅπλοις κέχρηται, ὡς ὀρθῶς φρονῶν. ὁ δ' ἐπ' αὐτοῖς μόνοις τὴν ἑαυτοῦ σωτηρίαν πιστεύων, τὸ πᾶν ἐσφάλη καὶ οὐδὲ μικρὸν ὑπὸ τῶν τοιούτων ὠφεληθήσεται. ὅ τε γὰρ δρομικώτατος ἵππος 15 ἐν οὐδενὶ σφαλλόμενος πίπτει, ἢ καὶ ἄλλως τοῖς ποσὶν αὐτοῦ συμπτώματος γεγονότος ἄχρηστος ἐν πολέμῳ εὑρίσκεται, καὶ τὰ ὅπλα [f. 8] καλῶς κατωχυρωμένα διὰ μικρᾶς βολίδος βαλλόμενα νεκρὸν πολλάκις δεικνύουσι τὸν τὸ πᾶν τῆς σωτηρίας θέμενον ἐν αὐτοῖς καὶ δι' αὐτῶν σωθῆναι νομίσαντα. τούτῳ δῆτα τῷ λόγῳ καὶ ὁ μέγας ἀπόστολος 20 Παῦλος πτωχὰ τὰ στοιχεῖα ὠνόμασεν, ὡς οἰκείας ἐστερημένα δυνάμεως, κατὰ δὲ θείαν κέλευσιν ἐνεργοῦντα καὶ αὖθις τῆς οἰκείας ἐνεργείας ἱστάμενα, ὅτε καὶ βούλοιτο ὁ τούτων δημιουργός, καθάπερ ἐν τῇ Χαλδαϊκῇ καμίνῳ τὸ πῦρ· καὶ ἡ τοῦ ὕδατος δέ ποτε φύσις καυστικῶς ἐπὶ τῶν σχιδάκων ἐνεργουμένη ὡρᾶτο διὰ τῆς τριτῆς τοῦ ὕδατος 25 ἐπιχύσεως καὶ τῶν τοῦ Θεσβίτου χειρῶν. καὶ ἵν' ἐξ ὧν ὁρῶμεν τὸν λόγον πιστεύσωμεν, κακοῦ τινος προσδοκωμένου πολλάκις ὑπὸ τῶν μαθηματικῶν, περικοπὴ γίνεται διὰ προσευχῶν καὶ λοιπῶν ἀγαθουργιῶν, καὶ τοῦτο ὡς θαῦμα τῷ δημιουργῷ ἐπιγραφόμεθα καὶ χάριν ὁμολογοῦμεν τῷ οὕτως οἰκονομήσαντι· καὶ πάλιν, ἀγαθῆς προκειμένης 30 ἐλπίδος εἰς ἔργον τὸ ἀγαθὸν προχωρεῖν, εὐδοκίᾳ Θεοῦ ὑπὲρ τὴν προσδοκίαν πολλάκις ἡ ἐξ ὁλοκλήρου ὕφεσις γίνεται, « ἵνα ὁ Θεὸς ᾖ τὰ πάντα ἐν πᾶσι », καθὼς ὁ Παῦλός φησιν, ἵνα τὸ πᾶν τοῦ Θεοῦ ᾖ καὶ μὴ ἐξ ἡμῶν.

Ὥσπερ γὰρ ἐπὶ τῶν ἀπαγορευθέντων ὑπὸ τῶν ἰατρῶν καὶ μηδεμίαν 35 ἐπικουρίαν ἐκ τῆς ἰατρικῆς προσδοκώντων ἀλλὰ θάνατον προφανῶς ἀπεκδεχομένων, ἐπειδὰν ἀνάκλησιν ἴδωμεν δι' εὐποιΐας καὶ μετανοίας,

2-3 Psalm. 19, 8. 3-5 Psalm. 32, 16-17. 6 ὁ τοῦ Ἰεσσαί, sc. David, cf. I Reg. 16. 7 πάντως e corr. A. 10 καταπαλέσαι A. 16 σφαλόμενος A. 17 γεγονότως A. 19 τὸν omis. A. 21 Ep. Galat., 4, 9. 22-23 ἐνεργείαν V. 23 ἐξιστάμενα coni. Kroll. 23-24 ἡ τῶν Χαλδαίων κάμινος Daniel., III, 20-24. 24-26 Cf. III, Reg. 18, 31 ss. 26 ὃν V. 32 ἢ] ἢ codd., corr. Parmentier. 33-34 I Corinth. 15, 28. 35 ἐπὶ corr. Bidez : ὑπὸ codd. 37 ἀνάκλισιν A fors. recte.

they deify the creation, that is, while the Scripture arbitrates for us who think rightly: "some trust in chariots and some in horses, but we will call upon the name of the Lord our God." For according to what is said: "A horse is a false hope for salvation; and a king is not saved by great strength; and a giant will not be saved by the abundance of his might."

And witness is borne by the son of Jesse, who slung a stone at and slew the murderous Goliath by the power of God — something which absolutely no one today would dare to do in the manner of that time. For how could anyone stand against a man armed with full armor by means of three stones, except through the strength of God? Or when could an ape ever wrestle down a giant? For he who uses bodily weapons and physical strength as mere instruments for his own salvation, while looking toward God and placing his hope in His mercy, uses those weapons well and safely, as one who thinks rightly. But he who entrusts his own salvation to those weapons alone has gone entirely astray and will benefit not even a little from such things. For the swiftest horse stumbles and falls without any error on its part, or else becomes useless in battle when some other mishap befalls its feet; and weapons that are well fortified, when struck by a small projectile, often render dead the one who placed all his hope of salvation in them and supposed he would be saved through them.It is for this very reason that the great apostle Paul called the elements "poor," as being deprived of their own inherent power, operating only according to divine command, and again brought to a standstill in their proper functioning whenever the Creator of these things so wills — just as in the Chaldean furnace the fire behaved thus, and likewise the nature of water was once seen to act with burning force upon the pieces of wood through the third pouring of water and the hands of the Tishbite. And so that we might believe the argument from what we ourselves observe: when some evil is frequently foretold by the astrologers, it is averted through prayers and other acts of goodness, and we attribute this as a marvel to the Creator and give thanks to the one who thus ordered things; and again, when a good hope is set before us, it often happens by the good pleasure of God that the good outcome proceeds into effect beyond all expectation — or, beyond all expectation, a complete remission occurs — "so that God may be all in all," as Paul says, so that everything may belong to God and not come from us.

"For just as in the case of those condemned by physicians, who expect no aid from medicine but evidently await death, whenever we see a recovery through benevolence and repentance,

2-3 Psalms. 19, 8. 3-5 Psalm. 32, 16-17. 6 of Jesse, sc. David, cf. I Reg. 16.n7 anyway e corr. A. 10 you struggle A. 16 mistakenly A. 17 factually A.n19 τὸν omis. A. 21 Ep. Galat., 4, 9. 22-23 act V. 23 six-pointed coni. Kroll.n23-24 the Chaldean furnace Daniel., III, 20-24. 24-26 Cf. III, Reg. 18, 31 ss.n26 8v V. 32 or] or codd., corr. Parmenlier. 33-34 I Corinth. 15, 28. 35 on corr.

Bidez : ὑπὸ codd. 37 ανάκλισιν A perhaps correctly.

τῆς δυνάμεως λογιζόμεθα τοῦ Θεοῦ, καὶ οὐ κακίζομεν τὴν ἰατρικὴν σφαλλομένην, ὁπότε Θεὸς θέλει θαυματουργεῖν, καὶ οὐδὲ σφάλλεσθαι ταύτην εἴποιμεν <ἄν> ποτε, τὸν αὐτὸν τρόπον καὶ ἐπὶ τοῦ τοιούτου μαθήματος, ἐπεὶ καὶ ἰατρικὴ καὶ μαθηματικὴ τέχνη στοχασμός ἐστιν ἔντεχνος τῆς τῶν προσδοκωμένων ἐναντίων περικοπῆς· τῶν ἀγαθῶν γὰρ τὴν ὑπερβολὴν καὶ παραύξησιν προσδοκωμένην καὶ μὴ παραιτουμένην κατὰ τὴν τοῦ μαθηματικοῦ πρόρρησιν, τῆς δυνάμεως λέγομεν τοῦ Θεοῦ. εἰ μὴ γὰρ οὕτως ἐγίνετο, οὐκ ἂν θαυμαστὸν ἦν τὸ γινόμενον ἢ καὶ θαῦμα ἐνομίζετο, ἀλλ' ὡς ἁπλῶς τῇ φύσει ἑπόμενον καὶ γενέσθαι οὕτως ὀφεῖλον. καὶ τὸ μεταξὺ ὂν δυνάμεως Θεοῦ καὶ φύσεως οὐρανίου οὐκ ἂν ἀκριβῶς διεκρίνομεν, οὐδὲ τὸν Θεὸν ἐθαυμάζομεν ὡς ἐν ἔργοις θαυμαζόμενον· ἀρτίως δέ, ὡς ἀναίσθητα ταῦτα πεπληροφορημένοι καὶ ἄψυχα, λέγομεν τὸν οὐρανὸν θρόνον τυγχάνειν Θεοῦ καὶ χάριτας ἔχειν τινὰς ὡσανεὶ προμηνύματα τῆς ὑπερβαλλούσης δυνάμεως Θεοῦ· ἐξ ὧν ἀναλόγως τὸ ὑπερβολικὸν τῆς δυνάμεως γινώσκεται τοῦ καθημένου ἐπάνω αὐτῶν. δεῖ οὖν μᾶλλον ἐρευνητικώτερον τὰ κατ' οὐρανὸν πολυπραγμονεῖν [f. 8v] τοὺς εὖ καὶ ὀρθῶς δυναμένους φρονεῖν, ἵνα ἐκ τῶν ποιημάτων ἡ τοῦ Θεοῦ μεγαλειότης ἐπιγινώσκηται κατὰ τὸ « οἱ οὐρανοὶ διηγοῦνται δόξαν Θεοῦ » οὐ λόγῳ χρώμενοι, οὐ προσλαλιᾷ, ἀλλὰ σιωπηρῶς τοῖς ὠσὶν ἐνηχοῦντες τῶν λογισμῶν καὶ δι' ἑαυτῶν τὴν θείαν δύναμιν καὶ πρόνοιαν ἀνακράζοντες, ὥσπερ διὰ τῶν ἀποτελεσμάτων τῶν φυσικῶν ἐνεργειῶν τῶν ἀστρῴων σωμάτων, κἀντεῦθεν συνετίζηται πλέον εἰς Θεοῦ κατανόησιν ὁ γνωστικὸς [καὶ] θεατὴς καὶ φωτίζηται πρὸς θεογνωσίαν ἐκ τῆς ἐγκεκρυμμένης δυνάμεως ἐν τοῖς οὐρανίοις σώμασιν τούτοις βλέπων κοινωνίαν πρὸς ἄλληλα καὶ διάστασιν, καὶ κατανοῶν τὴν τοῦ Θεοῦ σοφίαν καὶ δημιουργικὴν σύνεσιν.

Εἰ γὰρ θρόνος ἀνδρὸς ἐπ' ἀρετῇ διαλάμψαντος εἴτε χιτών, εἴτε σανδάλιον ἔχουσί τινα δύναμιν καὶ ἐνέργειαν ἀνεπαίσθητον, καὶ οὐχ ἁπλῶς βλέπομεν αὐτά, οὐδὲ ἁπλῶς αὐτοῖς προσερχόμεθα, ἀλλὰ τὴν ἐν αὐτοῖς ἐνοπτριζόμεθα δύναμιν, ἀφορῶντες τοῖς τῆς καρδίας ὀφθαλμοῖς εἰς τὸν τούτοις χρησάμενον, καὶ μετ' εὐλαβείας προσψαύοντες τὴν χάριν ἐκεῖθεν λαμβάνομεν· ὡσαύτως δὲ καὶ τὸν τοῦ βασιλέως ὁρῶντες θρόνον μετ' αἰδοῦς πλησιάζομεν τὸν ἐπικαθήμενον ἀναλογιζόμενοι, κἀκ τῆς ἐκείνου δόξης καὶ τὸν θρόνον τιμητέον ἡγούμεθα, καὶ ὡς θρόνον αἰσθήσεως κατὰ τὸ εἰρημένον ἐνατενίζομεν — καί ἐστι τῇ ἀληθείᾳ τοιοῦτος· συνετίζεται γὰρ ἅπας καὶ συστέλλεται, κἂν ἄτακτος ᾖ καὶ αὐθάδης τῇ φύσει, τὸν τοῦ βασιλέως θρόνον βλέπων προκείμενον — ἆρα τὸν τοῦ Θεοῦ θρόνον νομίσωμεν ἀμοιρεῖν ἐνεργείας χάριτός τε κεκρυμμένης

2 σφάλεσθαι A. 4 Ex Steph. philos., *Catal.*, II, p. 186. 4 ss. 13 θρόνος Θεοῦ] cf. Matth. 5. 34. 18 ἐπιγινώσκεται codd. 18-19 Psalm. 18 (19), 2. 21 ἀποτελεμέτων V. 23 εἰς θεοῦ εἰς κατανόησιν A. καὶ del Bidez. 38 βλέπων omis. V.

we reckon it to be the power of God, and we do not reproach medicine for failing, when God wills to work miracles, nor would we ever say that medicine errs on such an occasion; in the same way also regarding such a discipline, since both medicine and the mathematical art are a skillful conjecture aimed at cutting off the expected contraries of what is anticipated: for the excess and increase of good things that is expected and not avoided, in accordance with the astrologer's prediction, we attribute to the power of God. For if it did not happen in this way, what occurs would not be wondrous, nor would it be considered a miracle, but would be regarded as simply following nature and bound to happen thus. And we would not distinguish precisely between the power of God and the heavenly nature, nor would we marvel at God as one marveled at through His works. But now, being fully persuaded that these things are inanimate and without soul, we say that heaven happens to be the throne of God and possesses certain graces as it were forewarnings of the surpassing power of God; from which the extraordinary nature of the power of Him who sits above them is proportionally known. It is necessary, therefore, for those capable of thinking well and rightly to investigate celestial matters all the more carefully [f.8v] so that from His works the majesty of God may be known, according to the saying "the heavens declare the glory of God" — not using speech, not using direct address, but silently resonating in the ears of reasoned thought, and through themselves proclaiming the divine power and providence, as it were through the effects of the natural activities of the astral bodies; and thereby the gnostic observer may be led more fully to the understanding of God and illumined toward the knowledge of God, beholding from the hidden power within these heavenly bodies their communion with one another and their separation, and perceiving the wisdom of God and His creative understanding.

For if the throne of a man who shone in virtue, or a tunic, or a sandal, possesses some power and imperceptible energy, and we do not look upon them simply, nor do we approach them simply, but we behold the power reflected in them, gazing with the eyes of the heart upon the one who used them, and touching them with reverence we receive grace from them; and likewise when we see the king's throne we approach it with awe, reflecting upon the one who sits upon it, and from his glory we consider the throne also worthy of honor, and we gaze upon it as a throne of perception according to what has been said — and it is truly such; for every person, even if disorderly and insolent by nature, becomes wise and composed when he sees the king's throne set before him — shall we then suppose that the throne of God lacks the energy of hidden grace

2 σφάλεσθαι A. 4 Ex Steph. philos., Catal., II, p. 186. 4 ss. 13 θρόνος Θεοῦ] cf. Matth. 5. 34. 18 ἐπιγινώσκεται codd. 18-19 Psalm. 18 (19), 2. 21 ἀποτελεμέ- 23 εἰς of c. θεοῦ εἰς κατανόησιν A. καὶ del Bidez. 38 βλέπων omnis. V.

καὶ δυνάμεως καὶ οὕτω τῆς δόξης ἐπιλησόμεθα; καὶ πῶς τὴν ἐκ τῶν εὐφρονούντων αἰτίαν οὕτω διακείμενοι ἐκφευξόμεθα; πλὴν οὐ προσκυνοῦμεν καὶ σεβόμεθα τοῦτον, ἀλλὰ μόνον ὁρῶμεν ὡς θρόνον Θεοῦ καὶ τὰς αὐτοῦ ἐνεργείας προτεκμαιρόμεθα.

Φέρε γὰρ εἴπωμεν, εἴ τις ἀριστοτέχνης ὢν κἂν πολλοῖς τὸ δοκίμιον δοὺς τῆς αὐτοῦ περὶ τὴν οἰκοδομίαν συνέσεως, περικαλλῆ τε οἶκον οἰκοδομήσας θέαμα τοῦτον ἐπαίνων ἄξιον καταστήσῃ, εἶτά τίς ποθεν μικροφυὴς ἐπελθὼν καὶ ἄγροικος τυγχάνων καὶ χαμερπὴς παρέλθῃ τοῦτον ἄνευ ἐπαίνων μὴ σώζοντος μηδὲ δυναμένου τοῦ νοὸς αὐτοῦ ἐμμέτρως κατανοεῖν καὶ τὴν ἁρμονίαν θαυμάζειν, ἢ καὶ πολλάκις μέρος μὲν ἐπαινέσει, μέρος δέ τι κακίσει, οὐχὶ τὸν τεχνίτην ὑβρίζει; ὁ δὲ τῶν ἔργων αὐτοῦ καὶ ποιημάτων καὶ κατασκευῶν κακιζομένων καὶ παρεωραμένων οὐκ ἀγανακτεῖ; ἐκ παντός. ἢ οὐχ οὕτως οἴει καὶ τὸν Θεὸν διακεῖσθαι ἐπὶ τοῖς οὕτω περικαλλέσιν ἔργοις καὶ θαυμασίοις καὶ μεγαλοπρεπέσιν αὐτοῦ τεχνουργήμασιν, ὁπότε ἀτημελήτως καὶ ὡς ἐν παρέργῳ ταῦτα, ὥσπερ εἴ τινες βάρβαροι καὶ λόγου ἄμοιροι, παρορῶμεν, καὶ πρὸς τούτοις τοὺς δυναμένους λεπτολογεῖν ἀσεβεῖς ὀνομάζομεν;

[F. 9] Χωρὶς δὲ τούτων ἁπάντων ἐπεὶ ἡ Γραφὴ λέγει « εἶδεν ὁ Θεὸς τὰ πάντα, ὅσα ἐποίησε, καὶ ἰδοὺ καλὰ λίαν » καὶ οὐδὲν ἐναντίον τοῖς κτίσμασι τοῦ Θεοῦ καὶ ἀκόσμητον, διὰ τί δήποτε τοὺς ἀστέρας παραβλεψόμεθα τοῦ Θεοῦ ὄντας ποιήματα, ἐναντία Θεῷ φρονοῦντες ὡς τὰ ἔργα τοῦ Θεοῦ ἀκριβῶς μὴ γινώσκοντες, εἰ γὰρ ποιήματα τοῦ Θεοῦ εἰσιν, ἄρα καὶ καλά εἰσιν. ὅρα τὴν ποικιλίαν καὶ ἁρμονίαν καὶ τὴν κατὰ τάξιν τῶν ἀστέρων κίνησιν εὐτάκτως καὶ ὡς ἐν κόσμῳ τὸν οὐράνιον περιιοῦσαν κύκλον, καὶ σὺ ἀναρμόστως φρονεῖς καὶ λέγεις περὶ αὐτοῦ, καὶ παχυμερῶς ἀποφαίνῃ περὶ ὧν οὐκ οἶδας, ἐμβαθύνειν θέλων οἷς ἀκριβῶς οὐκ ἠρεύνησας, καὶ στενωτέρῳ ἀγγείῳ, τῇ ἑαυτοῦ δηλαδὴ φρενί, εὐρυχωρίαν πιστεύεις δημιουργίας Θεοῦ, καὶ περικυκλῶσαι θέλεις τὸ σύμπαν τῷ σῷ στενῷ λογισμῷ καὶ κατ' αὐτῶν ἑρμηνεῦσαι τῶν δημιουργημάτων δηλαδὴ τοῦ Θεοῦ, ὅπερ οὔ τις μέχρι τοῦ νῦν πεποίηκε, καὶ ταῦτα πείρας ἄνευ τῆς προσηκούσης ἐναντία τοῖς ἁγίοις βασιλεῦσι τῇ τε ἀληθείᾳ φανταζόμενος καὶ τὰ τίμια ὑβρίζων κτίσματα Θεοῦ καὶ ποιήματα.

Ἀλλ' εἴποις ὅτι καὶ ὁ διάβολος ἓν τῶν ποιημάτων ἐστὶ τοῦ Θεοῦ, λοιπὸν ἄρα προσέχειν τούτῳ ὀφείλομεν; ἀλλ' ὁ διάβολος προαίρεσιν ἐκτήσατο αὐτοβούλως ἐναντιουμένην τῷ ἀγαθῷ διὰ τὴν ὑπερηφανίαν αὐτοῦ, καὶ οὗτος ἀντίθεος ἐστί τε καὶ λέγεται, ταῦτα δὲ ἄψυχα ποιήματα

5 εἴπομεν codd., corr. Bidez. κἂν scripsi : κᾶν cod. 9 ἐπαινῶν A. σώζοντος non capio. An συνιέντος? 12 αὐτοῦ codd. καὶ ante κατασκ omis. A. 15 εὐτημελήτως V. 17 [τούτοις] τοὺς [δυναμέν]ους [λεπτολογεῖν ἀ]σεβεῖς litterae uncis inclusae evanidae sunt A. 19-20 Genes. I, 31. 24 ὁρᾷς V. 25 εὐκόσμῳ V. 36 προσέχειν ἄρα A.

and of power, and shall we thus forget its glory? And how, being in such a disposition, shall we escape the reproach of those who are right-minded? Nevertheless, we do not worship and venerate it, but we only look upon it as the throne of God and infer from it His workings.

For let us say, if some master craftsman, having given proof of his skill in building to many, and having built a most beautiful house and made it a spectacle worthy of praise, then some petty, boorish, and groveling person should come along and pass it by without praise, his mind neither able to preserve nor capable of appreciating it in proper measure and admiring its harmony, or who might even often praise one part and find fault with another — does he not insult the craftsman? And when his works and creations and constructions are criticized and overlooked, does the craftsman not feel indignation? Absolutely. Or do you not think that God is likewise disposed toward His works so surpassingly beautiful and wondrous and magnificent in craftsmanship, when we carelessly and as if in passing overlook them, as though we were some barbarians and strangers to reason, and moreover call those who are able to examine them closely impious?

[Ch. 9] Apart from all these things, since Scripture says "God saw all that He had made, and behold, it was very good," and nothing among God's creatures is contrary or without order, why then shall we overlook the stars, which are the works of God, thinking contrary to God as those who do not accurately know the works of God — for if they are works of God, then they are also good? Behold the variety and harmony and the orderly movement of the stars, circling the heavenly sphere in good order and as in a cosmos, and yet you think and speak about it discordantly, and pronounce crudely about things you do not know, wishing to probe deeply into what you have not carefully examined, and you believe that the breadth of God's creation fits into a narrower vessel, namely your own mind, and you wish to encompass the universe with your narrow reasoning and to interpret the very creations — that is, the works of God — which no one up to the present has done, and this without proper experience, imagining things contrary to the holy kings and to the truth, and insulting the precious creatures and works of God.

But you might say that the devil too is one of God's creations, 35 should we therefore pay heed to him? But the devil acquired a will of his own, voluntarily opposing the good through his pride, and he is and is called an adversary of God, whereas these are soulless creations

5 we say codd., corr. Bidets. καν scripsi : καν cod. 9 praises A. sozontosnnon capio. An conscience 12 of his codd. and ante construction omis. A. 15 εύτη-ημελετως V. 17 [τουτοις] τοὺς [διναμέν]ους [λεπτολογεῖν ἀ]σεβεῖς litterae uncisninclusae evanidae sunt A. 19-20 Genes. I, 31. 24 ὁρᾷς n. 25 εὐκοσμῳ V.n36 heed ἀra A.

καὶ ἀναίσθητα καὶ ἀπρονόητα καὶ διὰ τοῦτο οὐκ ἀντίθεα, ἀλλὰ <ἐπὶ> τῆς οἰκείας μένοντα τάξεως, ἐφ' ἧς ἐτάχθησαν παρὰ τοῦ δημιουργοῦ, καὶ ἐνεργείας ἔχουσι φυσικὰς ἀναισθήτως πλὴν οὐ κατὰ προαίρεσιν. τὰ γὰρ κατὰ προαίρεσιν ἐνεργοῦντα ποτὲ μὲν ἐνεργοῦσι τόδε τι, ἄλλοτε δ' οὔ. ταῦτα δὲ καὶ ὡσαύτως ἐνεργοῦσι, καθὼς ἐτάχθησαν ὑπὸ τοῦ δημιουργοῦ, εἰ μή πως διὰ θαυματουργίαν Θεοῦ περικοπὴ τῆς ἐνεργείας αὐτῶν γένηται, ὡς πολλάκις εἴρηται· καὶ εἴπερ ἦν αἴσθησις ἐν αὐτοῖς, οὐκ ἂν οὐδὲ ὁ μαθηματικὸς καταλαβεῖν ἠδύνατο τὰ ὑπ' αὐτῶν σημαινόμενα καὶ ἐν βουλῇ κρυπτόντων καὶ ἐν μυστηρίῳ. F. C.

<Μιχαὴλ τοῦ Γλυκᾶ>

Ἀνταπολογητικὸν ἐκ μέρους πρὸς τὴν ἐγχειρισθεῖσαν αὐτῷ γραφὴν τοῦ κραταιοῦ καὶ ἁγίου ἡμῶν βασιλέως κυροῦ Μανουὴλ τοῦ Κομνηνοῦ, τὴν ἀπολυθεῖσαν πρός τινα μοναχὸν ἐπιμεμψάμενον οὐ μικρῶς αὐτῷ διά γε τὸ τῆς ἀστρολογίας μάθημα καὶ φιλονεικοῦσαν τὸ τοιοῦτον συστήσασθαι μάθημα φυσικαῖς καὶ γραφικαῖς ἀποδείξεσιν.

Τολμῶν ὑπομιμνήσκω· τὸ προγεγονὸς γράμμα τῆς βασιλείας σου καὶ εἰς ἐμὰς ἤδη χεῖρας ἐλήλυθεν, καὶ ἐν πρώτοις μὲν ἀναγνοὺς καὶ περιεπτυξάμην αὐτὸ καὶ θερμῶς κατεφίλησα. τίνος ἕνεκεν; ὅτι πραείᾳ τῷ ὄντι καὶ ἡρεμαίᾳ φωνῇ καὶ κατὰ μίμησιν αὐτοῦ τοῦ εἰπόντος Χριστοῦ « μάθετε ἀπ' ἐμοῦ ὅτι πρᾷός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ » πρὸς αὐτὸν ἐκεῖνον ἐποιήσατο τὴν ἀπόκρισιν, τὸν ἀπερισκέπτως οὕτω τοῦ θεοστεφοῦς καταβοώμενον κράτους σου· μετὰ δὲ ταῦτα τὸ τοιοῦτον γράμμα τεθαύμακα κατά γε τὸ προσὸν αὐτῷ τῶν λέξεων στρυφνόν τε καὶ εὔρυθμον καὶ τὸ τῶν νοημάτων βαθὺ καὶ πυκνόν· οἷς δὴ νοήμασι, καὶ οὐκ οἶδ' ὅπως, περιπεσὼν χεῖρα δοθῆναι μοι παρακαλῶ βοηθόν, κἀκεῖθεν εὐμεθόδως ἀνελκυσθῆναι πρὸ τοῦ καταπνιγῆναί με τέλεον· αὐτίκα γὰρ ἀπορίᾳ σύνειμι περὶ τοῦ Ἑβραίου ἐκείνου ὃν ὁ μέγας Βασίλειος, ἡνίκα πρὸς κύριον ἐξεδήμει, τῆς ἱερᾶς κολυμβήθρας

1 ἐπὶ suppl. Kroll. 5 καὶ superscr. A. 10 M(onacensis), f. 217'; T(aurinensis), f. 154 [usque ad p 139, n. 25]; P(arisinus), f. 95. — Manuel non ubique sed plurimis locis clausulam Meyerianam adhibuit (e. g., p. 124, 10 s.). At Glycas ipse mirum in modum quantum clausulae " θερμῶς κατεφίλησα " studat, cf. praeter hoc opusculum e. g. epistulam Glycae ad Theodoram (Krumbacher, *Sitzb. Münch. Akadem.*, 1894, p. 452) [Boll]. 12 αὐτοῦ M. 13 Μανουὴλ τοῦ omis. T. 15-18 Κομνήνου τοῦ ἀστρονομικοῦ μαθήματος ἕνεκεν ceteris omissis P. 19 πρώτοις MT : τούτοις P. 22 Matth. 11, 29. 23 ἐποίησα τὴν P. 29 Fabula de Iudaeo ex Ps. Amphilochii vita S. Basilii in AA. SS., Iun. II, p. 955 s. = Migne, *Patr. Gr.*, t. XXIX, p. CCCXIV ss.

and without sensation and without forethought, and therefore not adversaries of God, but remaining <in> their proper order, in which they were arranged by the Creator, and they have natural energies without sensation but not according to free will. For those that act according to free will sometimes perform a certain action, and at other times do not. 5 But these always act in the same way, as they were ordered by the Creator, unless perhaps through a miracle of God a curtailment of their activity comes about, as has often been said; and if there were sensation in them, not even the astrologer would be able to grasp what is signified by them when they conceal it in counsel and in mystery. F.

C.

<Michael Glykas>

A partial defense in response to the document submitted to him by our mighty and holy emperor lord Manuel Komnenos, which was addressed to a certain monk who had reproached him not a little on account of the study of astrology, and which strove to establish such a study by means of natural and scriptural proofs.

I venture to recall: the previous letter of your majesty
has already come into my hands, and upon first reading it I
embraced it and kissed it warmly. For what reason? Because with a truly gentle
and calm voice, and in imitation of Christ himself who said
"learn from me, for I am meek and humble in heart," he made his reply
to that very man who so rashly cried out against your
God-crowned might; and after that I marveled at the letter
for the harshness and elegance of its diction
and the depth and density of its thoughts; in which thoughts,
I know not how, having become entangled, I beg that a helping hand be extended to me,
and that from thence I be methodically drawn up before I am completely suffocated;
for immediately I find myself in perplexity concerning that Hebrew whom the great
Basil, when he was departing to the Lord, of the sacred font

1 ἐπί suppl. Kroll. 5 kai superscr. A. 10 M (onacensis), f. 217*; T (Aurinensis), nf. 154 [up to p. 139, n. 25]; P(arisinus), f. 95. Manuel used the Meyeriananı clause not everywhere but in several places (eg, p. 124, 10 s.). But Glycas himself wonders in the manner of the clause "θερμώς κατεφίλησα, he studies, cf. the previous work, e.g. the epistle of Glycas to Theodore (Krumbacher, Silzb. Münch.nAcadem., 1894, p. 452) [Boll]. 12 αὐτοῦ M. 13 Μανουὴλ τοῦ omis. T. 15-18 19, p.

ἠξίωσεν· ἡ γὰρ ἐμὴ βίβλος ἰατρόν τε διαγορεύει τὸν Ἰουδαῖον, καὶ ὅτι τῷ σφυγμῷ τοῦ ἁγίου διὰ χειρὸς ἐκεῖνος προσσχὼν τὸν τοῦ μεγάλου προέγνωκε θάνατον· τὸ δὲ ἐγχειρισθέν μοι γράμμα μαθηματικὸν αὐτὸν ἀποκαλεῖ, καὶ ὅτι ταῖς τῶν ἄστρων παρασημειώσεσι τὴν τοῦ ἁγίου προέγνω μετάστασιν. καὶ οὐ τοῦτο μόνον ἀλλὰ δὴ καὶ τὸν μέγαν αὐτὸν παρεισάγει συναινοῦντα τῇ τοῦ Ἑβραίου μαθηματικῇ ἐπιστήμῃ καὶ ἀληθῆ ταύτην ἀποκαλοῦντα, πλείονα δὲ τούτων ἄλλα καὶ ποιοῦντα καὶ λέγοντα, ὧν ἡ ἐμὴ βίβλος οὐδαμοῦ μεμνημένη εὑρίσκεται. ἢ γοῦν ἐσφαλμένως ἔχει τὰ κατ' αὐτήν, καὶ πλέον οὐδέν, ἢ τὴν διαφωνίαν ταύτην θεραπευθῆναι παρακαλῶ.

Οὐδὲ γὰρ ἐντεῦθεν, ὡς οἶμαι, τὰ τῆς ἀστρολογίας ἐστήρικται, εἴ γε καὶ ἀκύλυτον τὴν τοιαύτην τέχνην παρὰ τῷ Θεῷ, ναὶ μὴν καὶ ἐνυπόστατον αὐτὴν εἶναι τὸ ἐγχειρισθέν μοι γράμμα διϊσχυρίζεται· εἰ μὴ γὰρ τοῦτο ἦν, οὐκ ἂν δι' ἀστέρος τὴν κατὰ σάρκα γέννησιν αὐτοῦ καὶ τὸ ἑκούσιον πάθος ὑπεσημήνατο. ἀλλ' οὐ μὲν οὖν καὶ τοῖς περὶ τούτου λεγομένοις εὐχερῶς ἔχομεν πείθεσθαι· πῶς γὰρ ἂν καὶ πεισθείημεν ἑτοίμως οὕτω τῷ γράμματι, εἴπερ ὁ χρυσορρήμων καὶ θεῖος Ἰωάννης ἐν τῇ τοῦ κατὰ Ματθαῖον ἕκτῃ ὁμιλίᾳ καταδρομὴν οὐ μικρὰν τῶν οὕτω καὶ φρονούντων καὶ λεγόντων ποιούμενος φαίνεται; πῶς τὴν τοιαύτην τέχνην ἐνυπόστατον εἴπωμεν, εἴπερ ἐκεῖθεν ὁρῶμεν ἀνατρεπομένην αὐτὴν ὅθεν δοκεῖ προσεπικτᾶσθαι τὴν σύστασιν;

Καὶ ἵνα τὰ λοιπὰ παρεάσω, τὰ κατὰ τοὺς μάγους αὐτοὺς καὶ τὸν Ἀρεοπαγίτην θεῖον Διονύσιον, οὓς ὑπερηγοροῦντας ἑαυτοῦ παράγει τάχα τὸ γράμμα, βοῶσι τοῦτο τρανώτατα· τῆς γὰρ παλαιᾶς αὐτῶν συνηθείας δι' ἀστέρων ἀποσπασθέντες ἐκεῖνοι, καὶ τῇ κατὰ Χριστὸν ἀληθεῖ γνώσει προσεληλυθότες, οὐκέτι τοῖς προτέροις ἐνασχολεῖσθαι ἠνέσχοντο[1]· ἃ γοῦν ἐβεβαίωσεν, ὥς φησι τὸ γράμμα, γεννηθεὶς ὁ Χριστός, πῶς ἐκεῖνοι, καὶ ταῦτα πιστοὶ γεγονότες, ὁλοσχερῶς ἀπεσείσαντο; ἄλλως τε εἰ τὰ τῆς ἀστρολογίας ἐνυπόστατα δείκνυσιν ὁ ἀστὴρ ἐκεῖνος, ὁ τὴν κατὰ σάρκα γέννησιν τοῦ Θεοῦ Λόγου παραδόξως ὑποδείξας τοῖς μάγοις, ἀνάγκη πᾶσα καὶ τὴν ὀρνιθοσκοπίαν ἐντεῦθεν ἐπιβεβαιοῦσθαι, εἴ γε διὰ περιστερᾶς ἄνωθεν καταπτάσης βαπτιζόμενον ἐν Ἰορδάνῃ τὸν Ὑιὸν ὑπέδειξεν ὁ Πατήρ, καὶ αὐτὰ δὲ τὰ τῆς νεκυομαντείας οὐκ ἀπόβλητα δόξειεν ἂν εἶναι, εἴ γε καὶ πολλὰ σώματα

2 σφιγμῷ P. προσχὼν codd., corr. Kroll. 6 συνενοῦντα P : παραινοῦντα T. 7 τε τούτων MT. 11 γε] γὰρ codd., corr. 15 ὑπεσεμείνατο P. 16 πεισθείημεν] ειη e corr. P. 17 Ioh. Chrysost., Migne, *Patr. Gr.*, t. LVII, col. 61 s. 20 εἴπομεν P. 20-21 αὐτὴν ἀνατρεπομένην T. 21 δοκῶ P. 24 τάχα omis. M. τρανότατα T. 27 γοῦν MT : γὰρ P. τὸ γράμμα in marg. add. T. 28 ταῦτα φησὶ M. 29 ἐνυπόστατα] cf. Manuel supra p. 114, 13. 33 δὲ omis. T. 34 εἶναι omis. P.

[1] Haec de magis sententia apud christianos doctores saepissime repetitur, cf. Bouché-Leclercq, *Astrologie grecque*, p. 611 ss.

he deemed worthy; for my book calls the Jew a physician, and that he, attending to the pulse of the saint by hand, foreknew the death of the great one; but the letter handed to me calls him a mathematician, and that by the observations of the stars he foreknew the saint's departure. And not only this, but it also introduces the great man himself agreeing with the mathematical science of the Hebrew and calling it true, and doing and saying many other things besides these, of which my book is found to make no mention anywhere. Either, then, the account in it is in error, and nothing more, or I ask that this discrepancy be remedied. 10

For neither, as I think, are the claims of astrology established from this source, even if the letter handed to me strongly asserts that such an art is unimpeded before God and indeed that it has real existence; for if this were not so, he would not have signified through a star his birth according to the flesh and his voluntary suffering. But we are not at all disposed to yield assent readily to what is said concerning this matter; for how could we so readily be persuaded by the letter, if the golden-tongued and divine John, in the sixth homily on Matthew, is seen making no small attack on those who think and speak in such a way? How are we to call such an art real, if we see it overturned from the very source from which it seems to derive its support?

And to pass over the rest, the things concerning the magi themselves and the divine Dionysius the Areopagite, whom the text perhaps introduces as speaking in its own defense, cry out most clearly; for those men, torn away from their ancient custom of astrology and having come to the true knowledge in Christ, no longer tolerated occupying themselves with their former pursuits. How then did those men, having become believers, completely shake off what the star confirmed, as the text says, at the birth of Christ? Moreover, if that star, which wondrously revealed to the magi the incarnate birth of God the Word, demonstrates the validity of astrology, then by all necessity augury from birds must also be confirmed thereby, seeing that the Father revealed the Son being baptized in the Jordan through a dove descending from above; and even the practices of necromancy would seem not to be rejected, if indeed many bodies

2 σφιγμώ P. προσχών codd., corr. Kroll. 6 συνενοῦντα P : παραινοῦντα T.
7 of these MT. 11 γε] γὰρ codd., corr. 15 ὑπεσεμείνατο P. 16 πεισθείημεν] ειη e corr. P. 17 Ioh. Chrysost., Migne, Patr. Gr., t. LVII, col. 615. 20 είπομεν P.
20.21 αὐτὴν ἀνατρεπομένην T. 21 δοκώ P. 24 τάχα omis. M. τρανότατα T.
27 γοῦν MT : γὰρ P. τὸ γράμμα in marg. add. T. 28 ταῦτα φησί M. 29 ένυ-πόστατα] cf. Manuel supra p. 114, 13. 33 δὲ omis. T. 34 είναι omis. P.

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1 This opinion about the Magi is very frequently repeated among Christian scholars, cf. Bouché-Leclercq, Astrologie grecque, p. 611 ff.

τῶν κεκοιμημένων κατά γε τὸ σωτήριον πάθος ἐκ νεκρῶν ἐγερθέντα Θεὸν ὡμολόγουν ἀριδήλως τὸν πάσχοντα, καὶ ταῦτα τοῦ Μωσαϊκοῦ νόμου περὶ τούτων οὕτωσὶ πρὸς Ἰσραὴλ λέγοντος « οὐκ οἰωνιεῖσθε, οὐδὲ ὀρνιθοσκοπεῖσθε », τὰ γὰρ ἔθνη οὓς κύριος ὁ Θεὸς ἐξολοθρεύσει ἀπὸ προσώπου αὐτοῦ, οὗτοι κληδόνων καὶ μαντειῶν ἀκούσονται· σὺ δὲ οὐχ οὕτως.

Μὴ οὖν ἐάσῃς ἡμᾶς καὶ ἐπὶ τούτοις διαταράττεσθαι, οὐ μικρὰ γὰρ ἀνακύπτει κάντεῦθεν ἀντίρρησις, καὶ μᾶλλον ἐν οἷς οὕτω τὸ γράμμα διέξεισιν, ὅτι διὰ τῆς τοιᾶσδε τοῦ ἀστέρος ἐπιτολῆς, ναὶ μὴν καὶ τοῦ ζῳδίου ἐκείνου, ἐν ᾧ ὁ τοιοῦτος ἀστὴρ ἀνατέταλκεν, οἵαπερ ἀκριβεῖς τῶν τοιούτων εἰδήμονες ὄντες οἱ μάγοι, Θεὸν ἐγνώκασι τὸν αὐτὸν καὶ ἄνθρωπον, θνητὸν ὁμοῦ καὶ ἀθάνατον, βασιλέα καὶ ἐν Ἱεροσολύμοις τικτόμενον, καὶ ταῦτα τοῦ τῶν ἀστρολόγων ἐξοχωτάτου Πτολεμαίου τὸ περὶ τούτων οὕτω λεπτομερῶς ἀποφαίνεσθαι, τῶν ἐνθουσιώντων εἶναι φάσκοντος ἴδιον. εἰ γὰρ ἐξ ἀνθρωπίνης τέχνης καὶ οὐ θεόθεν ἐκεῖνοι περὶ τούτων οὕτωσὶ διεσκέψαντο, οὐκ ἂν ἐκεῖθεν ἠγέρθησαν, οὐκ ἂν ὁδὸν τοσαύτην ἐστείλαντο, οὐκ ἂν ὁδηγοῦντα τὸν ἀστέρα ἐκέκτηντο, οὐκ ἂν ἱσταμένου ἐκείνου τῆς ὁδοῦ καὶ οὗτοι κατὰ τὸν Ἰσραὴλ ἐκεῖνον ἀπείργοντο, οὐκ ἂν αὐτοῦ κινουμένου καὶ τὴν ὁδὸν οἷον ὑποδεικνύοντος τῆς ὁδοιπορίας κἀκεῖνοι ἀπήρχοντο, οὐκ ἂν ἐν Ἱεροσολύμοις παραγενόμενοι καὶ οἰκονομικῶς αὐτὸν ἀπολέσαντες, ἔνθεν κἀκεῖθεν τὰς ἁγυιὰς περιήρχοντο « ποῦ ἐστι, λέγοντες, ὁ τεχθεὶς βασιλεύς; » οὐκ ἂν αὐτὸν αὖθις ἰδόντες χαρὰν μεγάλην ἐχάρησαν. φαίνεται οὖν κάντεῦθεν, εἰ καὶ μὴ λέγω τὰ κατὰ μέρος μοι ἐπαπορούμενα, ὅτι θεία τις ἦν δύναμις ἡ λέγειν οὕτω καὶ πράττειν αὐτοὺς ἀναγκάζουσα.

Εἰ μὴ γὰρ τοῦτο ἦν, οὐκ ἂν ὁ μέγας Βασίλειος ἐν τῷ εἰς τὴν γέννησιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ λόγῳ αὐτοῦ καὶ τάδε πρὸς τοῖς ἄλλοις ἔλεγε « μηδεὶς δὲ ἑλκέτω τὴν τῆς ἀστρολογίας κατασκευὴν εἰς τὴν τοῦ ἀστέρος ἀνατολήν· οἱ μὲν γὰρ τὴν γέννησιν παρεισάγοντες ἐκ τῶν ἤδη ὄντων ἀστέρων δοκοῦσι προλέγειν τὰ μέλλοντα, ἐνταῦθα δὲ οὐδὲν σχῆμα ἀστέρος τὴν βασιλικὴν γέννησιν ὑπεσήμαινεν· οὐδὲ γὰρ αὐτὸς ὁ ἀστὴρ ἦν τῶν συνήθων· » οὐ μὲν οὖν οἱ μάγοι λοιπὸν κατὰ τὴν ἑαυτῶν τέχνην ζῳδίοις ἑπόμενοι καὶ ἀστράσιν εἰς Ἱεροσόλυμα παρεγένοντο, ἀλλά, καθὰ φησὶν ὁ διαληφθεὶς οὗτος θεῖος ἀνήρ, τῇ τοῦ Βαλαὰμ ἀκολουθήσαντες προφητείᾳ τῇ οὕτω λεγούσῃ· « ἀνατελεῖ

2 τὸν omis P. 3 οἰωνεῖσθε codd. Cf. Levit, XIX, 26 (ὀρνιθοσκοπήσεσθε). 7 καὶ omis. P. 7-8 μικρὰ γὰρ ἀνακύπτει PT (seq. rasura in P): μικρὸν γὰρ ἀνακύπτειν M. 8 Cf. supra, p. 113, v. 25 ss., 115, v. 14 s. 11 τῶν τοιούτων omis. P. ὄντες τῶν τοιούτων οἱ δήμονες M. 14 Ptol., *Tetrab.*, I, 2. 17-18 οὐκ ἂν ὁδ. - ἐκέκτηντο omis. M. 19 Ἰσραὴλ] ἰηλ codd. Leg. Ἰησοῦν? 20 ἐκεῖνοι καὶ τῆς ὁδ. ἀπήρχ. P. 22 κακεῖ M. προσήρχοντο P. Matth. II, 2. 24 μὴ καὶ μὴ MP. μοι omis. MT. 27 Pseudo-Basil., *Homil. in gener.*, 5 (Migne, *Patr. Gr.*, t. XXXI, col. 1469). 30 τὴν (superscr.) γένεσιν (ε e corr.) T; γένεσιν habet Migne.

of those who had fallen asleep, raised from the dead in accordance with the saving passion, they openly confessed that the one who suffered was God, and this despite the Mosaic law speaking thus to Israel concerning these matters: "You shall not practice augury, nor observe birds," for the nations whom the Lord God will destroy from before his face, these will hearken to omens and divinations; but you shall not do so.

Do not therefore allow us to be thrown into confusion over these matters as well, for no small objection arises from this quarter too, and especially in those passages where the text proceeds in such a manner, saying that through such a rising of the star, and indeed also through that zodiac sign in which such a star has risen, the Magi, being as it were precise experts in such matters, came to know that he was both God and man, both mortal and immortal at once, a king being born in Jerusalem, and this despite the fact that Ptolemy, the most eminent of astrologers, declares so precisely on these matters that to make such pronouncements is characteristic of those who are divinely inspired. For if it were from human art and not from God that they deliberated thus on these matters, they would not have been stirred to set out from there, they would not have undertaken so long a journey, they would not have had the star to guide them, they would not, when it stood still on the road, have been held back like that Israel of old, they would not, when it moved and as it were indicated the way, have themselves set forth on the journey, they would not have arrived in Jerusalem and, having by divine dispensation lost sight of it, gone about the streets here and there saying "Where is the king who has been born?" they would not, upon seeing him again, have rejoiced with great joy.It is therefore evident from this as well, even if I do not mention the particular difficulties I have in addition, that it was some divine power that compelled them to speak and act in this way.

For if this were not so, the great Basil would not have said, in his homily on the nativity of our Lord Jesus Christ, the following among other things: "Let no one draw the apparatus of astrology into connection with the rising of the star; for those who introduce nativity from the stars already existing seem to foretell the future, but here no configuration of a star gave indication of the royal birth; for the star itself was not one of the familiar ones." So the Magi did not come to Jerusalem following zodiac signs and stars according to their own art, but, as this aforementioned holy man says, by following the prophecy of Balaam, which says: "There shall rise

2 τόν omis P. 3 οἰωνεῖσθε codd. Gr. Levit, XIX, 26 (ὀρνιθοσκοπήσεσθε). 7 και omis. P. 7-8 μικρὰ γὰρ ἀνακύπτει PT (seq. rasura in P): μικρὸν γὰρ ἀνακύπτειν M. 8 Cf. supra, p. 113, v. 25 ss., 115, v. 14 s. 11 των τοιούτων omis. P. ὄντες τῶν τοιούτων οἱ δήμονες M. 14 Ptol., Tetrab., I, 2. 17-18 οὐκ ἂν ὁδ. - ἐκέκτηντο omis. M. 19 Ισραήλ] ἰηλ codd. Leg. Ἰησοῦν ? 20 ἐκεῖνοι καὶ τῆς ὁδ. ἀπήρχ. P. 22 κακεῖ M. προσήρχοντο P. Matth. 11, 2. 24 μὴ καὶ μὴ MP. μοι omis. MT. 27 Pseudo-Basil., Homil. in gener., 5 (Migne, Patr. Gr., t. XXXI, col. 1469). 30 τὴν (superscr.) γένεσιν (ε e corr.) T; γένεσιν habet Migne.

ἄστρον ἐξ Ἰακὼβ καὶ ἀναστήσεται ἄνθρωπος ἐξ Ἰσραήλ ». κατὰ μνήμην οὖν τῆς τοιαύτης προφητείας τὴν Ἰουδαίαν ἐπιζητοῦσι, μαθεῖν ἐθέλοντες ποῦ ἐστιν ὁ τεχθεὶς τῶν Ἰουδαίων βασιλεύς. καὶ περὶ μὲν οὖν τούτων οὕτως.

Τὸ δὲ διαληφθὲν γράμμα καὶ τῆς κατὰ τὸν Ἀβραὰμ ἱστορίας μεμνη- 5
μένον φαίνεται τὴν ἀστρολογίαν ἐντεῦθεν ἐπιστηρίξαι μαχόμενον, καὶ ἐπὶ τούτοις οὐ μικρῶς ἀποροῦμεν· εἰ γὰρ ἀπὸ τῶν ποιημάτων ἐπέγνω τὸν κύριον ὁ θειότατος Ἀβραάμ, τίνος ἕνεκεν ὁ τοῦ μαθήματος ὑπεραπολογούμενος τὴν τοιαύτην ἱστορίαν ἐπὶ μέσου εἰσήνεγκε; κατὰ τί δὲ καὶ συμβαλεῖται αὐτοῦ τῷ σκοπῷ; ἦν μὲν γὰρ ὁ ἀνὴρ ἀληθῶς δόκιμος 10
ἀστρολόγος, ὡς ἀπὸ Χαλδαίων ὁρμώμενος, ἀλλ' ἐκ τῶν ποιημάτων τὸν ποιητὴν ἐπιγνοὺς τὰ τοιαῦτα διέπτυσεν ὕστερον, μετὰ τὴν θείαν δηλονότι ἐπίγνωσιν· ἀλλὰ καὶ ἐπὶ Ἀβιμέλεχ εἰς Αἴγυπτον κατελθὼν παντοίως κατῄσχυνε τοὺς τὰ τοιαῦτα δοξάζοντας· οὐκ οἶδα λοιπὸν εἴ γε καὶ συμβαλεῖται τῷ προκειμένῳ σκοπῷ ἡ κατὰ τὸν Ἀβραὰμ ἱστορία. 15
ἐγὼ δέδοικα μὴ καὶ τὸ παροιμιῶδες ἐκεῖνο πέρας ἐνταῦθα λάβῃ τὸ λέγον « εἴχαμεν κύνα καὶ τοῖς θηρσὶ παρεῖχεν βοήθειαν ».

Οὐχ ἧττον δὲ κἀν τῇ προῤῥήσει τοῦ Ἕλληνος ἐκείνου τῇ οὕτω λεγούσῃ « Χριστὸς γεννᾶται ἐκ παρθένου Μαρίας, καὶ πιστεύω εἰς αὐτόν, ἐπὶ δὲ Κωνσταντίνου καὶ Εἰρήνης ὄψει με πάλιν, ὦ Ἥλιε », 20
ἀμηχανίᾳ συνέχομαι· οὐδὲ γὰρ ἐντεῦθεν, ὡς οἶμαι, τὰ τοῦ μαθήματος ἐνυπόστατα φαίνεται· ὁ γὰρ ἀκριβὴς ἐπιστήμων, ἢ παρ' οἵου δή τινος ἐρωτηθεὶς ἢ καὶ καθ' ἑαυτὸν πολλάκις διασκεψάμενος, ὡς ἀνθρώπῳ δυνατὸν ἀποφαίνεται, παχυμερῶς οὕτω τοῦ μέλλοντος ἐντεῦθεν καταστοχαζόμενος, εἴ γε καὶ μάλιστα τὴν ἀστρολογίαν οἱ περὶ τὰ τοιαῦτα 25
δεινοὶ μηδὲν ἕτερον ἢ στοχασμὸν ἔντεχνον εἶναι ὁρίζονται· τὸ δὲ πρὸ χιλίων ἢ καὶ πλειόνων ἐτῶν καὶ ταῦτα περὶ ἀγνώστου τοσοῦτον πράγματος οὕτω παραδόξως προειπεῖν ἐκεῖνον τὸν Ἕλληνα, ὥστε καὶ Χριστὸν παραστῆσαι τικτόμενον καὶ βασιλέων ὀνομαστὶ μνημονεῦσαι, καὶ ἀρρητοτέρων τοιούτων τινῶν, οὐ μὲν οὖν ἀνθρωπίνης τέχνης τὴν 30
τοιαύτην πρόρρησιν εἴποι τις ἄν, εἰ μή που καὶ τὰ τῆς Σιβύλλης ἐκείνης « ὀψέ ποτέ τις ἐπὶ τὴν πολυσχιδῆ ταύτην ἐλάσειε γῆν, καὶ δίχα σφάλματος γενήσεται σάρξ », ὡσαύτως καὶ τὰ τοῦ μάντεως Βαλαάμ « ἀνατελεῖ ἄστρον ἐξ Ἰακώβ », κατὰ τέχνην ἀνθρωπίνην προαναγορευόμενα εἴπωμεν. ἀλλ' οὐκ ἔστι τοῦτο, οὐκ ἔστιν· θεία γάρ 35

1 Num. XXIV, 17. 2-3 θέλοντες T. 3 οὖν omis. MT. 5 Cf. Manuel supra p. 118, v. 9. 16 λάβῃ τὸ λέγον P : λάβοι τὸ λέγον T : λάβοιτο λέγειν M. 17 εἴχαμεν P : εἴχομεν MT. Cf. Krumbacher, *Mittelgriech. Sprichwörter*, p. 105, 207. 18 ἧττον PT : ἢ (sic) M. 19 Cf. Manuel supra p. 116, 31. 21 καὶ μηχανίᾳ P. γὰρ omis. P. 22 ἐνυποστάτου M. ἤπερ P : εἰ παρ' M. 26 Cf. supra, p. 123, 4-5. 27 ἐτῶν MT : καὶ τῶν P. 29 παραστῆναι M. 31 εἴποι τις ἂν omis. P. De hoc oraculo Sibyllae vel Platonis, cf. Bidez, *Byz. Zeitschr.*, XI, 1902, p. 391. 33 πολυσχεδῆ codd. 34 Num. XXIV, 17. 35 προσαγορευόμενα MP. εἴπομεν P. ἀλλ' omis. T.

a star out of Jacob, and a man shall rise out of Israel." In memory, therefore, of such a prophecy, they seek out Judea, wishing to learn where the newborn King of the Jews is. And concerning these matters, so it stands.

But the text under discussion, which also makes mention of the history of Abraham, appears to struggle to support astrology on this basis, and on these points we are in no small perplexity. For if the most divine Abraham came to know the Lord through His creations, for what reason did the one who defends this discipline bring forward such a history in the midst of his argument? And how does it serve his purpose? For the man was truly a proven astrologer, as one who came from the Chaldeans, but having recognized the Creator through His creations, he later spat upon such things, after his divine recognition, that is. And moreover, when he went down into Egypt on account of Abimelech, he put to utter shame those who hold such opinions. I know not, therefore, whether the history of Abraham contributes to the purpose at hand; I fear that the proverbial saying may find its fulfillment here, namely: "We had a dog, and it provided help to the wild beasts."

I am no less at a loss regarding the prediction of that Greek, which reads as follows: "Christ is born of the virgin Mary, and I believe in Him; but under Constantine and Irene you shall see me again, O Sun." For not even from this, as I think, does the validity of the discipline appear. For the precise scholar, whether questioned by someone or having reflected on his own many times, declares what is possible for a human being, making rough conjectures about the future in this way — if indeed those skilled in such matters define astrology as nothing other than an educated conjecture. But that that Greek foretold, a thousand or even more years beforehand, and this concerning so unknown a matter, in so paradoxical a manner — so as to present Christ being born and to name kings by name, and to speak of yet more ineffable things of this sort — such a prediction, one would say, does not belong to human art, unless indeed we also say that the words of that Sibyl — "at some late time someone shall come upon this much-divided earth, and without error shall become flesh" — and likewise the words of the prophet Balaam — "a star shall rise out of Jacob" — were proclaimed beforehand by human art. But this is not so, it is not so; for it is divine

1 Num. XXIV, 17. 2-3 θέλοντες T. 3 οὖν omis. MT. 5 Cf. Manuel supra p. 118, v. 9.16 λάβῃ τὸ λέγον P : λάβοι τό λέγον T : λάβοιτο λέγειν M. 17 εἴχαμεν P :

16 λάβῃ τὸ λέγον P : λάβοι τό λέγον T : λάβοιτο λέγειν M. 17 εἴχαμεν P : elxomev MT. Cf. Krumbacher, Mittelgriech. Sprichwörter, p. 105, 207. 18 ἥττον PT : H (sic) M. 19 Cf. Manuel supra p. 116, 31. 21 καὶ μηχανίᾳ P. γὰρ omis. P. 22 ἐνυποστάτου M. ἤπερ P : εἰ παρ' M. 26 Cf. supra, p. 123, 4-5.27 ἐτῶν MT: καὶ τῶν P. 29 παραστῆναι M. 31 εἴποι τις ἂν omis. P. On this oracle of the Sibyl or Plato, cf. Bidez, Byz. Zeitschr., XI, 1902, p. 391. 33 probably codd. 34 Num. XXIV, 17. 35 προσαγορευόμενα MP. είπομεν P. νὰλλ' omis. T.

τις τὰ τοιαῦτα ἐπίπνοια, καὶ διὰ τῶν ἀθέων Ἑλλήνων μηνύουσα τὴν τοῦ Σωτῆρος ἡμῶν ἐνανθρώπησιν· οὐ τέχνῃ λοιπὸν ἀνθρωπίνῃ, θείᾳ δὲ κινούμενοι χάριτι καὶ ἅπερ οὐκ ᾔδεσαν, ἔλεγον· καὶ συνίστησι πρὸς τοῖς ἄλλοις τὰ τοῦ λόγου καὶ ὁ Καϊάφας ἐκεῖνος « συμφέρει, λέγων, ἕνα
5 ὑπὲρ τοῦ λαοῦ ἀπολέσθαι ». καὶ ταῦτα μὲν τοῦτον ἔχει τὸν τρόπον.

Ἐν οἷς δὲ τὸ γράμμα διέξεισιν· ὅτι τὸ τοῦ σύμπαντος κόσμου προκέντημα, ἤγουν τὴν πρώτην τοῦ κόσμου καταβολὴν ἐν Καρκίνῳ πηξάμενος ὁ Θεός, ζῳδίῳ δηλαδὴ τροπικῷ καὶ ἀστάτῳ καὶ εὐμεταβλήτῳ, τὴν τῶν κοσμικῶν ἀστασίαν προετυπώσατο, καὶ τὴν αὖθις εἰς
10 τὸ μηδὲν μεταστοιχείωσιν καὶ ἀνάλυσιν, οὐκ ἔχω τι ἀποκρίνασθαι· ὅθεν καὶ γὰρ ταῦτα συνέστη καὶ ποῦ γέγραπται καὶ τίνι τῶν ἁγίων καὶ ὅπως ἐνδέδοται, μέχρι καὶ τήμερον ὁ ἀμαθὴς οὐχ εὗρον ἐγώ· ὁ μὲν οὖν μέγας Βασίλειος τὸ τοῦ προφήτου Ἡσαίου ῥητὸν ἐπεξηγούμενος τὸ λέγον· « ὁ οὐρανὸς θυμωθήσεται καὶ ἡ γῆ σεισθήσεται ἐκ τῶν
15 θεμελίων αὐτῆς » ἐπάγει καὶ τάδε λέγων, ὅτι ἄγνωστα ἀνθρώπου φύσει τὰ τῆς γῆς θεμέλια, καὶ βεβαιοῖ τὸν λόγον αὐτοῦ, δι' ὧν ὁ κύριος πρὸς τὸν Ἰώβ, ἡνίκα μετ' αὐτοῦ ἐζήτει κριθῆναι, οὕτως ἔλεγε κατὰ ῥῆμα· « Ποῦ ἦς ἐν τῷ θεμελιοῦν με τὴν γῆν· ἀπάγγειλόν μοι εἰ ἐπίστασαι σύνεσιν, τίς ἔθετο τὰ μέτρα αὐτῆς, ἐπὶ τίνος δὲ οἱ κρίκοι αὐτῆς
20 πεπήγασιν ». εἰ δὲ ταῦτα οὕτως ἔχει, εἰ τὴν ἀκαταληψίαν τῆς γῆς ὑπεμφαίνων τε ὁ κύριος καὶ οἱονεὶ αὐτῇ ἐγκαυχώμενος οὕτωσὶ πρὸς Ἰὼβ διελέγετο, τίς ἐπὶ τοσοῦτον ἑαυτῷ τεθάρρηκεν ὥστε τὸ πρῶτον ἐκεῖνο τοῦ κόσμου προκέντημα, τούτέστι τὴν πρώτην αὐτοῦ καταβολήν, εἰδέναι φιλονεικεῖν, πῶς τε καὶ πότε παρήχθη καὶ τίνος ὡροσκο-
25 ποῦντος ζῳδίου; καὶ ταῦτα τῶν ἀστέρων μήπω παραχθέντων ὑπὸ τοῦ δημιουργοῦ, δι' ὧν ὁ ζῳδιακός, ὥς φασιν, ὑποτυποῦται κύκλος· ἀδύνατον οὖν τὰ κατὰ τὴν τετάρτην ἡμέραν παραχθέντα ἐν τῇ πρώτῃ ἐκείνῃ καὶ εἶναι λέγειν αὐτὰ καὶ τηνικαῦτα ὡροσκοπεῖν. εἰ δὲ ταυτα οὐκ ἔστι, οὐδὲ τὴν ὥραν λοιπὸν ἐκείνην εἰδείη τις ἂν καθ' ἣν ἡ πρώτη
30 γέγονε τοῦ κόσμου καταβολή· εἰ γὰρ τοῦτο ἦν, οὐκ ἂν ὁ μέγας Βασίλειος ἄγνωστα φύσει ἀνθρώπου τὰ τῆς γῆς ἔλεγεν εἶναι θεμέλια· ἄλλως τε, εἰ καὶ Καρκίνος τηνικαῦτα ὡροσκοπῶν ἦν, εἰ καὶ ἀστασίαν τῶν τότε παραγομένων ἐσήμαινε καὶ τὴν αὖθις εἰς τὸ μηδὲν ἀναστοιχείωσιν καὶ ἀνάλυσιν, ἀλλ' ἐκείνου πάντως ἔπρεπε τοῦ πρώτου δηλαδὴ

3 εἴδεσαν P. 4 Ioann. XI, 50-51. 6 ss. Haec in Comneni opusculo nunc desunt. 8-9 ἀμεταβλήτῳ M. 9 κοσμικῶν MT : βιωτικῶν P. 11 καὶ γάρ] L. γὰρ καὶ? Al cf. 130, 27. 13 Is. XIII, 23; cf. Pseudo-Basil., Migne, *Patr. Gr.*, t. XXX, p. 593 14 συσθήσεται P. 15 φύσει ἀνθρώπου P. 16 δι' ὧν P. 18 ss. Iob XXVIII, 4-6. 19 κρίκιοι M. 20 καταληψίαν P. 21 ss. In margine cod. M legitur manu prima εὖγε σοι τῷ εὐσεβεστάτῳ μοι καὶ τῷ ὄντι κατὰ σκοπὸν βάλλοντι συνετά. 24 φιλονεικεῖ P. 26 φησὶν P. 28 καὶ ante εἶναι omis. P. ταῦτα MT : τοῦτο P. 29 εἰδοίη P. 31 Cf. supra v. 15. θεμέλια ἔλεγεν εἶναι P. ἦν MT : εἰ P. 33 ἐσήμαινε MT : εἰσήγαγε P. τὴν PT : μὴν M. 33-34 δὲν ἀναστοιχ. καὶ in marg. M.

someone this kind of divine inspiration, even through the godless Greeks announcing the incarnation of our Savior; no longer by human art, but moved by divine grace they were saying things they did not know; and confirming the argument along with the rest is also that famous Caiaphas who said, "It is expedient that one man should perish for the people." And these matters stand in this way.

In those passages where the text expounds that God, having fixed the foundation of the entire world — that is, the first creation of the world — in Cancer, a zodiacal sign that is tropical, unstable, and easily changeable, prefigured the instability of worldly things and their subsequent transformation into nothing and dissolution, I have nothing to reply; for where these things were established, and where it is written, and to which of the saints, and how it was handed down — up to this very day I, the ignorant one, have not found it. The great Basil, while expounding the saying of the prophet Isaiah which reads, "The heaven shall be enraged and the earth shall be shaken from its foundations," adds the following words, that the foundations of the earth are unknown to human nature, and he confirms his argument through the words which the Lord spoke word for word to Job, when he sought to be judged against him: "Where were you when I laid the foundation of the earth? Tell me, if you have understanding. Who set its measurements, and upon what are its rings fastened?"But if these things are so, if the Lord, intimating the incomprehensibility of the earth and as it were glorying in it, spoke thus to Job, who has so greatly trusted in himself as to contend that he knows that first foundation of the world — that is, its first creation — and how and when it was brought forth and under the ascendancy of which zodiacal sign? And this when the stars had not yet been created by the Demiurge, through which the Zodiacal circle, as they say, is delineated. It is therefore impossible to say both that what was brought forth on the fourth day existed on that first day and that they were then governing the horoscope. But if these things are not so, then no one could know that hour in which the first creation of the world came to be; for if this were possible, the great Basil would not have said that the foundations of the earth are unknown to human nature. Furthermore, even if Cancer were then ascending as the horoscope, and even if it signified the instability of the things then being created and their subsequent transformation into nothing and dissolution, it would in any case have been fitting for that first, namely

3 εἴδεσαν P. 4 Ioann. XI, 50-51. 6 ss. These passages are now missing from the Comneni opuscule. 8-9 ἀμεταβλήτῳ M. κοσμικών MT : βιωτικών P. 11 καὶ γάρ] L. yàp kal? At cf. 130, 27. 13 Is. XIII, 23; cf. Pseudo-Basil., Migne, Patr. Gr., t. XXX, p. 593 14 συσθήσεται P. 15 φύσει ανθρώπου P. 16 δι' δν P. 18 «. lob XXVIII, 46.19 κρίκιοι M. 20 καταληψίαν P. 21 ss. In the margin of cod. M there is written in the first hand εὔγε σοι τῷ εὐσεβεστάτω μοι καὶ τῷ ὄντι κατὰ σκοπόν βάλλοντι συνετά. 24 φιλονεικεῖ P. 26 φησίν P. 28 καὶ before εἶναι omit. P.
ταῦτα MT : τοῦτο P. 29 εἰδοίη P. 31 Cf. above v. 15. foundations were said
to be R. not MT : if R. 33 meant MT : introduced R. the PT : not M. 33-34 not corresponding. and in marg. M.

οὐρανοῦ παρέλευσιν ὑποσημαίνειν, οὗ τῇ παραγωγῇ καὶ ὡροσκοπῶν ἦν. καὶ μὴν ἐκεῖνος οὐ παρελεύσεται οὐδὲ εἰς ἀνάλυσιν ὅλως χωρήσει, καθά φασιν αἱ γραφαί, ἀλλ' εἰς αἰῶνας ἔσται ἡ διαμονὴ πάντως αὐτοῦ· οὕτως γὰρ καὶ ὁ προφήτης Ἡσαΐας περὶ ἐκείνου φησίν· « καὶ ἔσται ὁ οὐρανὸς καινὸς καὶ ἡ γῆ καινή », τῶν γὰρ ἐπιπροσθούντων τῇ ἐκείνου θέᾳ περιαιρεθέντων, αὐτοῦ δηλαδὴ τοῦ στερεώματος, τῶν φωστήρων, τῶν στοιχείων τε καὶ τῶν λοιπῶν καθ' ἑξῆς — καὶ γὰρ κατὰ τὴν τοῦ Παύλου φωνὴν « τὸ σχῆμα τοῦ κόσμου τούτου παράγει », ὁ πρῶτος ἐκεῖνος καὶ ὄντως φανείη ἂν οὐρανός, οὗ τὴν διαμονὴν πᾶσα σχεδὸν καταγγέλλει γραφή — ἐκεῖνον οὖν πρῶτον ἔδει παρελθεῖν καὶ εἰς παντελῆ χωρῆσαι ἀνάλυσιν, ἅτε τροπικοῦ ζῳδίου, τοῦ Καρκίνου δηλονότι, ὡροσκοπήσαντος ἐπὶ τῇ παραγωγῇ πάντως αὐτοῦ· ἀλλ' οὐκ ἔστι τοῦτο, οὐκ ἔστιν, ὡς ὁ λόγος ἤδη φθάσας ἐδήλωσεν· εἰ γάρ, ὥς φησι τὸ γράμμα, Καρκίνος ἦν τηνικαῦτα ὡροσκοπῶν, κἀντεῦθεν ὑποσημαίνων παντελῆ τῶν ὄντων ἀνάλυσιν, ἵνα τί μὴ καὶ τὸ τοῦ Παύλου ῥητὸν τὸ λέγον « ἡ γὰρ ἀποκαραδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ ἀπεκδέχεται » πόρρω που ποιοῦμεν ὡς ψεύδους μεστόν· τὸ γὰρ εἰς ἀνάλυσιν χωροῦν καὶ εἰς τὸ μηδὲν καταντῶν ἀνακαινισμόν τινα πάντως οὐ πέφυκε δέχεσθαι· διὰ τί δὲ μὴ καὶ τὰ λοιπὰ τῶν ἔξω καταδεχόμεθα δόγματα καὶ πλείους ἀποκαταστάσεις τοῦ σύμπαντος κατά γε τὰς ἀπὸ τοῦ αὐτοῦ εἰς τὸ αὐτὸ τῶν πλανητῶν περιόδους τε καὶ ἐπανόδους, καθάπερ ἐκεῖνοι, δοξάζομεν; ἄδηλα ταῦτα λοιπὸν καὶ κρύφια, ὡς ὁ μέγας ἔφη Βασίλειος, καὶ μόνῳ τῷ Θεῷ γινωσκόμενα.

Καὶ γὰρ καὶ ἐνυπόστατον τὴν τέχνην ἐξ εὐαγγελικῶν δῆθεν ῥητῶν παραστῆσαι τὸ γράμμα διισχυρίζεται· εἰ μὴ γὰρ τοῦτο ἦν, οὐκ ἂν ὁ ἀστὴρ τοὺς μάγους ἐκάλει πρός γε τὴν τῆς ἀληθείας ἐπίγνωσιν, ἤρκει καὶ γὰρ τὰ λοιπὰ σημεῖα τὰ τῷ τότε συνεπακολουθήσαντα. ἀλλ' ἡμεῖς μὲν καθ' ἕτερον οὐδὲν ἀντιπίπτομεν, παρακαλοῦμεν δὲ ὅμως μαθεῖν τίνα τε τὰ σημεῖα καὶ πότε ταῦτα καὶ τίνα τρόπον συνέβησαν, ὥστε βαρβάρους ἀνθρώπους ἐκεῖθεν ἐγερθῆναι καὶ ἀφικέσθαι πρὸς Ἱεροσόλυμα· εἰ γὰρ πρὸ πολλοῦ τῆς γεννήσεως τοῦ Χριστοῦ τὸν ἀστέρα ὀφθῆναι τοῖς μάγοις ὁ χρυσοῦς τὴν γλῶτταν διισχυρίζεται, ὡς ἐντεῦθεν αὐτοὺς προσκυνῆσαι τὸν Χριστὸν ἐν σπαργάνοις — πολὺν γὰρ ἔμελλον ἐν τῇ ὁδῷ ἀναλίσκειν τὸν χρόνον — οὐδὲ σημεῖα λοιπὸν λέγειν εὔλογον τῷ τότε συνεπακολουθήσαι τοὺς μάγους ἐκείνους ἑλκύσαι ἰσχύοντα.

2 χωρήσῃ P. 4 Isaias LXV, 17. 5-6 ἐκείνου θέᾳ PT : κτίσει M. 7 τε omis. P : δμοῦ T manu alia. 8 I Cor. 7, 31. 10 καταγγέλει MP. 10-11 παντελεῖ M. 13 Haec verba, ut diximus, in Comneni codicibus desunt. 16 Ep. Rom. VIII, 19. 17 που omis. P. 18 καταντᾶν P. 23 ὡς ὁ μεγ. ἐ. Βασίλειος post γινωσκόμενα transpos. P. 24 εἰ γὰρ MT. Cf. Manuel p. 113, 17 s.: 114, 12 ss. 27 καὶ delendum? at cf. p. 129, 11; 139, 35. 29 προέβησαν P. 30 πρὸς MT : εἰς P. 32 Ioan. Chrysost., *In Matt.*, VI, 1 (Migne, *Patr. Gr.*, LVII, col. 63). 35 τὰ τότε M.

to signify the passage of heaven, at whose production he was also casting the horoscope. And yet that heaven shall not pass away, nor shall it proceed to dissolution at all, as the Scriptures say, but its continuance shall endure for ever; for so also the prophet Isaiah says concerning it: "and there shall be a new heaven and a new earth" — for when those things that obscure the vision of that heaven are removed, namely the firmament itself, the luminaries, the elements and the rest in order — for indeed according to the voice of Paul "the form of this world passes away" — that first and truly real heaven would appear, whose permanence almost every Scripture proclaims — that one therefore had first to pass away and proceed to total dissolution, inasmuch as it was a tropical sign, Cancer namely, that had been on the ascendant at its very production; but this is not so, it is not so, as the argument already set forth has made clear; for if, as the text says, Cancer was at that time on the ascendant, and therein signifying the total dissolution of existing things, why do we not also set aside as full of falsehood the saying of Paul that reads "for the earnest expectation of the creation awaits the revelation of the sons of God"? For that which proceeds to dissolution and comes to nothingis by its very nature altogether incapable of receiving any renewal; and why do we not also accept the remaining doctrines of those outside, and hold, as they do, that there are multiple restorations of the universe according to the periodic revolutions and returns of the planets from the same point back to the same point? These things are obscure and hidden, as the great Basil said, and known to God alone.

For indeed the text strenuously maintains that the art has real existence, supposedly from evangelical sayings; for if this were not so, the star would not have called the magi to the recognition of truth — for the other signs that accompanied that time would have sufficed — but we on our part raise no other objection, yet we ask to learn what the signs were, and when and in what manner they came to pass, such that barbarian men were roused from thence and came to Jerusalem. For if the golden-tongued one strenuously maintains that the star appeared to the magi long before the birth of Christ, so that from this they worshipped Christ in swaddling clothes — for they were going to spend a long time on the road — it is no longer reasonable to say that those signs which accompanied that time had the power to draw those magi.

2 χωρήση P. 4 Isaias LXV, 17. 5-6 ἐκείνου θέᾳ PT : κτίσει M. 7 τε omis. P: δμοῦ T manu alia. 8 I Cor. 7, 31. 10 καταγγέλει MP. 10-11 παντελεῖ M. 13 Haec verba, ut diximus, in Comneni codicibus desunt. 16 Ep. Rom. VIII, 19. 17 που omis. P. 18 καταντᾶν P. 23 ὡς ὁ μεγ. έ. Βασιλειος post γινωσκόμενα transpos. P. 24 εἰ γὰρ MT. Cf. Manuel p. 113, 17 s.; 114, 12 ss. 27 kai delendum? at cf. p. 129, 11, 139, 35. 29 προέβησαν P. 30 πρός MT : εἰς P. 32 Ioan. Chrysost., In Matt., VI, 1 (Migne, Patr. Gr., LVII, col. 63). 35 τά τότε M.

Διείληπται καὶ τοῦτο μετὰ τῶν ἄλλων τῷ γράμματι· ὁ Σιναΐτης Ἀναστάσιος, περί τινων φυσικῶν θεωρημάτων ἐπεξιών, φαίνεταί πως αὐτοῖς παραμιγνύων καὶ τὰ τοῦ μαθήματος. ἀλλ' ἡ μὲν ἐμὴ βίβλος, παρεισάγει μὲν καὶ τὸν θειότατον Ἀναστάσιον περὶ φυσικῶν τινων καὶ μάλιστα περὶ τῆς τοῦ ἀνθρώπου συμπήξεώς τε καὶ κράσεως πανσόφως διδάσκοντα, κατὰ τὸ τέλος δὲ ὅμως τῆς αὐτοῦ διδασκαλίας ἐπαναλαμβανόμενον οὕτω καὶ λέγοντα· « κἂν οἱ μωροὶ ἀστρολόγοι ταῦτα τοῖς ἄστροις ἀνατιθέασιν »· οὐκ οἶδα λοιπὸν εἴ γε καὶ συμβαλεῖται κατά τι τῷ προκειμένῳ σκοπῷ τοιαῦτα γράφων ὁ θειότατος Ἀναστάσιος.

Περιέχει τὸ διαληφθὲν γράμμα ὅτι τὰ τῶν ἀστέρων σχήματα σημεῖα τινῶν εἰσιν ἀποβάσεων, οὐ μὴν καὶ ἐξ ἀνάγκης ἀποτελεσμάτων τινῶν εἰσι ποιητικά. καὶ τηνικαῦτα διαπορούμενοι λέγομεν· εἰ κατά γε τὴν τοῦ γράμματος περίληψιν οὕτως ἔχει καὶ τὰ τοῦ πράγματος, τίνος ἕνεκεν ὁ Οὐάλης ἐκεῖνος ἐπὶ μέσου εἰσάγεται παρὰ τοῦ μεγάλου μέν, ὥς φασιν, προσκληθεὶς Κωνσταντίνου, τέσσαρες καὶ δέκατον καρτερήσας ἔτος ἐπὶ τῇ καταβολῇ τῶν θεμελίων τῆς βασιλίδος ταύτης τῶν πόλεων; εὔδηλον γὰρ ὡς εἰ τοσούτων ἐκεῖνος ἐνιαυτῶν ἐκαρτέρει παράτασιν, ὥστε μεῖναι τὴν πόλιν διόλου τοῖς πολεμίοις ἀχείρωτον τῇ πίστει τε προκόπτειν αὐτὴν καὶ τοῖς λοιποῖς καθεξῆς, καιρὸν ἂν ἐκαρτέρει λοιπὸν τῷ σκοπῷ αὐτοῦ συντελέσοντα· εἰ καὶ τὸ γράμμα προδήλως τοῦτο λέγειν οὐ βούλεται, ἄδικοι γὰρ ἐντεῦθεν οἱ ἀστέρες, ἵνα μὴ λέγω τὸν ποιητὴν αὐτόν, ὡμολόγηνται, τοὺς μὲν τῶν ἀνθρώπων μοιχούς, τοὺς δὲ φονέας ἐξ ἀνάγκης ἀποτελοῦντες· καί, εἰ δεῖ τἀληθὲς εἰπεῖν, ἐν μέσῳ τὸν Οὐάλεντα παράγειν ὅλως οὐκ ἔπρεπε· τὰ γὰρ τῆς ἀστρολογίας ἐντεῦθεν διεψευσμένα καὶ μᾶλλον ἐλέγχεται· ὁ γὰρ Οὐάλης οὗτος, ἀκριβέστατος καὶ ταῦτα ὢν ἀστρολόγος, εἰς ἑξακοσίους πρὸς τοῖς ἐννενήκοντα καὶ ἓξ ἐνιαυτοὺς διαμεῖναι τὴν πόλιν ταύτην ἐφοίβασε, καὶ οὕτω διημαρτημένην τὴν τέχνην ἐξ ἀποτελέσματος ἔδειξεν.

Εἰ δὲ τὸν διαληφθέντα Οὐάλεντα καρτερῆσαι μὲν ἔτος τέσσαρες καὶ δέκατον εἴποι τις, χάριν δὲ ὅμως τοῦ καιρὸν ἐφευρεῖν ἀγαθά τινα τῇ πόλει μηνύοντα, δεξόμεθα μὲν τὴν παραγραφὴν αὐτοῦ, ἀλλ' εὐθὺς ἀπορήσομεν οὕτωσὶ λέγοντες· τί δέ; εἰ καὶ ἀπερισκέπτως καὶ ἄνευ τῆς τοῦ Οὐάλεντος παρατηρήσεως τὰ τῆς πόλεως κατεβλήθη θεμέλια, οὐκ

1 cf. Manuel, p. 117, 9 s. 7 Verba allata in operibus S. Anast. non inveni, cf. tamen Migne, *Patr. Gr.*, t. LXXXIX, Quaest. 95, col. 735 A. 8 ἀστράσιν P. 11 s. Cf. Manuel, p. 112, n. 1. 14 εἶχε P. 15 s. Cf. Manuel, p. 118, 14 ss. 16 τέσσαρες καὶ δεκ. forma vulgaris, cf. supra p. 119, 1 ss. δὲ καρτερήσας MT. 20-21 ἐκαρτέρει] Expect. ἐφεῦρεν vel simile quid [Kroll]. 21 συντελήσαντα P. 22 τοῦτο MT : τοῦ P. οἱ ἀστέρες ἐντεῦθεν P. 23 Leg. αὐτῶν? 24 φονεῖς M. 25 ἐπὶ μέσου PT. ἢ ἔπρεπε P. 25-26 ἢ τὰ ἀστρολ. M. 27 Leg. κατὰ ταῦτα? ἀστρολόγοι omisso εἰς P. 28 τοὺς MP. 32 εἴπῃ P : εἴποι ex εἴπῃ corr. T. τὸν P. 33 δεξώμεθα P. μὲν omis. M. 34 ἀπορήσωμεν P. εἰ omis. P.

This too is addressed along with the other matters in the letter. Anastasius of Sinai, in expounding certain natural speculations, appears in some way to mix in with them the teachings of astrology. But my book, while it does introduce the most divine Anastasius teaching with all wisdom concerning certain natural matters and especially concerning the composition and constitution of man, nevertheless at the end of his teaching returns to the subject and says: "even if the foolish astrologers attribute these things to the stars." I do not know, therefore, whether the most divine Anastasius, in writing such things, will contribute in any way to the purpose at hand.

The aforementioned letter contains the view that the configurations of the stars are signs of certain outcomes, but are not necessarily the productive causes of certain effects.And then, when we are in perplexity, we say: if, according to the summary of the letter, the matter stands thus, for what reason is that Valens introduced into the discussion, having been summoned, as they say, by the great Constantine, and having endured fourteen years for the laying of the foundations of this queen of cities? For it is clear that if he endured such a prolonged stretch of years so that the city might remain entirely unconquered by enemies and advance in faith and in all else thereafter, he would have been waiting for a moment that would serve his purpose. Even if the letter plainly does not wish to say this — for the stars would thereby be acknowledged as unjust, not to mention their maker himself, since they necessarily make some men adulterers and others murderers — and, to tell the truth, it was entirely improper to introduce Valens into the discussion at all. For by this the claims of astrology are even more exposed as false. This Valens, being himself a most precise astrologer, predicted that the city would endure for six hundred and ninety-six years, and thus by the outcome demonstrated the art to be in error.

But if someone were to say that the aforementioned Valens endured for fourteen years, yet for the sake of finding a time that portended certain good things for the city, we shall accept his annotation, but we shall immediately be at a loss, speaking thus: what then? If the foundations of the city were laid carelessly and without the observation of Valens,

1 cf. Manuel, p. 117, 9 s. 7 Verba allata in operibus S. Anast. non inveni, cf. ntamen Migne, Patr. Gr., t. LXXXIX, Quaest. 95, col. 735 A. 8 Astrasin P.n11 s. Cr. Manuel, p. 112, n. 1. 14 had P. 15 s. Cr. Manuel, p. 118, 14 ff. 16 quarter past 10 forma vulgaris, cf. supra p. 119, 1 38. δὲ karterisas MY.n20-21 ekarterei] Expect. epheuren vel simile quid (Kroll). 21 complicating P.n22 this MT: of R. the stars are there P. 23 Leg. abrwv 24 killers M.n2 on medium T. or should P. 25-26 or the astrologers. M. 27 Leg, katà taÛtanastrologios omisso P. 28 theirM P. 32 εἴπη P: ειποι ex εἴπῃ corr.

ἂν οὕτω τὰ κατ' αὐτὴν ἔχειν ἔμελλεν ὅπως ἄρα καὶ σήμερον ἔχοιεν; παρακαλοῦμεν μὴ ἐάσῃς ἡμᾶς ἀμηχανίᾳ καὶ περὶ τούτου κυμαίνεσθαι· ἢ γὰρ οὕτω τὰ κατὰ τὴν πόλιν ἔχειν ἔμελλε, καὶ μάτην ἐκεῖνος τοσοῦτον ἐκαρτέρει καιρόν, ἢ οὐχ οὕτως. καὶ τί χρὴ πολλὰ λέγειν; φαίνεται γὰρ ἐντεῦθεν ὡς οὐ παρασημειωτικοὶ μόνον εἰσὶν οἱ ἀστέρες, ἀλλὰ καὶ ἀποτελεσμάτων ἐξ ἀνάγκης ποιητικοί· εἰ μὴ γὰρ τοῦτο ἦν, οὐκ ἂν τοῦ τεχνίτου ἐκείνου τὸ γράμμα ὑπεραπολογούμενον διά γε τὰ καθ' ἑκάστην ἀπροσδοκήτως τῇ πόλει συμπίπτοντα, σεισμοὺς δηλαδή, ἐμπρησμοὺς καὶ ὅσα τοιαῦτα, κατὰ λέξιν οὕτωσὶ διηγόρευεν « οὐ γὰρ ἠδύνατο τὰ πάντα μείζω τε καὶ ἐλάχιστα συμπεριλαβεῖν καὶ συμπεραῖναι πρὸς τὸ αὐτῷ βουλητόν ». πρόσεχε οὖν· εἰ γὰρ τὰ πάντα συμπεριλαβεῖν ἐκεῖνος ἔφθασε, μείζω τε καὶ ἐλάχιστα, καὶ αὐτὸ τὸ περὶ Θεοῦ λέγον Δαβιτικὸν οὕτω ῥητόν « ὁ ἐπιβλέπων ἐπὶ τὴν γῆν καὶ ποιῶν αὐτὴν τρέμειν », ἔμεινεν ἂν ἐξ ἀνάγκης ἄπρακτον ἐνταυθοῖ, ἅτε καὶ αὐτὸν ἀποτρεπούσης τὸν κλόνον τῆς γῆς τῆς ἀκριβοῦς τοῦ ἐπιστήμονος σκέψεως· ἄλλως τε, εἰ κατὰ τὴν συμπεσοῦσαν ὥραν ἐπὶ τῇ καταβολῇ τῶν θεμελίων τῆς πόλεως αὐξάνειν τε τὴν πίστιν ἐπάναγκες καὶ αὐτὴν τὴν πόλιν διαμένειν τοῖς πολεμίοις ἀχείρωτον, οὐ μὲν οὖν χάρις τοῖς κατοικοῦσιν αὐτὴν εἴπερ εὐσεβοῦσιν ἐπὶ τοσοῦτον καὶ τῇ κατὰ Χριστὸν ἀγάπῃ καθ' ἑκάστην πλατύνονται· μάτην δὲ καὶ τῇ παναμώμῳ τοῦ Θεοῦ λόγου μητέρι τὰς ἐντεύξεις ποιοῦμεν καὶ φύλακα ταύτην ἐπιγραφόμεθα, εἴ γε τὴν σωτηρίαν ἡμῶν ὁ Οὐάλης ἐπραγματεύσατο ἔκτοτε ταῖς τῶν ἀστέρων παρασημειώσεσι. μὴ οὖν ἐάσῃς ἡμᾶς ἐπὶ τοσοῦτον διαπορεῖσθαι καὶ λογισμοῖς ἀλλοκότοις διαταράττεσθαι.

Ἐπὶ δέ γε τῷ εἰς τὸν ἐπιτάφιον τοῦ μεγάλου Βασιλείου θεολογικῷ ῥητῷ τῷ λέγοντι « ἀστρονομίας δὲ καὶ γεωμετρίας τοσοῦτον λαβὼν ὅσον μὴ κλονεῖσθαι τοῖς περὶ ταῦτα κομψοῖς », ὡσαύτως κἀν τῷ ἐπιστολιμαίῳ λόγῳ τοῦ μεγάλου Διονυσίου, ἐν ᾧπερ ὁ θεῖος οὗτος ἀνὴρ περὶ τῆς κατὰ τὸ σωτήριον πάθος παρὰ φύσιν ἐκλείψεως διαλαμβάνει, τί χρὴ καὶ λέγειν; ἢ τὰ τῆς ἡμετέρας βίβλου διέσφαλται καὶ πυρὸς γενήσεται παρανάλωμα, ἢ τὰ τοῦ γράμματος ἀμεθόδως σεσίγηκε τὴν ἀλήθειαν· ὅ τε γὰρ νοῦς τοῦ χωρίου τοῦδε διέφθαρται καὶ τὰ τῶν λέξεων ἤμειπται, καὶ τὰ λοιπὰ πάντα κακοήθως νενόθευται· πρὸς ἴδιον γὰρ θέλημα καὶ οὐ κατὰ λόγον ὀρθὸν ἐξετέθησαν· ἐφ' ᾧ δέδοικα μήποτε καὶ καλαμίνῃ ῥάβδῳ τὸ τοιοῦτον γράμμα ἐπερειδόμενον

1 ἔχει cum spatio VIII litt. T. 4 σημαίνεται T manu alia. 5 παρασημειωματικοί P. 9-11 Cf. Manuel, p. 119, 6 ss. 11 αὐτοῦ M. 13 λέγων P. Psalm. CIII, 32. 14 ἅτε PT : ὅτε M. 17 αὐξάνεσθαι P. 19 χάρις T : ἡ χάρις P : χάριν M. ἀσεβοῦσιν M. 26 s. Cf. Manuel, p. 119, 31. 27 ἀστρολογίας P. 28 cf. Manuel, p. 115, 28. 29 οὗτος ὁ θεῖος P. 31 διαλαμβάν(ει) P : omis. M : τοῦ Ἡλίου διέξεισι al. manu T; cf. Dionys., *Epist. ad Polycarp.* 2 (Migne, *Patr. Gr.*, III, c. 1081). 32 εὐμεθόδως codd.; corr. 34 καὶ omis. PT.

would its affairs have been likely to be in such a state as they are even today? We beseech you not to leave us adrift in perplexity about this matter as well; for either the affairs of the city were going to be thus, and he endured that long a time in vain, or they were not. And what need is there to say much more? For it is apparent from this that the stars are not merely indicative signs, but also of necessity producers of outcomes; for if this were not so, the letter of that craftsman, defending itself on account of the things that unexpectedly befall the city day by day — earthquakes, that is to say, conflagrations, and all such things — would not have declared word for word as follows: "for he was not able to encompass and bring to conclusion all things both great and least according to his own will."Take heed, then: for if he had managed to encompass all things, both great and least, even that Davidic saying which speaks of God — "he who looks upon the earth and makes it tremble" — would of necessity have remained here without effect, inasmuch as the very shaking of the earth would also have turned him away from the precise inquiry of the expert. Moreover, if at the hour that coincided with the laying of the foundations of the city it was compulsory both that the faith should increase and that the city itself should remain unconquered by its enemies, then surely no credit is due to those who inhabit it, if they are so pious and are daily broadened in the love of Christ; and in vain do we address our supplications to the all-blameless Mother of the Word of God and inscribe her as our guardian, if indeed Valens from that time secured our salvation by the astrological indications of the stars. Do not, therefore, allow us to be so greatly perplexed and disturbed by strange reasonings.

25

As for the theological saying in the funeral oration for the great Basil, which states "having taken from astronomy and geometry only so much as not to be shaken by those who are clever in these matters," and likewise in the epistolary discourse of the great Dionysius, in which this divine man treats of the eclipse contrary to nature that occurred at the saving Passion, what need is there to say more? Either the contents of our book have gone astray and will become fuel for fire, or the letter has silently suppressed the truth in a disorderly fashion; for the meaning of this passage has been corrupted, the wording has been altered, and all the rest has been maliciously adulterated; for they were set forth according to personal will and not according to right reason; on account of which I fear lest such a text, leaning upon a reed staff,

1 ἔχει with a space of VIII letters T. 4 σημαίνεται T and other hand. 5 παρασημειωμα-τικοί P. 9–11 Cf. Manuel, p. 119, 6 ff. 11 αὐτοῦ M. 13 λέγων P. Psalm. CIII, 32. 14 ἅτε PT: ὅτε M. 17 αὐξάνεσθαι P. 19 χάρις T: ἡ χάρις P: χάριν M. ἀσεβοῦσιν M. 26 f. Cf. Manuel, p. 119, 31. 27 ἀστρολογίας P. 28 cf. Manuel, p. 115, 28. 29 οὗτος ὁ θεῖος P. 31 διαλαμβάν(ει) P: omitted M: τοῦ Ἡλίου διέξεισι in another hand T; cf. Dionys. Epist. ad Polycarp. 2 (Migne, Patr. Gr., III, col. 1081). 32 εὐμεθόδως codd. corr. 34 καὶ omitted PT.

εὐχερῶς οὕτω καὶ τοῖς τυχοῦσιν ἀνατραπείη, καὶ πτῶμα παραχρῆμα πεσεῖται μηδεμιᾶς ἐκεῖθεν προσβολῆς ἀνασχόμενον.

Πρὸς δέ γε τοῖς διαληφθεῖσιν ἄνωθεν καὶ τάδε τὸ γράμμα διέξεισιν· « ὁ μέγας Βασίλειος ἐν τῇ Ἑξαημέρῳ αὐτοῦ περὶ τῆς τοιαύτης τέχνης διεξιὼν δύσληπτον μὲν αὐτὴν οὐ μὴν δὲ καὶ αἱρετικὴν ἀποδείκνυσιν, ὅτι μηδὲ πέφυκεν αὕτη δι' ἐπικλήσεων καὶ ἐπῳδῶν ἐνεργεῖν· τοῦτο καὶ γὰρ ὡς ἀσεβὲς ἀποτρέπει ὁ ἅγιος »· καὶ τὸ μὲν γράμμα διέξεισιν οὕτωσί· ὅθεν καὶ οὐ μικρῶς ἐπὶ τούτοις θαυμάζομεν. ἡ γὰρ βίβλος ἡμῶν, οὐ μικράν τινα κἀν τούτῳ διαφωνίαν κεκτημένη εὑρίσκεται· οὔτε γὰρ ἐπικλήσεων τινῶν ἀλλοκότων, οὔτε μὴν ἐπῳδῶν ὁ μέγας ἐν τοῖς αὐτοῦ φαίνεται μεμνημένος συντάγμασιν, ἀλλὰ γυμνὴν αὐτὴν τὴν τῆς ἀστρολογίας κατασκευήν τε καὶ μέθοδον πολὺ μὲν τὸ ἀνόητον πολλαπλάσιον δὲ τὸ ἀσεβὲς παρ' ἑαυτῇ φέρουσαν δείκνυσιν.

Ἵνα δὲ μὴ λέγω τὰ κατὰ μέρος μοι ἐπαπορούμενα, καὶ παραδείγματι τινι τὸ πολλάκις διαληφθὲν γράμμα ἐχρήσατο, τῆς ἀστρολογίας δῆθεν ὑπεραπολογούμενον, « ὃν γάρ τινα τρόπον, λέγον, ὁ νόμῳ γάμου γυναικὶ συμπλεκόμενος ἀκατέγκλητός ἐστιν, ὁ δὲ πόρναις ἐκδοὺς ἑαυτὸν ἐπιτιμίοις ὑπόκειται, οὕτω δὴ καὶ ὁ μὴ παρὰ νόμον κατ' ἐντολὴν δὲ τοῦ Θεοῦ τῷ μαθήματι χρώμενος, οὐχ ἁμαρτάνων ἁλώσεται ». καὶ τὰ μὲν τοῦ παραδείγματος τοιαῦτα καὶ τοῦτον ἔχει τὸν τρόπον· ἡμῖν δὲ καὶ πάνυ πρός γε τὸν προκείμενον ἀπᾴδει σκοπόν, ὅτι μηδὲ θείαν ἔχομεν ἐντολὴν τὸ τοιοῦτον ἐπιτρέπουσαν ὅπως δήποτε μάθημα. καὶ τί χρὴ πολλὰ λέγειν; ἡνίκα τοῦ γράμματος ἀκούω λέγοντος « ὅτι τοῖς ἁγίοις πατράσιν ἐναντιογνωμονοῦσιν οἱ τὸ μάθημα τοῦτο μὴ καταδεχόμενοι ὡς ἀποτρόπαιον », οὐ μικρῶς θαυμάζειν μοι ἔπεισιν, εἴ γε καὶ μάλιστα τὴν ἁγίαν πᾶσαν γραφὴν κατηγοροῦσαν καὶ πάνυ τῆς ἀστρολογίας εὑρίσκομεν· αὐτίκα γάρ, εἴγε τέως καὶ συγχωρούμεθα μνημονεῦσαι τινῶν, αὐτὸν ἔχομεν τὸν μακάριον Παῦλον οὕτω πρὸς Γαλάτας λέγοντα « ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ ἐνιαυτούς, φοβοῦμαι μή πως εἰκῇ κεκοπίακα εἰς ὑμᾶς· » ἐντεῦθεν οὖν ὁρμώμενος ὁ τὴν γλῶτταν χρυσοῦς σατανικῆς εἶναί φησιν ἐνεργείας τὸ ταῖς τῶν ἡμερῶν περιόδοις ἐπιτρέπειν τὰ καθ' ἡμᾶς· ἡμέρα γὰρ ἡμέρας οὐ διενήνοχεν. ὁ δὲ πολὺς τὴν θεολογίαν Γρηγόριος γράφων ὅτι τὰ κατὰ Χριστὸν μυστήρια οὐκ εἰσιν οἷα τὰ τῶν Ἑλλήνων, καὶ τάδε προστίθησιν· « οὐδὲ μάγων θυτικὴ καὶ πρόγνωσις ἔντομος, οὐδὲ Χαλδαίων

1 ἀνατραπεῖ P. 3 δὲ γὲ M T : τε P. 3 ss. cf. Manuel, p. 120, 8 ss. 7 ἐπιτρέπει P. 8 τούτοις θαυμάζομεν omis. M spatio relicto. 10 τίνων ἐπικλήσ. P. 11 ss. cf. Basil., *Hexaem.*, VI, 5; Migne, *Patr. Gr.*, t. XXIX, col. 128 s.; cf. infra p. 135, 3. 14 δὲ omis. P. μοι omis M. 16 ss. Cf. Manuel, p. 117, 15 ss.. λέγων cod.; corr. Bidez. ὁ omis P. 21 L. ἐπᾴδει? 23 Cf. Manuel, p. 119, 18. 24-25 κτεχόμενοι (sic) P. 25 ἔπεισε M. γε omis. P. 28 πρὸς Γαλάτας omis. P. Cf. Gal., IV, 10-11. 29 παρατηρεῖσθαι codd. 30 ἡμᾶς P. 31 Ioann. Chrys., *In Calendas*, t. I, p. 955, Migne. 34-35 προτίθησι codd.; corr. 33 Gregor. Naz. *Or.* XXXIX, 5 (Migne, *Patr. Gr.*, t. XXXVI, col. 340). 35 καὶ omis. M.

it could easily be overturned even by ordinary people, and would immediately fall, unable to withstand any assault from that quarter.

In addition to what has been discussed above, the letter also goes through the following: "The great Basil, in his Hexaemeron, while discussing this art, demonstrates that it is difficult to grasp but not heretical, because it is not in its nature to operate through invocations and incantations; for the saint turns away from this as impious." And the letter proceeds in this manner; wherefore we are not a little astonished at this. For our book is found to possess no small disagreement on this very point; for the great man appears to have made mention in his own writings of neither strange invocations nor incantations, but rather he demonstrates that the bare framework and method of astrology itself carries within it much that is senseless and manifold that is impious.

But lest I speak of the particular difficulties I encounter, the letter that has been frequently discussed also made use of a certain example, ostensibly defending astrology: "For just as," it says, "the man who unites with a woman in lawful marriage is blameless, while the one who gives himself over to prostitutes is subject to penalties, so too the one who uses the discipline not contrary to law but according to God's commandment will not be caught in sin." Such is the content and character of the example; but it is wholly discordant with the object we have set before us, since we have no divine commandment permitting such a discipline in any manner whatsoever.And what need is there to say much more? When I hear the letter saying that "those who reject this discipline as abominable are of a contrary opinion to the holy fathers, " I cannot but marvel greatly, especially since we find all of Holy Scripture condemning and thoroughly reproving astrology. For straightaway, if we are at least permitted for the moment to call some to mind, we have the blessed Paul himself speaking thus to the Galatians: "You observe days and months and seasons and years; I am afraid that I may have labored over you in vain." Setting out from this, he who is golden-tongued says that entrusting our affairs to the cycles of days is the work of satanic energy; for one day differs not from another. And Gregory, the great theologian, writing that the mysteries of Christ are not like those of the Greeks, adds the following: "Nor the sacrificial art and prophetic inspection of entrails of the Magi, nor the astrology of the Chaldeans—

1 ἀνατραπεῖ P. 3 δὲ γὲ M T : τε P. 3 ss. cf. Manuel, p. 120, 8 ss. 7 ἐπιτρέπει P. 8 τούτοις θαυμάζομεν omis. M spatio relicto. 10 τίνων ἐπικλήσ. P. 11 ss. cf. Basil., Hexaem., VI, 5; Migne, Patr. Gr., t. XXIX, col. 128 s.; cf. infra p. 135, 3. 14 dè omis. P. μοι omis M. 16 ss. Cf. Manuel, p. 117, 15 s... λέγων cod.; corr. Bidez.o omis P. 21 L. ἐπάδει ? 23 Cf. Manuel, p. 119, 18. 24-25 κτεχόμενοι (sic) P. 25 έπεισε M. τε omis. P. 28 προς Γαλάτας omis. P. Cf. Gal., IV, 10-11. 29 παρατηρεῖσθαι codd. 30 ἡμᾶς P. 31 Ioann. Chrys., In Calendas, L. I, p. 955, Migne. 34-35 προτίθησι codd.; corr. 33 Gregor. Naz. Or. XXXIX, 5 (Migne, Patr. Gr., t. XXXVI, col. 340). 35 kai omis. M.

ἀστρονομία καὶ γενεθλιαλογία τῇ τῶν οὐρανίων κινήσει συμφέρουσα τὰ ἡμέτερα, τῶν μηδὲ ἑαυτοὺς ὅ τί ποτέ εἰσιν ἢ ἔσονται γνῶναι δυναμένων, » ἐν δὲ τῷ εἰς τὸν μέγαν Βασίλειον ἐπιταφίῳ, καὶ τάδε· « ἀστρονομίας δὲ καὶ γεωμετρίας τοσοῦτον λαβὼν ὅσον μὴ κλονεῖσθαι τοῖς περὶ ταῦτα κομψοῖς, τὸ περιττὸν διέπτυσεν, ὡς ἄχρηστον τοῖς εὐσεβεῖν ἐθέλουσιν. » εἰ μὲν οὖν ἄχρηστον τοῖς εὐσεβεῖν ἐθέλουσιν, εὔδηλον πάντως ὅτι καὶ χρήσιμον ἔσται τὸ τοιοῦτον ἐκείνοις ὅσοιπερ εὐσεβεῖν οὐκ ἐθέλουσιν. ἐν δὲ τῷ εἰς τὸν ἀδελφὸν αὐτοῦ Καισάριον, καὶ τάδε· « γεωμετρίας δὲ καὶ ἀστρονομίας καὶ τῆς ἐπικινδύνου τοῖς ἄλλοις παιδεύσεως ὅσον χρήσιμον ἐκλεξάμενος, τόδε ἦν τὸ ἐκ τῆς τῶν οὐρανίων εὐαρμοστίας καὶ τάξεως τὸν δημιουργὸν θαυμάσαι, ὅσον βλαβερὸν ταύτης διέφυγεν, οὐ τῇ φορᾷ τῶν ἄστρων διδοὺς τὰ ὄντα καὶ τὰ γινόμενα. » ὁ δὲ χρυσορρήμων Ἰωάννης ἐν τῇ εἰς τὸ κατὰ Ματθαῖον ἕκτῃ αὐτοῦ ὁμιλίᾳ καὶ τάδε κατὰ ῥῆμα διέξεισιν· « ἐχθροὶ τῆς ἀληθείας εἰσὶ καὶ ὑπ' αὐτοῦ ἐμπνεόμενοι τοῦ δαίμονος οἱ τὰ τῆς ἀστρολογίας ἐνυπόστατα δεῖξαι φιλονεικοῦντες ἀπό γε τοῦ ἀστέρος ἐκείνου τοῦ κατὰ ἀνατολὰς τοῖς μάγοις ὀφθέντος καὶ εἰς Παλαιστίνην αὐτοὺς ὁδηγήσαντος. » ἔχομεν δὲ πρὸς τούτοις καὶ τὸν μέγαν Βασίλειον ἀποτρεπόμενον τὰ τοιαῦτα καὶ οὕτως ἐν τοῖς Κανόσιν αὐτοῦ λέγοντα· « ὁ μάντεσιν ἑαυτὸν ἐπιδοὺς ἢ τισι τοιούτοις τὸν χρόνον τῶν φονέων καὶ αὐτὸς ἐπιτιμηθήσεται. » ταῦτα δὲ ὁ θεῖος οὗτος κανονίζει πατὴρ ἐξ ἀνάγκης ἀκολουθήσας τῷ λέγοντι νόμῳ· « οὐκ ἔστιν ἐν Ἰσραὴλ μαντευόμενος ἢ τερατοσκόπος ἢ ἐγγαστρίμυθος » τούτοις ἀκολούθως καὶ ὁ μέγας Ἐπιφάνιος Ἐθνόφρονας ἐκάλεσε τοὺς γενέσει καὶ εἱμαρμένῃ ἀστρονομίᾳ τε καὶ ἀστρολογίᾳ προσέχοντας [1]. ὁ δὲ ἐν πατριάρχαις ἁγιώτατος Νικηφόρος καὶ τάδε· « τὴν ἀποκάλυψιν Παύλου καὶ τὰ λεγόμενα βροντολόγια ἢ σεληνοδρόμια οὐ χρὴ δέχεσθαι· βέβηλα γὰρ ταῦτα », πρὸς τούτοις δὲ καὶ τὸν θειότατον Κύριλλον οὕτως ἔχομεν λέγοντα· « διὰ τοῦ προφήτου Ἡσαΐου εἰπὼν ὁ

2 ἑαυτοὺς M : αὐτοὺς P : αὐτὰ (τὰ e corr.) T. 3 Glycas iam supra haec attulit 132, 27. 6 εἰ μὲν οὖν - ἐθέλουσιν omis. M : οὖν omis. T. 7 καὶ omis. P. 8 αὐτάδελφον M fors. recte. 9 ss. *In laud. Caesar.*, 7 (Migne, *Patr. Gr.*, t. XXXV, col. 761). τοῖς ἐπικινδ. P. τοῖς ἄλλοις corr. in τῆς ἄλλης P. 10 τὸ omis. M P. 13 Ioann., *Homil. in Matth.*, VII (Migne, *Patr. Gr.*, t. LVII, col. 61) verbis quibusdam mutatis. 18 καὶ omis. P. 19 Basil., *Epist.*, 217, § 72 (Migne, *Patr. Gr.*, t. XXXII, col. 802). 20 ἐπιδοὺς P : ἐπιδιδοὺς M T. 21 ἐπιτιμασθήσεται P. 23 cf. Deuteron., XVIII, 10. ἐγκαστρίθυθος P. 25-26 ἀστρολογία - ἁγιώτατος omis. M. 26 Nicephor. Iuris graeco-romani, p. 169; cf. Du Cange, *Gloss.*, s. v. Σεληνοδρόμια. βροντολογία P T : βροντολεσίου M. 29 Cyrill., *In Es.*, IV, 3 (Migne, *Patr. Gr.*, t. LXX, col. 1011).

[1] De haereticis qui Ethnophrones dicuntur, nihil apud Epiphanium inveni, sed Glycas verba repetit Ioannis Damasceni, *De haeresib.*, 94 (Migne, t. XCIV, col. 758); cf. Smith, *Diction. of Christian biogr.*, s. v.

astronomy and genethlialogy, which reconciles the movements of the heavenly bodies with our affairs, of those who are not even capable of knowing what they themselves are or will be." And in the funeral oration for the great Basil, these words also appear: "Having taken from astronomy and geometry only so much as not to be shaken by those who are clever in these matters, he spat out the excess as useless to those who wish to be pious." If then it is useless to those who wish to be pious, it is altogether clear that such a thing will also be useful to those who do not wish to be pious. And in the oration for his brother Caesarius, these words also appear: "Having selected from geometry and astronomy and from that education which is dangerous to others whatever is useful, this was it: to marvel at the Creator from the harmonious order and arrangement of the heavenly bodies, and whatever was harmful in it he avoided, not attributing existing things and events to the motion of the stars." And John Chrysostom in his sixth homily on the Gospel according to Matthew also sets forth these words verbatim: "Enemies of the truth and inspired by the very demon are those who strive to show that the claims of astrology are well-founded, on the basis of that star which was seen in the east by the Magi and guided them into Palestine.We have in addition to these also the great Basil dissuading from such things and saying thus in his Canons: "He who submits himself to soothsayers or to any such persons shall be penalized for the same time as murderers." These things this divine father canonizes having of necessity followed the law which says: "There shall not be found in Israel one who divines or an observer of omens or a ventriloquist. " In accordance with these things, also the great Epiphanius called Ethnophrones those who give heed to birth and fate, astronomy and astrology. And the most holy among patriarchs, Nicephorus, also says: "The Apocalypse of Paul and the so-called brontologia or selenodromia one ought not to receive; for these are profane things." In addition to these we also have the most divine Cyril saying thus: "Having spoken through the prophet Isaiah, the

2 ἑαυτοὺς M : αὐτοὺς P : αὐτὰ (τὰ e corr.) T. 3 Glycas iam supra haec attulit 132, 27. 6 εἰ μὲν οὖν - ἐθέλουσιν omis. M : οὖν omis. T, 7 καὶ omis. P. 8 αὐτά δελφον M fors. recte. 9 ss. In laud. Caesar., 7 (Migne, Patr. Gr., t. XXXV, col. 761). τοῖς ἐπικινδ. P. τοῖς ἄλλοις corr. in τῆς ἄλλης P. 10 τό omis. MP. 13 Ioann., Homil. in Matth., VII (Migne, Patr. Gr., t. LVII, col. 61) verbis quibusdam mutatis. 18 καὶ omis. P. 19 Basil., Epist., 217, § 72 (Migne, Patr. Gr., t. XXXII, col. 802). 20 ἐπιδοὺς P: ἐπιδιδούς MT. 21 ἐπιτιμασθήσεται P. 23 cf. Deuteron., XVIII, 10. ἐγκαστρίθυθος P. 25-26 ἀστρολογία - ἀγιώτατος omis. M. 26 Nicephor. Iuris graeco-romani, p. 169; cf. Du Cange, Gloss., s. V. Σεληνοδρόμια. βροντολογία PT : βροντολεσίου M. 29 Cyrill., In Es., IV, 8 (Migne, Patr. Gr., t. LXX, col. 1011).

[1] Concerning the heretics called Ethnophrones, I found nothing in Epiphanius, but Glycas repeats the words of John of Damascus, De haeresib., 94 (Migne, t. XCIV, col. 758); cf. Smith, Diction. of Christian biogr., s. v.

Θεὸς ὅτι στήτωσαν καὶ σωσάτωσάν σε οἱ ἀστρολόγοι, τοῦ οὐρανοῦ τὴν ἐπάρατον ἀστρογοητείαν ἀξίαν γέλωτος ἤλεγξε.» περὶ δὲ τοῦ μεγάλου Βασιλείου τί χρὴ καὶ λέγειν; αὐτὴν γὰρ ὅλην τὴν τοῦ λεγομένου διαθέματος ψηφηφορίαν τε καὶ κατασκευὴν πολὺ μὲν τὸ ἀνόητον ἔφησεν ἔχειν, πολλαπλάσιον δὲ τὸ ἀσεβές· καὶ τί χρὴ πολλὰ λέγειν καὶ ἀπαριθμεῖν τὰ καθ' ἕκαστον; ἀντὶ πάντων ἀρκέσειεν ὁ μέγας Παῦλος λέγων· «βλέπετε μή τις ἔσται ὑμᾶς ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης, κατὰ τὴν τῶν ἀνθρώπων παράδοσιν, κατὰ τὰ στοιχεῖα τοῦ κόσμου καὶ οὐ κατὰ Χριστόν.» εἰ γὰρ καὶ δῶμεν κατ' ἐκείνους ἐνδεδόσθαι πρότερον τὰ τῆς ἀστρολογίας, ἀλλ' ἐπιδημήσας ἡμῖν ὁ Θεὸς λόγος διὰ σαρκὸς ὡς ἐπιβλαβῆ τὰ τοιαῦτα πρὸ τῶν ἄλλων διέλυσεν[1]· εἰ μὴ γὰρ τοῦτο ἦν, οὐκ ἂν ἐκ Περσίδος τοὺς μάγους εὐμεθόδως ἀπέσπασε καὶ πρὸς τὴν αὐτοῦ ἐπίγνωσιν ἤγαγε· καὶ ἄκουε τί φησιν ὁ χρυσορρήμων Ἰωάννης ἐν τῇ τοῦ κατὰ Ματθαῖον ἑρμηνείᾳ «ὅτι γεννηθεὶς ὁ Χριστὸς καὶ ἀστρολογίαν ἔλυσε καὶ δαίμονας ἀπεστόμισεν, εἱμαρμένην ἀνεῖλε καὶ πᾶσαν ἄλλην μαγγανείαν ἀνέτρεψεν.»

Ταῦτα μὲν οὖν ἐκ πολλῶν ὀλίγα, ὅθεν, εἰ μὴ τολμηρὸν εἰπεῖν, ἀστήρικτά εἰσιν ἢ καὶ τῷ ὄντι ἀβέβαια τὰ ὑπὲρ τῆς ἀστρολογίας ἤδη τῷ γράμματι προτεινόμενα· οὐδὲ γὰρ εὑρήσει τις ἁγίους, ὡς οἶμαι, πατέρας οἷς ἐναντιογνωμονοῦσιν, ὡς ἄνωθεν εἴρηται, οἱ τὸ μάθημα τοῦτο ὡς ἀποτρόπαιον μὴ καταδεχόμενοι· ἀλλὰ καὶ οἱ τῶν ἰατρῶν ἔκκριτοι, Γαληνός, φημὶ, καὶ Ἱπποκράτης, οὐκ ἀσφαλῶς, ὡς οἶμαι, μαρτυρίας ἕνεκεν ἐνταῦθα παραλαμβάνονται· ὅτι μηδὲ τῷ τοιούτῳ συνευδοκοῦσιν ὅλως μαθήματι, φυσικοὶ καὶ μάλιστα ὄντες καὶ διὰ πείρας μακρᾶς τὰ καθ' ἡμᾶς πάντα διασκεψάμενοι, ταύτῃ τοι καὶ τεταγμένας μὲν εἶναι τὰς τῶν νοσημάτων ἡμέρας ἔλεγον καὶ ἐν ὡρισμένοις περιοδίζειν καιροῖς, πλὴν οὐκ ἐξ ἀνάγκης, ὥς φησι τὸ γράμμα, καὶ βίας τινὸς ἄνωθεν κατιούσης, ἀλλ' ἔνθα τῆς ὕλης, ὡς ἐκεῖνοί φασιν, ἐπικρατεστέρα ἡ φύσις εὑρίσκεται· τηνικαῦτα γὰρ ἀκωλύτως αὕτη μὴ πλεοναζούσης τῆς ὕλης τὰ πάντα ποιεῖ κατὰ τὸ ἔθος αὐτῆς· εἰ γὰρ καὶ ὁμοιότητά τινα καὶ κοινωνίαν πρός γε τὰς σεληνιακὰς

1 Isaias XLVII, 13. σε omis. M T. 3 Basil., *Hexaem.*, VI, 5 (Migne, *Patr. Gr.*, t. XXIX, col. 127); cf. supra p. 132-133. 6 ὁ μέγας ἀρκέσει P. 7 ss. Ep. Coloss., II, 8. βλέπε M. 8 καινῆς M. 13 εὐμεδόχως P. ἡσαγε P. 14 Ioann. Chrys., *Homil. in Matth.*, VI, 1 (Migne, *Patr. Gr.*, t. LVII, col. 62). 15 καὶ omis. P. 19 ἀστρολογίας P. τὰ ὑπὲρ M T : τοὺς ἐπὶ P. 21 supra, p. 135, 24. εἰ τό P. 22 μὴ καταδ. ὡς ἀποτρ. P. 23 Cf. Manuel, p. 111. Sed aliquid in epistula imperatoris hic quoque deesse videtur. 25 συνευδοκοῦσιν] κοῦσιν e corr. P. 29 τινος superscr. P. τῆς ὕλης omis. M. 31 τῆς omis. P. 32 σεληνικάς M.

[1] Ecclesiae Patres saepe contenderunt astrologiam pridem scientiam fuisse veram sed eam adventu Christi mendacem factam esse. Cf. Bouché-Leclercq, *Astrol. grecque*, p. 611 s.

God, because "let the astrologers stand and save you" — He exposed the accursed astral sorcery of the heavens as worthy of laughter. And what need is there to speak of the great Basil? For he declared that the entire calculation and construction of the so-called nativity contains much that is foolish, and manifold times more that is impious. And why must one say much and enumerate each point individually? In place of all, let the great Paul suffice, saying: "Beware lest anyone plunder you through philosophy and empty deceit, according to the tradition of men, according to the elements of the world and not according to Christ." For even if we grant that the matters of astrology were previously permitted among them, yet when the divine Word sojourned among us in the flesh, He dissolved such things before all others as harmful. For if this were not so, He would not have skillfully drawn the magi from Persia and led them to the knowledge of Himself. And hear what the golden-tongued John says in his commentary on Matthew: "that when Christ was born, He dissolved astrology, silenced demons, abolished fate, and overturned every other form of sorcery."

These, then, are a few out of many, whence, if it is not too bold to say, the arguments already put forward in writing in defense of astrology are unsupported or truly uncertain; for one will not find, I believe, holy fathers with whom those who reject this discipline as abominable are at odds, as has been said above; but also the foremost among physicians, I mean Galen and Hippocrates, are not, I believe, safely invoked here as witnesses; for they do not at all approve of such a discipline, being natural philosophers above all and having examined all matters concerning us through long experience, and for this reason they said that the days of diseases are indeed regular and recur at fixed intervals, yet not by necessity, as the text claims, and by some force descending from above, but where, as they say, nature is found to prevail over matter; for then it acts without hindrance, when matter does not predominate, in all things according to its custom; for even if it bears some likeness and affinity to the lunar

1 Isaiah XLVII, 13. σε omis. H T. 3 Basil., Hexaem., VI, 5 (Migne, Patr. Gr., t. XXIX, col. 127); cf. supra p. 132–133. 6 ὁ μέγας ἀρκέσει P. 7 ss. Ep. Coloss., II, 8. βλέπε M. 8 καινῆς M. 13 εὐμεδόχως P. ἡσαγε P. 14 Ioann. Chrys., Homil. in Matth., VI, 1 (Migne, Patr. Gr., t. LVII, col. 62). 15 και omis. P. 19 αστρολογίας P. τὰ ὑπὲρ MT : τοὺς ἐπὶ P. 21 supra, p. 135, 24. εξ το P. 22 μὴ καταδ. ὡς ἀποτρ. P. 23 Cf. Manuel, p. 111. Sed aliquid in epistula imperatoris hic quoque deesse videtur. 25 συνευδοκούσιν] κοῦσιν e corr. P. 29 τινος τῆς ὕλης omis. M. 31 τῆς omis. P. 32 superscript P. σεληνικάς M.

The Fathers of the Church often argued that astrology had once been a true science, but that it was rendered false by the coming of Christ. Cf. Bouché-Leclercq, Astrol. grecque, p. 611 f.

περιόδους τὰς τοιαύτας ἡμέρας κεκτῆσθαί φασιν, ἀλλ' οὐκ ἐξ ἀνάγκης ἐκεῖθεν καὶ τὸ εὔτακτον φέρουσιν. εἰ γὰρ τοῦτο ἦν, οὐκ ἂν αἱ κρίσεις μετέπιπτον, οὐκ ἂν τὰ τῆς τετάρτης παρὰ τῆς τρίτης πολλάκις ἢ καὶ τῆς πέμπτης ἐκρίνοντο, οὐκ ἂν τῆς ὕλης ἐπικρατούσης ἀτάκτως τὰ πάντα ἐφέροντο· εὔδηλον οὖν ἐντεῦθεν ὡς οὐκ ἀστρολογικῶς, φυσικῶς δὲ μᾶλλον, τὰς αὐτῶν διδασκαλίας ἐξέθεντο· ἐπιτολαῖς μὲν οὖν καὶ δύσεσι προσέχειν ἀστέρων, ὡς ἐκεῖθεν ἐπὶ τὸ ψυχρότερον ἢ καὶ τὸ θερμότερον μεταβαλλομένου τοῦ περιέχοντος, κάντεῦθεν τὰς φαρμακείας ἐξ ἀνάγκης ἢ κωλύεσθαι ἢ προτρέπεσθαι, οἶδα καὶ τοῦτο τοὺς ἄνδρας εὐστόχως ὑπαγορεύοντας, καὶ μᾶλλον ἐν οἷς ἀφοριζόμενοι ἔλεγον· « ὑπὸ Κύνα καὶ πρὸ Κυνὸς ἐργώδεες αἱ φαρμακεῖαι. » ἀστρολογίαις δὲ καὶ γενεθλιαλογίαις, ἀφ' ὧν οἱ περὶ τὰ τοιαῦτα δεινοὶ προλέγειν δοκοῦσι τὰ τῷ βίῳ καθ' ἑκάστην ἀπροσδοκήτως συμπίπτοντα, εὐπραγίας λέγω καὶ δυσπραγίας, ὅρους τε ζωῆς καὶ προθεσμίας θανάτου, οὐ μὲν οὖν συναινοῦντας τοὺς τοιούτους εὑρήσει τις. πῶς γάρ; εἴ γε καὶ γόητας τοὺς γενεθλιαλόγους ἐν τοῖς αὐτῶν συντάγμασι κατονομάζουσιν, εἰ δὲ καὶ Γαληνὸς καὶ Ἱπποκράτης Ἕλληνες ὄντες οὕτω περὶ τούτων καὶ φρονοῦσι καὶ λέγουσι, πολλῷ μᾶλλον οἱ θεῖοι πατέρες οἱ λέγειν μεμαθηκότες κατὰ τὸν Δαβὶδ οὕτωσὶ « ἐπίρριψον ἐπὶ κύριον τὴν μέριμνάν σου καὶ αὐτός σε διαθρέψει. »

Εἰ γὰρ καὶ τὸν τὰ θεῖα σοφὸν Ἰωάννην τὸν Δαμασκηνὸν παρεισάγει τὸ γράμμα περὶ τῆς τῶν μεταρσίων θέσεώς τε καὶ τάξεως, ναὶ μὴν καὶ τῆς καθολικῆς αὐτῶν παρασημειώσεως, οὐκ ὀλίγα φυσιολογήσαντα κατὰ τὸν εἰπόντα, « καὶ ἔθετο ταῦτα εἰς σημεῖα καὶ εἰς καιροὺς καὶ εἰς ἐνιαυτούς », ἀλλ' οὐκ ἐντεῦθεν ὁ θεῖος οὗτος ἀνὴρ καὶ αὐτὸ τὸ τῆς ἀστρολογίας συνίστησι μάθημα. πῶς γάρ, εἴ γε καὶ μᾶλλον τὸ δοθὲν ἡμῖν αὐτεξούσιον ἀναιρούμενον ἐκεῖθεν δείκνυσι, καὶ τὸν Θεὸν αὐτὸν ἄδικον ἐκ πολλῶν ἐλεγχόμενον; εἰ γὰρ καθ' εἱμαρμένην τὰ γινόμενα γίνεται, πῶς οὐκ ἀνῄρηται τὸ αὐτεξούσιον; εἰ δὲ κολάζει Θεὸς τοὺς ἐξ ἀνάγκης ἁμαρτάνοντας, πῶς οὐχὶ καὶ ἀδίκων ἀδικώτερος εὑρεθήσεται κολάζων ὕστερον τὸν οὐκ αὐθαιρέτως εἰς κακίαν ἑλκόμενον; οὐκ ἀσφαλῶς λοιπὸν καὶ ὁ θεῖος οὗτος ἀνὴρ τῷ γράμματι συμπαρείληπται τοιαῦτα κατὰ τοῦ ἀστρολογικοῦ γράφων μαθήματος.

Ἀλλὰ καὶ τὸν σοφὸν ἐκεῖνον Λέοντα[1] τὸν ἀρχιερέα Θεσσαλονίκης

1 φησὶν P. 3 παρὰ PT : περὶ M. 5 ἀστρολογίας M. 10 Hippocr. *Aphorism.*, p. 1249 B. 14 λέγω - δυσπραγίας omis. M. τῆς ζωῆς M. προθεσμία M. 15 εὑρήσει τις τοὺς τοιούτους T. 18 περὶ τούτων οὕτω. 19 Psalm. LIV, 23. 20 μέριμνα P. 21 Ioann. Damasc., *De Fide*, II, 7 (Migne, *Patr. Gr.*, t. XCIV, col. 885). 22 τὸ γράμμα] cf. supra p. 117, 7. 24 Genes. 1, 14. 26-27 τὸ δόθεν καὶ μᾶλλον MT. 33 ταῦτα M.

[1] De illo Thessalonicae archiepiscopo, cf. supra, p. 116, n. 2. Plura de mirabili eius scientia narrat Theophanes continuatus, p. 185 ss., ed. Bonn. Ad hunc " Leo-

they say that such periods possess these days, but do not necessarily derive order from that source. For if this were so, the crises would not shift, the events of the fourth day would not often be decided by the third or even the fifth, nor would everything be carried along in disorder when matter prevails. It is therefore clear from this that they set forth their teachings not astrologically, but rather naturally; that one should pay attention to the risings and settings of the stars, since from them the surrounding air changes toward the colder or the warmer, and consequently medicinal treatments are of necessity either hindered or promoted — this too I know these men advise with sound judgment, and especially in those passages where, speaking in aphorisms, they said: "Under the Dog Star and before the Dog Star, medicinal treatments are laborious." But as for astrology and genethlialogy, by which those skilled in such matters seem to foretell the things that unexpectedly befall life - each day — I mean good fortune and ill fortune, the limits of life and the appointed times of death — one will not find such men giving their assent. How could they? Since they even name the genethlialogists sorcerers in their own writings. And if Galen and Hippocrates, being Greeks, think and speak thus about these matters, far more so do the divine fathers who have learned to speak according to David in this way: "Cast your burden upon the Lord, and he will sustain you."

20

For even if the text introduces John of Damascus, that man wise in divine matters, speaking at length about the position and order of celestial bodies, as well as their general signification — in accordance with him who said, "and He set these as signs and for seasons and for years" — yet this holy man does not thereby establish the discipline of astrology itself. How could he, seeing that he rather shows that the free will granted to us is abolished by it, - and that God Himself is shown to be unjust on many grounds? For if what comes to pass comes to pass by fate, how is free will not annulled? And if God punishes those who sin of necessity, how will He not be found more unjust than the unjust, punishing afterward one who was not drawn to evil by his own free choice? It is therefore not without reason that this holy man is cited in the text writing such things against the discipline of astrology. But also that wise man Leo, the archbishop of Thessalonica

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1 φησίν P. 3 παρὰ P T : περὶ M. 5 ἀστρολογίας M. 10 Hippocr. Aphorism., p. 1249 B. 14 λέγω - δυσπραγίας omis. M. τῆς ζωῆς M. προθεσμία M. 15 εὑρήσει τις τούς τοιούτους T. 13 περί τούτων οὕτω. 19 Psalm. LIV, 23. 20 μέριμνα P. 21 Ioann. Damasc., De Fide, II, 7 (Migne, Patr. Gr., t. XCIV, col. 835. 22 τὸ γράμμα] cf. supra p. 117, 7. 24 Genes. 1, 14. 26-27 τὸ δόθεν καὶ μᾶλλον MT. 33 ταῦτα M.

1 Concerning that Archbishop of Thessalonica, cf. above, p. 116, n. 2. Theophanes continuatus, p. 185 ff., ed. Bonn., relates more about his remarkable learning. To this * Leo-

χρηματίσαντα, κακῶς μὲν οὕτω προχειρισθέντα παρὰ τοῦ πατριάρχου ἐκείνου Ἰωάννου τοῦ γόητος, κακίστως δὲ αὖθις καθαιρεθέντα καὶ αὐτὸν ἅτε τῇ εἰκονομαχίᾳ προσκείμενον, οὐκ ἔδει πάντως μαρτυρίας ἕνεκεν συμπαρειλῆφθαι τῷ γράμματι· εἰ γὰρ διὰ πάντων ἔχειν τὸ ἀνεπίληπτον οἱ πολιτικοὶ νόμοι τοὺς περί τινων μαρτυρήσοντας διορίζονται, πολλῷ μᾶλλον οἱ τῆς ἐκκλησίας ἱεροί τε κανόνες καὶ θεῖοι θεσμοί. οὐκ ἔδει τοίνυν τὸν διαληφθέντα σοφὸν μαρτυρίας ἕνεκεν ἐνταῦθα παραγαγεῖν· εἰ γὰρ καὶ ἀρχιερεὺς ἐκεῖνος ἦν, εἰ καὶ περὶ τὴν τήρησιν τῶν μεταρσίων ἠσχόλητο, εἰ καὶ λιμὸν ἔλυσεν, ὥς φασιν, πείσας τοὺς Θεσσαλονικεῖς ἐν τοιᾷδε τῶν ἀστέρων ἐπιτολῇ τὰ σπέρματα καταβαλεῖν, ἀλλ' οὐκ ἐντεῦθεν ἀστρολογίᾳ προσέχειν δικαιούμεθα καὶ ἡμεῖς, οὐδὲ πρὸς ἀρχέτυπον ἀφορᾶν τοιοῦτον ἀναγκαζόμεθα, εἰ μή γε τὴν παροιμίαν ταύτην ἐξ ἀπορίας λέγειν αἱρούμεθα· « ὅταν οἱ ἱερεῖς ἡμῶν δαιμονιῶσι, τίς ἡμᾶς ἰάσεται; ». καὶ πῶς γὰρ οὐ δαιμονιῶσιν, εἴ γε τὸν τριακοστὸν ἕκτον κανόνα τῆς κατὰ Λαοδίκειαν συνόδου παρ' οὐδὲν θέμενοι τὸν οὕτω λέγοντα « οὐ χρὴ τοὺς ἱερατικοὺς ἐπαοιδοὺς ἢ μαθηματικοὺς εἶναι », τῷ οἰκείῳ στοιχοῦσι κακοφρόνως βουλήματι. πείθομαι οὖν ἐκ τούτου, κράτιστε βασιλεῦ, ὡς οὐκ ἂν ὁ μοναχὸς ἐκεῖνος παύσαιτό ποτε κατηγορῶν τοῦ μαθήματος, εἴπερ εὐπαράγραπτοί εἰσιν ἐπὶ τοσοῦτον οἱ κατ' αὐτοῦ προφερόμενοι μάρτυρες. καὶ περὶ μὲν τούτων οὕτως.

Περὶ δὲ τῆς φυσιολογίας ἐκείνης, δι' ἧς ὁ ἀστὴρ ὁ καλούμενος παρ' Ἕλλησι Ζεὺς εὔκρατος τάχα δείκνυται κάντεῦθεν ἀγαθοποιός, ἅτε Κρόνου μέσον καὶ Ἄρεος κείμενος, τί χρὴ καὶ λέγειν, εἴ γε καὶ τὰ κατ' αὐτὴν οὐκ ἀσφαλῶς ἔχειν ἔοικεν; ἐκ πολλῶν γυμνασθῆναι τοίνυν κατὰ τὸ ἐγχωροῦν καὶ τὸν περὶ τούτου λόγον παρακαλῶ· φασὶν ὅτι ὁ Κρόνος ψυχρὸς ἄγαν ὑπάρχει καὶ ξηρὸς διὰ τὸ μακρὰν εἶναι τῶν τῆς γῆς ἀναθυμιάσεων καὶ διὰ τὸ πολλῷ ὑπερκεῖσθαι τῆς ἡλιακῆς σφαίρας, ἐφ' ᾧ καὶ διὰ τὴν αὐτοῦ δυσκρασίαν κακοποιός· ὁ δὲ Ἄρης θερμὸς ἄγαν καὶ ξηρὸς διὰ τὸ συνεγγίζειν τῷ Ἡλίῳ καὶ τῆς ἐκείνου μεταλαμβάνειν θερμότητος καὶ ὑπ' αὐτῆς τέλεον ἐξικμάζεσθαι κάντεῦθεν κακοποιὸς καὶ αὐτός· ὁ δὲ Ζεὺς μέσον κείμενος τούτων καὶ ἀμφοτέ-

1 περὶ M. 4 γὰρ καὶ P. 9 ἠσχόληται M. 10 ἐν omis. M. 12 τὸ τοιοῦτον P. 13 ἀπόνοιας P. 14 δαιμονῶσιν MT. 14-15 εἴ γε MT : οἱ τε P. 16 Cf. Lauchert, *Die Kanones*, 1896, p. 77 = Mansi, II, 563 s. 17 στειχοῦσι M. 18 βασιλεὺς P. μοναχός] Monachus τοῦ Παντοκράτορος cui missa est imperatoris epistula (p. 108, 5). 19 παῦσαι M. 19-20 ἀπαράγραπτοι M. 22 ss. Cf. Manuel, p. 111, 22. 25 κατά] Hic desinit T, f. 160r. Pergit sine intervallo verbis ὁ προφήτης τοῦ θεοῦ Δανιὴλ quae sequentis sunt epistulae, f. 229, l. 18, codicis M. 28 πολλῶν P. 31 μεταλαμβάνειν omis P. τέλειον P. 32 αὐτός P : ἀνωτάτω ut vid. M.

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nem philosophum „ non ad Leonem magistrum referenda esse videntur fragmenta astrologica in codicibus servata (aliter censuit Krumbacher, *Gesch. Byz. Lit.* ², p. 722 s., 621 s., cf. *Catal.*, I, p. 139; IV, p. 92 et passim).

who had served in that office, having been wickedly appointed by that patriarch John the sorcerer, and most wickedly deposed again himself as one who adhered to iconoclasm, ought not by any means to have been included in the document for the sake of testimony; for if the civil laws require those who are to bear witness concerning certain matters to be in every respect above reproach, much more so do the sacred canons and divine ordinances of the Church. Therefore the aforementioned wise man ought not to have been brought forward here as a witness; for even if he was a bishop, even if he was occupied with the observation of celestial phenomena, even if he relieved a famine, as they say, by persuading the Thessalonians to sow their seeds at a certain rising of the stars, yet it does not follow that we ourselves are justified in attending to astrology, nor are we compelled to do so by looking to such a model — unless indeed we choose to utter this proverb out of desperation: "When our priests are possessed by demons, who will heal us?" And how should they not be possessed by demons, if, setting at naught the thirty-sixth canon of the Council of Laodicea, which says "clerics ought not to be enchanters or astrologers," they perversely follow their own wicked will.I am persuaded therefore from this, most mighty emperor, that that monk would never cease accusing the discipline, if the witnesses brought forward against it are so easily dismissed. But concerning these matters, let this suffice.

Regarding that natural philosophy by which the star called Zeus by the Greeks is shown to be perhaps well-tempered and hence beneficent, as it is situated between Kronos and Ares — what need is there even to speak of it, if indeed the matters pertaining to it seem not to be on firm ground? I urge, then, that the argument concerning this matter also be exercised as much as possible from many angles. They say that Kronos is exceedingly cold and dry because it is far from the exhalations of the earth and because it is situated far above the solar sphere, on account of which it is also maleficent due to its poor temperament; and Ares is exceedingly hot and dry because it is near the Sun and partakes of its heat and is completely dried out by it, and hence is itself also maleficent; and Zeus, situated in the middle between these two and both

1 περί M. 4 γὰρ καὶ P. 9 ἡσχόληται M. 10 Ev omis. M. 12 τό τοιοῦτον P. 13 ἀπόνοιας P. 14 δαιμονῶσιν MT. 14-15 εἴ γε M T : οἱ τε P. 16 Cr. Lauchert, Die Kanones, 1896, p. 77 = Mansi, II, 563 9. 17 στειχοῦσι M. 18 βασιλεύς P. μοναχός] Monachus του Παντοκράτορος cui missa est imperatoris epistula (p. 108, 5). 19 παῦσαι M. 19-20 απαράγραπτοι M. 22 ss. Cf. Manuel, p. 111, 22. 25 κατά] Hic desinit T, f. 160r. Pergit sine intervallo verbis ὁ προφήτης τοῦ θεοῦ Δανιήλ quae sequentis sunt epistulae, f. 229, 1. 18, codicis M. 28 πολύλῶν P. 31 μεταλαμβάνειν omis P. τέλειον P. 32 αὐτός P : ἀνωτάτω ut vid. M.

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neither a philosopher, nor do the astrological fragments preserved in the codices appear to be attributable to Leo the Master (Krumbacher held a different view, Gesch. Byz. Lit. [3], p. 792 s., 621 s., cf: Catal., I, p. 139; IV, p. 92 et passim).

ρων μεταλαμβάνων τῶν ποιοτήτων, εὔκρατός ἐστι διὰ τοῦτο καὶ ἀγαθοποιός· εἰ μὲν οὖν ταῦτα οὕτως ἔχει, καθὼς ἐκεῖνοί φασι, συνορᾶν πάντως ἄξιον ὡς οὐκ ὀρθῶς ἐντεῦθεν ὁ Ζεὺς εὔκρατος λέγεται εἶναι· εἰ γὰρ διὰ τὸ μέσον θερμοῦ τοῦ Ἄρεος καὶ ψυχροῦ τοῦ Κρόνου κεῖσθαι εὔκρατος ὁ Ζεύς, ἀνάγκη πᾶσα καὶ δύσκρατον λέγειν αὐτόν, 5 ἅτε καὶ μέσον κείμενον δύο ποιοτήτων ξηρῶν· οὐ γὰρ μόνον θερμὸς ὁ Ἄρης ἀλλὰ καὶ ξηρός, καὶ οὐ μόνον ψυχρὸς ὁ Κρόνος ἀλλὰ καὶ ξηρός· εὔδηλον οὖν ἐντεῦθεν ὡς οὐκ εὔκρατος ὁ Ζεύς, εἴ γε καὶ πλέον τῶν ἄλλων μετέχει τοῦ ξηροῦ· εἰ μὲν ψυχρὸς καὶ ὑγρὸς ὁ Κρόνος ἦν, εἶχον ἄν τι καὶ λέγειν· τηνικαῦτα γὰρ κατ' ἐκείνους ὁ Ζεὺς ἐξ ἐναντίων 10 ποιοτήτων ἔνθεν κἀκεῖθεν ἐπίσης κατακιρνάμενος συνεῖναι ἂν εὐκρασίᾳ καθωμολόγητο· νυνὶ δὲ πλέον τῶν ἄλλων μετέχων τοῦ ξηροῦ οὐκ ἀληθῶς εὔκρατός ἐστιν· εὐκρασία γὰρ ἀληθὴς ἡ τῶν ποιοτήτων ἰσομοιρία κατὰ τὸν τὰ τοιαῦτα σοφὸν Γαληνόν. καὶ τί χρὴ πολλὰ λέγειν; εἰ μὲν οὖν αὐτὸν ἀφ' ἑαυτοῦ τὸν ἀστέρα φύσεως εὐκράτου 15 δοξάζοντες ἦσαν, οὐ τοσοῦτον μυθολογοῦντες ἐφαίνοντο, ἐπεὶ καὶ βοτάνας οὐκ ὀλίγας ὁρῶμεν πάθη μὲν θεραπευούσας δεινά, λόγοις δὲ ὅμως τὸ παράπαν ἀρρήτοις· εἰ δὲ διὰ τὸ κεῖσθαι μέσον Κρόνου καὶ Ἄρεος τοιαύτην ἐνίστανται φύσιν τὸν ἀστέρα λαχεῖν, οὐδὲν τὸ κωλῦον αὐτοὺς μὴ καὶ τὸ μετόπωρον εὐκράτου λέγειν εἶναι φύσεως, ἅτε 20 θέρους καὶ χειμῶνος μέσον κείμενον ὄν. καὶ ταῦτα μὲν τοῦτον ἔχει τὸν τρόπον.

Εἰ δ' αὖ ὡς θερμοῦγρον τὸν τοιοῦτον ἀστέρα εὔκρατον εἶναι ὁ Πτολεμαῖός φησιν, ἀλλ' οὐ μὲν οὖν καὶ τὸν περὶ τούτου λόγον ἑτοίμως οὕτω καταδεχόμεθα· ὅτι μηδὲ τὴν τοιαύτην κατάστασιν τὴν θερμὴν 25 δηλαδὴ καὶ ὑγρὰν εὔκρατον εἶναι ὁμολογήσει τις, εἰ μὴ μᾶλλον δύσκρατον κἀντεῦθεν πολυειδέσι πάθεσι τὰ ἡμέτερα καθυποβάλλουσαν σώματα. καὶ πιστοῦσι τὸν λόγον αἱ νότιοί τε καταστάσεις, θερμαὶ οὖσαι καὶ ὑγραί, καὶ αὐτὰ δήπου τὰ κρέα τὰ τηνικαῦτα ταριχευόμενα. πρὸς τούτοις δὲ καὶ αὐτὴν τὴν λεγομένην δευτέραν ἢ καὶ τρίτην ἐπιδη- 30 μίαν Ἱπποκράτους ἀνάγνωθι, κἀκεῖθεν ἀκριβέστερον μάθοις, ὡς αἱ θερμαὶ καὶ ὑγραὶ καταστάσεις, οὐκ εὐκρασίας εἰσὶ ποιητικαί, σηπεδόνος δὲ μᾶλλον παραίτιοι τοῖς ἡμῶν καθίστανται σώμασιν· εἰ δὲ ταῦτα οὕτως ἔχει, πῶς λοιπὸν ὁ Ζεὺς θερμὸς ὢν καὶ ὑγρὸς ἰσχυροποιεῖν λέγεται δι' εὐκρασίας τὰ ἡμέτερα σώματα, ἐπειδὰν συνοδεύῃ τῇ 35 Σελήνῃ, κἀντεῦθεν ἀνεπιτήδεια ταῖς τῶν φαρμάκων πόσεσι καθιστᾶν, ἅτε τῶν χυμῶν οὐκ εὐπετῶς ἐφελκομένων διὰ τὴν ἐγγινομένην αὐτοῖς ἀπὸ τοῦ ἀστέρος ἰσχύν; παρακαλῶ καὶ τοῦτο μετὰ τῶν ἄλλων μαθεῖν,

9 μετέχειν P. 10 εἶχον ἂν M: εἴ ἀν (sic) P. 11 κατακρινάμενος M: κατακρινόμενος P: corr. 14 τὰ τοιαῦτα omis. M. 23 θερμοῦγρον verbum novum, cf. Ptolem., *Tetrab.*, I, 3, p. 18, 8, ed. 1553: θερμαίνεται ἅμα καὶ ὑγραίνει. 25 τὴν omis. M. 26 εἶναι-δύσκρατον omis. M. 29 κρέη M. 31 Hippocr. opera ed. Kühlwein, I, 184 ss. μάθης (θ e corr.) P. 35 σώματα ἡμῶν P. 36 Cf. supra, p. 111, 22. 37 αὐτὴν M.

partaking of the qualities of both, it is therefore well-tempered and beneficent; if, then, these things are as those men say, it is altogether worth observing that Zeus is not rightly said on this basis to be well-tempered; for if Zeus is well-tempered because he is situated midway between the hot Mars and the cold Saturn, it is entirely necessary to also call him ill-tempered, inasmuch as he also lies midway between two dry qualities; for not only is Mars hot but also dry, and not only is Saturn cold but also dry; it is therefore evident from this that Zeus is not well-tempered, since he also partakes of dryness more than the others; if Saturn were cold and moist, one might have something to say; for then, according to those men, Zeus, being equally blended from contrary qualities on either side, would be acknowledged to partake of good temperament; but as things stand, partaking of dryness more than the others, he is not truly well-tempered; for true good temperament is the equal distribution of qualities, according to Galen, who is wise in such matters.And why say more? If they were of the opinion that the star itself, of its own nature, is of a well-tempered nature, they would not appear to be speaking such fables to so great a degree, since we also see no few herbs that cure terrible diseases, yet are altogether beyond explanation; but if, because it is situated midway between Saturn and Mars, they maintain that the star has obtained such a nature, there is nothing to prevent them from also saying that autumn is of a well-tempered nature, inasmuch as it is situated midway between summer and winter. And these matters stand in this way.

But if, on the other hand, Ptolemy says that such a star is well-tempered as being warm and moist, we do not readily accept his argument on this matter either; because no one would agree that such a condition — namely the warm and moist one — is well-tempered, unless rather it is ill-tempered and thereby subjects our bodies to manifold ailments. And the southern conditions, being warm and moist, confirm this argument, as does the fact that meat spoils at such times; and in addition to this, read the so-called second or third epidemic of Hippocrates, and from there you may learn more precisely that warm and moist conditions are not productive of good temperament, but rather become contributing causes of putrefaction in our bodies. And if this is so, how is Zeus, being warm and moist, said to strengthen our bodies through good temperament when he travels together with the Moon, and thereby render them unsuitable for the taking of medicines, since the humors are not easily drawn out on account of the strength instilled in them by the star? I urge that this too be learned along with the rest.

9 μετέχειν P. 10 εἶχον ἂν M; εἶ άν (sic) P. 11 κατακρινάμενος M: κατακρινόμενος P: corr. 14 τὰ τοιαῦτα omis. M. 23 θερμοϋγρον new word, cf. Ptolem., Tetrab., I, 3, p. 18, 8, ed. 1553: θερμαίνεται ἅμα καὶ ὑγραίνει. 25 τήν omis. M. 26 εἶναι - δύσκρατον omis. M. 29 κρέη M. 31 Hippocr. opera ed. Kahlwein, I, 184 35. μάθης (θ e corr.) P. 35 σώματα ἡμῶν P. 36 Cf. supra, p. 111, 22. 37 αὐτήν N.

οὐδὲ γὰρ αἰσχύνομαι τὴν ἄγνοιαν ἐπὶ τούτοις ὁμολογεῖν. καὶ ταῦτα μὲν ἐς τοσοῦτον, ὅτι μηδ' ἐπὶ πλέον ἔπρεπεν ἡμᾶς ἐνδιατρίβειν τοῖς ἔξωθεν, ἀμαθεῖς ὄντας ὡς τὰ πολλὰ καὶ τῶν τοιούτων ἀμυήτους παντάπασι.

Περὶ δὲ τοῦ ἀστέρος ἐκείνου ὃν εἶδον οἱ μάγοι κατὰ τὴν χώραν αὐτῶν, ἀφ' οὗ τὸ τῆς ἀστρολογίας, ὥς φησι τὸ γράμμα, συνίσταται, τί χρὴ καὶ λέγειν; ἀσύμβατα γὰρ ὡς τὰ πολλὰ καὶ ἀνακόλουθα φαίνονται καὶ τὰ περὶ τούτου διειλημμένα τῷ γράμματι, εἴ γε καὶ μάλιστα τὸν χρυσορρήμονα καὶ θεῖον Ἰωάννην οὐκ ἀστέρα τῇ ἀληθείᾳ τὸν ἀστέρα ἐκεῖνον ἔχομεν λέγοντα, ἀόρατον δέ τινα δύναμιν εἰς ταύτην σχηματισθεῖσαν τὴν ὄψιν, καὶ οὐ λέγοντα μόνον ἀλλὰ καὶ ἐξ ἀναντιρρήτων τοῦτο παριστῶντα [τῶν] ἀποδείξεων· οὐδὲ γὰρ ἀστὴρ αὐτούς, ὡς ἐκεῖνός φησι, τοσαύτην ὁδὸν διήγειρε στείλασθαι, εἰ μὴ τὴν ψυχὴν αὐτῶν ὁ Θεὸς εἰς τοῦτο κεκίνηκε· μόνος γὰρ ὁ ἀστὴρ πρὸ πολλοῦ τῆς γεννήσεως χρόνου καὶ ταῦτα φανεὶς οὐκ ἂν αὐτοὺς εἰς Ἱεροσόλυμα ἤγαγεν· οὐκ ἂν ὁ φανεὶς ἀστήρ, εἴπερ ἀληθῶς ἦν ἀστήρ, ἐξ ὕψους τε συγκατῆλθε καὶ τῷ τικτομένῳ παιδίῳ παραδόξως ἐφέστηκε, τά κατ' αὐτοῦ τε πάντα τοῖς μάγοις δεδήλωκεν· οὐκ ἂν ἄφαντος μετὰ τὴν ἐκείνων προσκύνησιν γέγονεν. ἐπειδὴ γὰρ εὐμεθόδως ἤγαγεν αὐτοὺς ὁ τεχθεὶς καὶ πρὸς τὴν φάτνην ἔστησε, πρὸς τὴν ἀληθῆ τε γνῶσιν ἐχειραγώγησεν, οὐκέτι δι' ἀστέρος ἀλλὰ δι' ἀγγέλου λοιπὸν αὐτοῖς διαλέγεται « χρηματισθέντες γάρ, φησί, κατ' ὄναρ, δι' ἄλλης ὁδοῦ ἀνεχώρησαν· » οὐκοῦν θεῖος ἄγγελός τις ἦν ὁ ἐκ Περσίδος τοὺς μάγους τότε καλῶν· καὶ ἦν μὲν εἰκὸς ὀπτασίᾳ τινὶ θειοτέρᾳ τοὺς ἄνδρας ἐκείνους ἀνάγεσθαι πρὸς Ἱεροσόλυμα. ἀλλ' ἵνα μὴ πρὸς ἀήθη καὶ φοβερὰν ἀπιδόντες ὄψιν εὐθέως ἀποπηδήσωσιν οἱ καλούμενοι τῷ ξένῳ καταπλαγέντες, ὡς εἰκός, τοῦ θεάματος, εἰς εἶδος ἀστέρος ἡ ἀσώματος φύσις οἰκονομικῶς πάντως ἀμείβεται· καὶ γὰρ εἰ μὴ συγκαταβάσει τοιαύτῃ ἐχρήσατο, εἰ μὴ σχῆμα τοῖς ἀστρολόγοις ὑπέδειξε σύνηθες, οὐκ ἂν εὐκόλως τὸ θήραμα ἤγρευσεν, οὐκ ἂν εἰς Ἱεροσόλυμα ἤγαγεν, ἐπεὶ καὶ τὸν ἰχθὺν οὐκ ἂν ἄλλως ἐκ τῶν θαλαττίων βυθῶν ἀνελκύσαι ἰσχύσωμεν, εἰ μή γε τὸ ἄγκιστρον πρότερον δελεάσματί τινι συσκιάσωμεν. οὕτω μὲν οὖν καὶ ὁ παμμέγας εὕρηται Παῦλος ποιῶν ἀπὸ βωμοῦ τοῖς περὶ βωμοὺς ἡσχολημένοις Ἀθηναίοις διαλεγόμενος, καὶ μετὰ περιτομῆς τοῖς Ἰουδαίοις δημηγορῶν· φίλα καὶ γὰρ ἑκάστῳ τὰ συνήθη, καὶ εἰ μὴ τοῖς λεγομένοις, αὐτοῖς τοῖς πράγμασιν πείθεσθαι

1 ὁμολογῶν M. 3 ἀμαθὴς P. 5 cf. Manuel, p. 113, 14 ss. 6 τοὺς τῆς P. 9 Iohann. Chrysost., *Homil. in Matt.*, VI, 1 (Migne, *Patr. Gr.*, t. LVII, c. 64). 12 παριστῶν τὰ τῶν ἀποδ. codd. γὰρ omis. P. 13 μὴ γὰρ P. 16 εἴπερ omis. P. 17-18 κατ' αὐτὸ M. 22 Matth., 2, 12. χρηματισθέντας codd. 23 ἀνεχώρησεν M. τις ἄγγελος P. 25 ἀμείβεσθαι P. πρὸς M : εἰς P. 29 καί μὴ P. 32 ἄγκυστρον P : ἄγγιστρον M. 33 Act. apost., 17, 23. 34 τῆς περί. ἠσχολαμένοις codd. 35 Cf. Epist. Rom , 2, 25.

For I am not ashamed to confess my ignorance in these matters. And let this suffice on these points, since it was not fitting for us to dwell further on external matters, being as we are largely unlearned and entirely uninitiated in such things.

5 Concerning that star which the magi saw in their own land, from which, as the text says, the science of astrology is established, what need is there even to speak? For the things determined by the text concerning this matter appear, for the most part, inconsistent and incoherent, especially since we have the golden-tongued and divine John saying that star was not in truth a star, but some invisible power that took on this visible form — and not merely saying this, but demonstrating it from irrefutable proofs. For it was not a star, as he says, that roused them to undertake so great a journey, unless God had moved their souls to this end; for the star alone, having appeared long before the time of the birth, would not have led them to Jerusalem. Nor would the star that appeared, if it were truly a star, have descended from on high and stood miraculously over the child being born, and made known to the magi all things concerning him; nor would it have vanished from sight after their adoration.For since the one who was born had methodically guided them and set them before the manger, and had led them by the hand to true knowledge, he no longer communicates with them through a star but henceforth through an angel — "for," it says, "being warned in a dream, they departed by another way." Therefore it was some divine angel that was then calling the magi from Persia; and it was fitting that those men should be led up to Jerusalem by some more divine vision. But lest, upon beholding an unfamiliar and fearsome sight, those who were being called should immediately recoil, struck with alarm, as was natural, at the strangeness of the spectacle, the incorporeal nature prudently transforms itself entirely into the form of a star. For if it had not employed such condescension, if it had not displayed to the astrologers a familiar shape, it would not have easily caught its prey, nor led them to Jerusalem — just as we would not be able to draw a fish up from the depths of the sea unless we first conceal the hook beneath some bait. In this way too is the great Paul found to act, when he addresses the Athenians who were occupied with altars by speaking from an altar, and when he addresses the Jews by circumcision; for each person is fond of what is familiar to him, and it is necessary to persuade people not only by words but by the very things themselves.

1 ὁμολογῶν M. 3 ἀμαθὴς P. 5 cf. Manuel, p. 113, 14 ss. 6 τοὺς τῆς P.
9 Iohann. Chrysost., Homil. in Matt., VI, 1 (Migne, Patr. Gr., t. LVII, c. 64).
12 παριστῶν τὰ τῶν ἀποδ. codd. γάρ omit. P. 13 μὴ γὰρ P. 16 εἴπερ omit. P.
17-18 κατ' αὐτὸ M. 22 Matth., 2, 12. χρηματισθέντας codd. 23 ἀνεχώρησεν N.
τις ἄγγελος P. 25 ἀμείβεσθαι P. πρὸς 1 : εἰς P. 29 καὶ μὴ P. 32 ἄγκυστρον
P: ἄγγιστρον M. 33 Act. apost., 17, 23. 34 τῆς περί. ἠσχολαμένοις codd.
35 Cf. Epist. Rom., 2, 25.

ἄξιον· προσελθόντων γὰρ ἐκείνων καὶ πιστῶς προσκυνησάντων καὶ τῇ κατὰ Χριστὸν ἀπλανεῖ γνώσει βεβαιωθέντων, τὸ μὲν ἀστρῷον ἐκεῖνο τηνικαῦτα εἶδος συνεστάλη, ὅτι μηδὲ χρεία τούτου λοιπὸν ἦν, δι' ὀνείρων δὲ ὅμως καὶ διαλέγεται αὐτοῖς ὁ θεῖος ἐκεῖνος ἄγγελος. καὶ πείθει δι' ἑτέρας ἐπαναζεῦξαι ὁδοῦ πρὸς τὴν χώραν αὐτῶν, οὐ μαγείαις καὶ ἀστράσι καθὰ καὶ πρῴην προσέχοντας, ἀλλ' αὐτὴν τὴν τοῦ Χριστοῦ παρουσίαν μεγαλοφρόνως κηρύσσοντας. ταῦτα μὲν οὖν ὁ χρυσορρήμων Ἰωάννης καὶ ἕτερα τούτων ἐπεξηγούμενος πλείονα οὐ τὴν τυχοῦσαν ἡμῖν ἀμφιβολίαν προὐξένησε· ἣν δὲ καὶ συμβιβασθῆναι παρακαλοῦμεν, εἰ καὶ γενέσθαι τοῦτο ἄλλως ἀμήχανον, εἰ μή γε διὰ ζώσης φωνῆς, ὡς δοῦλος καὶ δούλων ἔσχατος. F. C.

Refutatio imperatoris Manuel non est solum opusculum ubi Glycas Patrum auctoritate nisus astrologiam, quam iudiciariam dicimus, condemnet. De eadem brevius et strictius agit in epistula quadam cui est titulus Εἰ χρὴ μαθηματικὴν ἐπιστήμην ἀποτρόπαιον ἡγεῖσθαι παντάπασιν. Cuius versus quosdam ex codice Parisino (f. 93) delibare nobis liceat, quo magis perspicuum fiat quid de ea re celeberrimus scriptor censuerit.

Τὰ τῆς μαθηματικῆς ἐπιστήμης εἰς δύο ταῦτα, θεοείκελε ἀνήρ, ἀστρονομίαν τε καὶ ἀστρολογίαν διῄρηται, καὶ ἡ μὲν ἀστρονομία καὶ τοῖς ἁγίοις αὐτοῖς συγκεχώρηται, ἅτε δὴ τὴν τῶν οὐρανίων ἁπάντων διδάσκουσα θέσιν τε καὶ κίνησιν καὶ τὴν εὔτακτον αὖθις αὐτῶν συμπλοκὴν καὶ διάστασιν, ἐπεὶ καὶ τὸν ἐν τοῖς ἀστράσιν τεταγμένον ἄγγελον, τὸν θεῖον δηλαδὴ Οὐριήλ, πρός γε τὸν Σὴθ κατιέναι καὶ τὸν Ἐνὼχ[1] κἀντεῦθεν αὐτοῖς ὑποδεῖξαι τροπὰς ὡρῶν καὶ ἐπισημασίας ἀστέρων ἐκ παλαιᾶς ἤκουσαμεν ἱστορίας. ἀφ' ὧν ἡ ἀκατάληπτος τοῦ Θεοῦ σοφία καὶ δύναμις τοῖς ἀνθρώποις ὡς ἐφικτὸν καταλαμβάνεσθαι εἴωθε. — Caelestium corporum motus, temporum anni mutationes, Solis cursum etc. studere licet : (f. 94) Ταῦτα μὲν οὖν καὶ τὰ τοιαῦτα τοὺς πιστοὺς ἀνερευνᾶν ἄξιον κἀντεῦθεν ὑπερεκπλήττεσθαι τὴν ἄρρητον τοῦ Θεοῦ καὶ σοφίαν καὶ δύναμιν ... Καὶ περὶ μὲν τούτων οὕτως.

Ἡ δὲ ἀστρολογία τουτέστιν ἡ ἐκεῖθεν προμάντευσις ἡ καθ' εἱρμὸν δῆθεν τῶν οὐρανίων ἐκβαίνουσα [l. ἐκφαιν.?] καὶ τὸ μέλλον γνωρίζουσα οὐδαμοῦ τοῖς πατρά-

2 γνώσει (ει e corr.) P. 3 συνεστάλη τηνικαῦτα εἶδος P. 11 Servum imperatoris se ipsum nominat Glycas.

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[1] Cf. *supra*, p. 118, n. 1. — De Henoch astrologiae inventore, cf. Bouché-Leclercq, *Astrol. grecque*, p. 578, 1, passim. — In libro Henoch Slavonico narratur prophetam 366 libros scripsisse calamo orationem angeli Uriel excipientem. — Henoch eundem atque Hermetem Trismegistum esse autumat Bar-Hebraeus, *Chron. Syriac.*, p. 5, ed. Bruns et Kirsch.

Worthy indeed; for when those men came and worshipped faithfully and were confirmed in the unerring knowledge according to Christ, that astral form was then withdrawn, since there was no longer any need of it, yet through dreams that divine angel still speaks with them, and persuades them to return by another road to their own country, no longer giving heed to magic arts and stars as before, but boldly proclaiming the very coming of Christ. These things, then, the golden-tongued John, expounding at greater length and elaborating still further upon them, caused us no ordinary perplexity, which we beg may be resolved, even if it is otherwise impossible to bring this about, except by a living voice, as a servant and the least of servants. F. O.

The Refutation of Emperor Manuel is not the only short work in which Glycas, relying on the authority of the Fathers, condemns astrology, which we call judicial astrology. He deals with the same subject more briefly and more concisely in a certain epistle whose title is Εἰ χρή μαθηματικὴν ἐπιστήμην ἀποτρόπαιον ἡγεῖσθαι παντάπασιν. Let us be permitted to sample some verses of this from the Parisian codex (f. 93), so that it may become more clear what the most celebrated writer thought on this matter.

The subjects of mathematical science are divided into these two, O godlike man: astronomy and astrology. And astronomy is permitted even to the saints themselves, since it teaches the position and motion of all heavenly bodies and their orderly conjunction and separation in turn; for we have heard from ancient tradition that the angel appointed over the stars, namely the divine Uriel, descended to Seth and to Enoch and thereby revealed to them the turnings of the seasons and the markings of the stars, from which the incomprehensible wisdom and power of God is accustomed to be grasped by men as far as it is attainable. — The motions of the heavenly bodies, the changes of the seasons of the year, the course of the Sun, etc., it is lawful to study: (f. 94) These things, therefore, and such like, it is fitting for the faithful to investigate and thereby to be utterly astonished at the ineffable wisdom and power of God ... And concerning these matters, thus.

Astrology, that is, the prognostication derived from there, proceeding according to the supposed sequence of the 30 heavenly bodies and revealing the future, is nowhere among the fathers—

2 γνώσει (ει e corr.) P. 3 συνεστάλη τηνικαύτα εἶδος P. 11 Servum imperatoris se ipsum nominat Glycas.

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1 Cf. supra, p. 118, n. 1. On Enoch as the inventor of astrology, cf. Bouché-Leclercq, Astrol. grecque, p. 578, 1, passim. In the Slavonic Book of Enoch it is narrated that the prophet wrote 366 books, taking down by pen the speech of the angel Uriel. Bar-Hebraeus assumes that Enoch and Hermes Trismegistus are one and the same, Chron. Syriac., p. 5, ed. Bruns et Kirsch.

σιν ἐνδέδοται, ἅτε τοὺς ἁπλουστέρους καὶ μᾶλλον ἀποπλανήσασα, γενέσει τε καὶ εἱμαρμένῃ προσέχειν καταναγκάσασα· καὶ τούτου χάριν μὴ θαύμαζε, εἴ γε ὁ Ἑζεκίας ἐκεῖνος τὰς τοῦ Σολομῶντος ἀρρήτω [l. τους] βίβλους, καὶ ταῦτα σοφίᾳ ἐμπνευσθείσας καὶ γραφείσας, πυρὶ παραδέδωκε, ἅτε εἰς Θεὸν καὶ μόνον ἀναρτᾶν
5 τὰς ἐλπίδας βουλόμενος καὶ μὴ ἔνθεν κακεῖθεν περιπλανᾶσθαί τε καὶ ἀπάγεσθαι· πολλῷ μᾶλλον τοὺς ἁγίους πατέρας ἐχρῆν ὅλαις χερσὶν τὴν περὶ τὰ τοιαῦτα παρεμποδίζειν ἀσχόλησιν, ὅτι μηδὲ δι' ἀγγέλους δεδώρηται, ὡς ἄνωθεν εἴρηται. πῶς καὶ γάρ, εἴ γε παρὰ τῶν Χαλδαίων αὐτῶν κακοβούλως τὰ τοιαῦτα ἐφεύρηται; τοῦ γὰρ ποιητοῦ πάντων ἐπιλαθόμενοι Θεοῦ γενέσει καὶ εἱμαρμένῃ τὴν τῶν ἁπάν-
10 των ἀνέθεντο κακοφρόνως διοίκησιν καὶ « καθὼς γάρ, φησὶ ὁ μακάριος Παῦλος (Rom. I, 28) οὐκ ἐδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς εἰς ἀδόκιμον νοῦν τοῦ ποιεῖν τὰ μὴ καθήκοντα ». ὅθεν καὶ δικαίως τοῖς ἱεροῖς κανόσι τὰ τοιαῦτα ἠθέτηται, ὡς ἀπὸ Θεοῦ διιστῶντας τοὺς ὅλῃ ψυχῇ περίπου τὴν ἀστροθεάμονα κεχηνότας ἀσχόλησιν, εὐπραγίαν τε καὶ δυσπραγίαν ἐκεῖθεν κατάγοντας
15 καὶ τὰ ἄλλα πάντα τὰ τῷ βίῳ καθ' ἑκάστην ἀπροσδοκήτως συμπίπτοντα· ταύτην τοι καὶ εἱμαρμένην μὲν οὐδὲ ἡμεῖς ἄν ποτε ἀποδέξωμεθα, ὅτι καὶ προσπταίει τῇ ἀληθείᾳ τοῦ ὀρθοῦ τε φρονήματος ἐκκυλίεσθαι ταύτην διαγινώσκομεν. εἰ γὰρ καὶ ἄκων ὁ κακὸς κακός, ὡσαύτως ὁ καλὸς ἄκων καλὸς ἐκ κοιλίας μητρὸς ἐξέρχεται· φυσικὴ λοιπὸν ἥ τε κακία καὶ ἡ ἀρετὴ κατὰ τὸ Μανιχαϊκὸν ἐκεῖνο καὶ ἄθεον φρό-
20 νημα, καὶ οὔτε οὗτος ἐπαίνων οὔτε ἐκεῖνος κολάσεων ἄξιος ἅτε τῆς εἱμαρμένης ἐπί τε κακίαν καὶ ἀρετὴν ἠναγκασμένως συνωθούσης αὐτῆς [l. αὐτόν]· ἀλλὰ καὶ ἄδικος ἐντεῦθεν εὑρεθείη ἂν ὁ Θεός, εἴπερ τῷ ἀκουσίως ἁμαρτάνοντι πυρὸς ἠτίμασε γέενναν· ταῦτα μὲν οὖν ἐννοοῦντες τύχην ἢ εἱμαρμένην οὐκ ἄν ποτε εἶναι καταδεξώμεθα, καθὰ δὴ καὶ φθάσαντες εἴπομεν. προορᾶν δὲ τοὺς
25 ἀνθρώπους τὰ ἔμπροσθεν καὶ τῆς τῶν ἀστέρων κινήσεώς τε καὶ τάξεως καὶ ὡς δύναμις τοῦ μέλλοντος ἐκεῖθεν καταστοχάζεσθαι καὶ ἡμεῖς πάντως κατατιθέμεθα, εἴ γε καὶ μᾶλλον ἱερὰς ἀνέγνωμεν βίβλους ἐν αἷς ἄρα καὶ τοιαῦτά τινα συμπεριείληπται, καὶ τέως, εἴ γε βούλει, τοῦ μεγάλου Βασιλείου πρὸ τῶν ἄλλων ἄκουε κατὰ λέξιν λέγοντος.

30 Haec comprobare nititur Glykas (f. 94ᵛ-95) multis Patrum et Scripturae testimoniis allatis, et sic denique concludit et perorat.

Ἐκ τούτων οὖν πάντων μάνθανε, ὦ ἱερὰ κεφαλή, ὡς εἱμαρμένη μὲν καὶ γένεσις παντάπασιν ἀπαγορεύεται· τὸν κατ' εἰκόνα καὶ γὰρ Θεοῦ πλασθέντα λογικὸν αὐτεξούσιον ἄνθρωπον οὐκ ἂν φυσικαῖς ἀνάγκαις ὑποκεῖσθαι καταδεξώμεθα.
35 προγνωστικὴν δέ τινα τοῖς ἀνθρώποις δεδόσθαι δύναμιν, καθὰ καὶ φθάσας ὁ λόγος ὑπέδειξεν, οὐ τοσοῦτον ἀπέοικε, δι' ἣν αἰτίαν εἰρήκαμεν, εἰ καὶ παρὰ τῶν ἁγίων πατέρων ἐνασχολεῖσθαι τούτοις οὐ συγχωρούμεθα, ὅτι μηδὲ ἐς τὸν (?) λόγον ὀρθὸν αὐτοῖς ἀποχρώμεθα. F. C.

it has been granted to them, insofar as it has led astray the more simple-minded and compelled them to give heed to birth and fate; and for this reason do not be surprised if that Hezekiah committed to fire the secret books of Solomon, even though they had been inspired by wisdom and written down, inasmuch as he wished to place his hopes in God and God alone and not to be led astray and carried off here and there; 5 all the more ought the holy fathers with both hands to hinder the occupation with such matters, because it was not granted even through angels, as has been said above. For how could it be, if such things were wickedly invented by the Chaldeans themselves? For having forgotten the Creator God of all things, they wickedly entrusted to birth and fate the governance of all things, and "as," says the blessed Paul (Rom. I, 23), "they did not see fit to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not fitting. "Wherefore such things have also been justly rejected by the sacred canons, as separating from God those who with their whole soul gape wide open at the star-gazing occupation and derive from it prosperity and adversity 15 and all other things that befall life daily and unexpectedly; accordingly, neither would we ever accept fate or destiny, because it also stumbles against the truth, and we recognize that it rolls away from right thinking. For if the wicked man is wicked involuntarily, likewise the good man comes forth good involuntarily from his mother's womb; then vice and virtue are natural according to that Manichaean and godless notion, and neither the one is worthy of praise nor the other of punishment, inasmuch as fate itself forcibly pushes him 20 toward both vice and virtue; but furthermore God would be found unjust if He assigned the gehenna of fire to one who sins involuntarily. Pondering these things, then, we would never accept that fortune or fate exists, just as indeed we have already said.But that men foresee 25 the future and from the motion and order of the stars conjecture as far as possible the things to come, this too we entirely accept, since indeed we have also read sacred books in which such things are also included, and for the time being, if you will, hear the great Basil before the others speaking word for word.

30 Glykas (f. 94'-95) attempts to confirm this by citing many testimonies from the Fathers and Scripture, and thus finally concludes and delivers his peroration.

From all these things, therefore, learn, O sacred head, that fate and natal determination are altogether forbidden; for we would not accept that man, who was fashioned rational and free-willed in the image of God, should be subject to the necessities of nature. But that a certain power of foreknowledge has been granted to men, as our preceding discourse has also shown, is not altogether implausible, for the reason we have stated, even if we are not permitted by the holy fathers to occupy ourselves with these things, because we do not make right use of them. F.

C.

Ex libris Mysteriorum Apomasaris.

Abû Ma'šar Dja'far ibn Muhammed el-Balkhî, mortuus die 9 Martii anni 886 in urbe Wâsit, omnium astrologorum qui saeculo IX Bagdadae floruerunt celeberrimus est[1]. Ex compluribus libris quos scripsit nonnulli iam latine versi atque typis expressi sunt[2]. Opus autem cui graecus interpres titulum indidit τῶν μυστηρίων τοῦ Ἀπομάσαρ, ad hunc diem in codicibus latuit[3], nec revera totum ipsius Apomasaris est.

Quod iam ex initiis capitum apparet quae scriptorem cum Apomasare colloquentem inducunt : Εἴπέ μοι ὁ Ἀπομάσαρ, Εἶπον τῷ Ἀπομάσαρ passim repetitur; (cf. f. 49, νε', Ἦλθέ τις ἐμοῦ παρόντος πρὸς τὸν Ἀπομάσαρ ... et infra capp. ζ', μ', νδ', πη', ϟς', etc.). Quis autem scriptor ille sit, ex versione latina comperimus, quae in codice Bruxellensi 1464, saec. XV, " olim Carthusiensium in Colonia „, invenitur[4]. Cui titulus est decurtatus (f. 62) *Albumazar in Sadan*, sed rectius in calce opusculi legitur (f. 76) : *Expliciunt excerpta de secretis Albumasaris per Sadan discipulum cuius et vocatur liber Albumasaris in Sadan*. Textus ex exemplari graeco ad verbum expressus est, sed quae exemplar ipsum continebat, a " Mysteriis „ codicis Angelici valde discrepabant. Ne quis dubitet ex graeco fonte latina manavisse, versus quosdam codicis Bruxellensis duobus fragmentis nostris subiunximus.

Plenius autem et titulus libri arabici et nomen auctoris produntur in opere de temporum rationibus doctissimi astronomi Albîruni circa a. 1000 p. C. conscripto. Quod, interprete Eduardo Sachau[5], haec habet p. 94 : *Of this same 'Abû-Ma'shar Albalkhî the following story is related by 'Abû Sa'îd Shâdhân in his* Kitâb almudhâkarât-bil'asrâr (i. e. *the book in which he brings mysterious subiects before the mind of the reader) : The nativity of a son of the king of Serendîb (Ceylon) was sent to him*... Quaestio tractatur quot annos vitae humanae Saturnus decernat. De hac ipsa quaestione in versione graeca caput νδ' libri II agit (f. 50), quod his verbis incipit : Ἀπέσταλον πρὸς τὸν Ἀπομάσαρ γενέθλιον τοῦ υἱοῦ τοῦ βασιλέως τῶν Ἰνδῶν[6].

Šādâni liber procul dubio apud scriptores Arabicos saepius citatur. Duos locos attulit Carolus Dyroff, qui primus et scriptorem et librum in codicibus latinis

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[1] De vita eius, cf. Suter, *Die Mathematiker und Astronomen der Araber*, p. 28, n° 53; Dyroff apud Boll, *Sphaera*, p. 482 ss.

[2] Cf. Houzeau et Lancaster, *Bibliographie génér. de l'astronomie*, Bruxelles, 1887, t. I, p. 702 ss.; Suter, *l. c.*, p. 28 s.

[3] Frustula tantum quatuor in *Catal.*, t. IV, p. 124 ss. invenies.

[4] Eadem exstat et in cod. Monacensi Clm. 826, f. 11 ss. (cf. Dyroff apud Boll, *Sphaera*, p. 421) et in codice Oxoniensi (Houzeau et Lancaster, p. 704, n° 3844).

[5] Albîrunî, *The chronology of ancient nations*, translated by Edward Sachau, London, 1879.

[6] Versio latina in codice Bruxellensi similiter incipit verbis f. 69 : *Dixit Aposaytes misi* (sic) *ad Albumasarem nativitatem filii regis Indorum.*

From the Books of the Mysteries of Apomasaris.

Abū Ma'shar Ja'far ibn Muḥammad al-Balkhī, who died on the 9th of March in the year 886 in the city of Wasit, is the most celebrated of all the astrologers who flourished in Baghdad in the ninth century. Of the many books he wrote, some have already been translated into Latin and printed. However, the work to which the Greek translator gave the title τῶν μυστηρίων τοῦ Ἀπομάσαρ has remained hidden in manuscripts until the present day, and is not in truth entirely the work of Apomasaris himself.

This is already apparent from the beginnings of the chapters, which introduce a writer conversing with Apomasaris: Εἰπέ μοι ὁ Ἀπομάσαρ, Εἶπον τῷ Ἀπομάσαρ is repeated throughout (cf. f. 49, νε', Ἦλθέ τις ἐμοῦ παρόντος πρὸς τὸν Ἀπομάσαρ ... and within chs. Ζ', μ', νδ', πη', ϟγ', etc.). Who that writer is, we learn from the Latin translation, which is found in Brussels codex 1464, 15th century, formerly belonging to the Carthusians in Cologne. Its title is abbreviated (f. 62) as Albumazar in Sadan, but more correctly at the end of the work it reads (f. 76): Expliciunt excerpta de secretis Albumasaris per Sadan discipulum cuius et vocatur liber Albumasaris in Sadan. The text has been rendered word for word from a Greek exemplar, but the contents of that exemplar differed greatly from the "Mysteries" of the Angelicus codex. So that no one may doubt that the Latin derived from a Greek source, we have appended certain lines from the Brussels codex to our two fragments.

The title of the Arabic book and the name of its author are more fully revealed in the work on chronology written by the most learned astronomer Albīrūnī around the year 1000 A.D. Which, as translated by Eduard Sachau, contains the following at p. 94: Of this same 'Abu-Ma'shar Albalkhi the following story is related by 'Abú Sa'id Shâdhân in his Kitāb almudhåkarát-bil'asrår (i. e. the book in which he brings mysterious subjects before the mind of the reader): The nativity of a son of the king of Serendib (Ceylon) was sent to him... The question treated is how many years of human life Saturn determines. On this very question the Greek version deals in chapter 53 of Book II (f. 50), which begins with these words: Ἀπέσταλον πρὸς τὸν Ἀπομάσαρ γενέθλιον τοῦ υἱοῦ τοῦ βασιλέως τῶν Ἰνδῶν 6.

The book of Shâdhân is undoubtedly cited quite frequently among Arabic writers. Two passages were adduced by Carolus Dyroff, who was the first to identify both the author and the book in Latin manuscripts

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1 On his life, cf. Suter, Die Mathematiker und Astronomen der Araber, p. 28, nº 53; Dyroff in Boll, Sphaera, p. 482 ff.

Cf. Houzeau et Lancaster, Bibliographie génér. de l'astronomie, Brussels, 1887, vol. I, p. 702 ff.; Suter, l. c., p. 28 f.

3 Only four fragments are to be found in Catal., vol. IV, p. 124 ff.

* The same also exists in cod. Monacensis Clm. 826, f. 11 ff. (cf. Dyroff apud Boll, Sphaera, p. 421) and in the Oxonian codex (Houzeau and Lancaster, p. 704, nº 3844).

" Albiruni, The chronology of ancient nations, translated by Edward Sachau, London, 1879.

* The Latin version in the Brussels codex similarly begins at f. 69 with the words: Dixit Apo-saytes misi (sic) ad Albumasarem nativitatem filii regis Indorum.

obvios recte indicavit (apud Boll, *Sphaera*, p. 481)[1]. Idem ex nostro libro (p. 145) totam illam narrationem de viro coram chalifa Almamûn opus propheticum sibi arrogante apud Ibn al Qifṭî (p. 358 sq. ed. Lippert) inveniri monet. Arabice quoque librum Sadani exstare in codice Cantabrigiensi certiorem me fecit Henricus Suter[2], quod Dyroff quoque suspicatus erat.

Ceterum in commentariis suis 'Abû Sa'îd Shâdhân sexcenties se ipsum nominat, nam Arabum more sententiam suam saepe introducit verbis : Εἶπεν ὁ Ἀποσαίτ, vel : Εἶπεν ὁ Σαδᾶν (lib. II, α', β', λε', μ', ν', νζ', νε', etc.).

Itaque habemus librum ubi Apomasaris discipulus Abû Sa'îd Shâdhân, post mortem magistri, ut videtur, sermones et colloquia eius, velut fere Xenophon in Memorabilibus Socratis, collegit. Sed haec partem tantum graecorum " Mysteriorum " efficiunt, nam interpres excerptorum more ex scriptis quoque Apomasaris, ut supellex lautior videretur, nonnulla inseruit, velut caput de figuris decanorum (v. infra p. 156) quod primum est sexti libri " Introductorii maioris " (Boll, *Sphaera*, p. 481 ss.)[3]. Item caput κβ', lib. III (f. 77ᵛ), quod chorographiam astrologicam praebet est sine ullo dubio c. 8 lib. VII Introductorii, nam et capita κβ'-κς' eodem ordine atque in Introductorio disponuntur. Item capita ιε'-ιζ' ex libro V, cap. 9-17, excerpta sunt. Quae necessitudo ut cuivis manifesta fiat, capiti Περὶ τῆς φύσεως τῶν ζ' πλανητῶν, quod edimus (p. 154), textum Introductorii apposuimus. — Titulum homo byzantinus ex alio opere deprompsisse videtur, nam notus est liber " de Astrorum secretis " Apomasari adscriptus, cuius codices in Aegypto et in Hispania inveniuntur[4]. Vereor quoque ne excerpta aliunde surrepta velut ex Theophilo

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[1] En habes versionem Germanicam illorum duorum locorum a Carolo Dyroff comiter nobis missam : 1° in notis Fluegeli ad Fihrist, II, p. 110 infra, quaedam citantur quae Ibn al Quifṭî secundum Apomasarem de 'Umar ibn al Farruchân astronomo et interprete tradit; deinde Ibn al Qifṭî († 646 hegirae = 1248 p. Chr. n.) sic pergit (cf. edit. Lipperti, p. 242, 5) : " Ferner erwähnt Abû Ma'šar im Kitâb " almuḏâkarât " (i. e. fere " Quaestiones et responsa ", cf. Dozy, *Suppl. aux dict. arab.*, I, 487; cui titulo addendum est " de secretis astrologiae ", cf. locum Albîruni supra citatum). " das Shâḏân ibn Baḥr (? : nomen patris Dyroffio cor- " ruptum videtur) " verfasst hat, dass al Faḍl ibn Sahl, genannt ḏû 'lrijâsatain, " der Vezier des Al Ma'mûn, den 'Umar ibn al Farruchân aus seinem Wohnort " herbeirief und mit al Ma'mûn bekannt machte, worauf er (für Ma'mûn) viele " Bücher übersetzte und iudicia aufstellte, die sich noch heute im Reichsarchiv " vorfinden " etc. — 2° Ibn Abî Uṣaibî'a († 668 hegirae = 1269 p. Chr. n.), I, p. 207, in capitulo de Alkindî init., eius versionibus Arabicis laudatis, haec scribit : " Abû Ma'šar sagt im Kitâb almuḏâkarât, das Shâḏân verfasst hat : Die besten " Uebesetzer im Islâm sind diese vier : Ḥunain ibn Isḥâq, Ja'qûb ibn Isḥâq al " Kindî, Ṯâbit ibn Qurra al Ḥarrânî und 'Umar ibn al Farruchân al Ṭabarî ".

[2] Ed. Browne, *A hand-list of the Muham. manuscripts in Cambridge*, 1900, n° 1208.

[3] Quat. *f*, fol. 3 ss. in editione Veneta anni 1506 (*Introductorium in astronomiam Albumasaris Albalachi*, Venetiis, expensis Melchionis Sessa) quam bibliothecae Monacensis praefectus liberalissime mihi commodavit.

[4] Suter, *Mathem. und Astron. der Araber*, p. 29; Houzeau et Lancaster, *op. cit.*, p. 703, n° 3825.

he correctly identified the obvious ones (apud Boll, Sphaera, p. 481)[1]. He likewise notes that the entire narrative about the man who claimed prophetic authorship for himself before the caliph Almamûn is found in our book (p. 145) in Ibn al-Qifṭī (p. 358 sq. ed. Lippert). That the book of Shadhān also exists in Arabic in a Cambridge codex was confirmed to me by Heinrich Suter*, which Dyroff had also suspected.

Furthermore, in his commentaries Abu Sa'id Shādhān names himself hundreds of times, for following the custom of the Arabs he often introduces his own opinion with the words: Εἶπεν ὁ Ἀποσαεὶτ, or: Εἶπεν ὁ Σαδάν (lib. II, a', β', λε², μ², ν², νζ'', νε, etc.).

Thus we have a book in which Apomasaris's disciple Abu Sa'id Shādhān, after the death of his master, as it seems, collected his discourses and dialogues, much as Xenophon did in the Memorabilia of Socrates. But these constitute only a part of the Greek *Mysteries, for the translator, in the manner of excerptors, also inserted some material from the writings of Apomasaris to make the collection appear richer, such as the chapter on the figures of the decans (see below p. 156), which is the first chapter of the sixth book of the *Introductory* (Boll, Sphaera, p. 481 ff.)[8]. Likewise chapter κβ', lib. III (f. 77'), which provides an astrological chorography, is without any doubt c. 8 lib. VII of the Introductory, for chapters κβ'–κζ' are also arranged in the same order as in the Introductory. Likewise chapters ιε'–ιζ' are excerpted from book V, cap. 9–17. So that the connection between these may be clear to everyone, we have appended the text of the Introductory to the chapter Περὶ τῆς φύσεως τῶν ζῳδιακῶν, which we are publishing (p. 154). The Byzantine writer appears to have drawn the title from another work, for the book *de Astrorum secretis*, ascribed to Apomasaris, is well known, with manuscripts found in Egypt and in Spain. I also fear that some excerpts may have been taken from elsewhere, such as from Theophilus.

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1 Here you have a German translation of those two passages kindly sent to us by Karl Dyroff: 1° in Flügel's notes on the Fihrist, II, p. 110 below, certain things are cited which Ibn al-Qifti transmits from Apomasar concerning the astronomer and translator 'Umar ibn al-Farrukhān; then Ibn al-Qifti († 646 of the Hegira = 1248 A.D.) continues thus (cf. edit. Lippert, p. 242,5): "Furthermore Abū Ma'shar mentions in the Kitāb al-mudhākarāt, (i.e. roughly 'Questions and Answers,' cf. Dozy, Suppl. aux dict. arab., I, 487; to which title must be added 'on the secrets of astrology,' cf. the passage of Albiruni cited above), "which Shādhān ibn Bahr (?: the father's name seems to Dyroff to be corrupt) composed, that al-Faḍl ibn Sahl, called dhū 'l-Riyāsatain, the vizier of al-Ma'mūn, summoned 'Umar ibn al-Farrukhān from his place of residence and introduced him to al-Ma'mūn, whereupon he translated many books (for Ma'mūn) and drew up iudicia which are still found today in the imperial archive, etc." 2° Ibn Abī Uṣaybi'a († 668 of the Hegira = 1269 A.D.), I, p. 207, in the chapter on al-Kindī at the beginning., having cited his Arabic translations, writes the following: "Abū Ma'shar says in the Kitāb al-mudhākarāt, which Shādhān composed: The best translators in Islam are these four: Ḥunain ibn Isḥāq, Ya'qūb ibn Isḥāq al-Kindī, Thābit ibn Qurra al-Ḥarrānī, and 'Umar ibn al-Farrukhān al-Ṭabarī."

2 Ed. Browne, A hand-list of the Muham. manuscripts in Cambridge, 1900,nn 1208.

3 Quat. (, fol. 3 ff. in the Veneta edition of 1506 (Introductorium in astronomiamnAlbumasar Albalachi, Venice, at the expense of Melchionis Sessa) which the governor of the library of Monaco very generously lent me.

* Suter, Mathem, and Astron. the Arab, p. 29; Houzeau et Lancaster, op. cit., np. 703, nº 3825.

Edesseno (cf. f. 21. capp. ζξ' ss.), quo maiorem reverentiam doctrinae inculcaret, Apomasaris mysteriis per fraudem addiderit.

Nec cuiusnam ope nec quo tempore dissimilia haec ita commixta sint, satis constat. Ex editis quidem aetas accuratius definiri nequit : Astrorum longitudines in lib. III, c. λβ', notatae ansam praebere potuissent, sed cum falsae sint, nihil inde proficimus (v. infra). Si lectio codicis Vindobonensis 1, f. 204ᵛ, (*Catal.*, VI, p. 4) ἅπερ Ἀπουμάξαρ Βαβυλώνιος γράφει, sana esset, Ioannes Kamateros saeculo XII Apomasarem versibus ornavisset, sed revera Massalae nomen ibi legendum est (cf. Kamateros, ed. Miller, v. 1144). Hoc tantum affirmare possumus interpretem scripsisse post saeculum IX — nam Apomasar, magister Sadani, ut diximus, a. 886 mortus est — et ante saec. XIII — nam in codice Vindobonensi 115 (= 2) ante annum 1241 p. C. exarato nomen eius plus semel apparet[1]. Et in hoc acquiescendum est. F. C.

F. 42ᵛ, lib. II. γ'. Περὶ τοῦ ὅτι τῆς Σελήνης τετραγωνιζούσης τὸν Ἄρην λησταῖς περιπίπτει <ὁ> ἀποδημίας ποιησάμενος καταρχήν.

Εἶπεν ὁ Ἀπομάσαρ ὅτι κατά τινα καιρὸν μετά τινων συνοδοιπορῶν μέλλων ἀπελθεῖν εἰς τὸ Βαγδὰν ἠπλίκευσα ἐν τῷ Ρὲ[2] παρά τινος φίλου μετέχοντος ποσῆς ἀστρολογίας καὶ ἠρώτησε με· « πῶς ἐστιν αὔριον ἡ Σελήνη; » καὶ εἶπον αὐτῷ ὅτι τετραγωνίζει τὸν Ἄρεα, καὶ εἶπέ μοι· « Λοιπὸν αὔριον μὴ ἀποκινήσῃς. » εἶπον δὲ αὐτῷ· « πίστευσον, οὐδὲ ἐγὼ θέλω ἢ προθυμῶ ἀποδημῆσαι ἐν τοιαύτῃ ἡμέρᾳ, ἀλλ' οἱ ἀγωγιάται μου μὴ ἀκούσωσιν ἡμῶν. » καὶ εἶπε· « δοκιμάσωμεν αὐτούς. » εἶπον δὲ ἐγὼ τοῖς ἀγωγιάταις· « ἄνθρωποι, αὔριον κακὴ ἡμέρα ἐστὶ καὶ καρτερήσετε καὶ ἐγὼ θρέψω τὰ ἄλογα ὑμῶν. » καὶ οὐκ

Cod. Bruxell. 1464. F. 62 : Dixit Albumasar : quodam tempore cum quibusdam viatoribus ibam in Baldach et applicui ire (*sic*) apud quemdam amicum meum participantem aliquantulum astronomiae et quaesivit a me quomodo in crastino esset luna et dixi ei : " tetragonisat Marti ". Et dixit mihi : " ergo non recedes. " Et dixi ei : " nec volo neque propono recedere in tali die sed vectuarii non audient nos ". Et dixit : " Probemus ipsos ". Dixit autem vectuariis : " Homines, cras malus est dies, expectate et ego pascam animalia vestra ". Et non acquieverunt. Ego autem dimisi eos abire et remansi apud amicum. Quando autem debebant recedere,

3 ὁ suppl. Kroll. ἀποδημίαν cod. 5 L. Βαγδαδὰν ? At cf. *infra*, p. 151, 12. ἠπλήκευσα cod.

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[1] *Catal.*, VI, p. 16 ss. Cf. ff. 114, 118, 120; Usener, *Ad histor. astron. symbola*, 1876, p. 26 hoc iam animadvertit.

[2] Ρὲ vel *potius* Ραϊ, i. e., Ραγαϊ haud longe ab urbe Teherán, cf. *Catal.*, IV, 127, 4.

of Edessa (cf. f. 21. capp. ZE' ss.), in order to instill greater reverence for the doctrine,

he may have fraudulently added to the mysteries of Apomasaris.

Neither by whose assistance nor at what time these dissimilar elements were so mixed together is sufficiently established. From published works indeed the date cannot be defined more precisely: the stellar longitudes noted in book III, ch. λβ', could have provided a clue, but since they are incorrect, we gain nothing from them (see below). If the reading of codex Vindobonensis 1, f. 204', (Catal., VI, p. 4) ἅπερ Μπουμάκαρ Βαβυλώνιος γράφει were sound, then Ioannes Kamateros in the twelfth century would have rendered Apomasaris in verse, but in reality the name of Massala is to be read there (cf. Kamateros, ed. Miller, v. 1144). This much only we can affirm: that the translator wrote after the ninth century, for Apomasar, the master of Sadanus, as we have said,

died 886 A.D. and before the thirteenth century for in codex Vindobonensis 115 (= 2), copied before the year 1241 A.D., his name appears more than once.[1] And in this we must rest content. F. G.

Γ. 42, lib. II. γ΄. On the fact that when the Moon squares Mars, one who has made a beginning of a journey falls in with robbers.

Apomasar said that at a certain time, when he was about to travel to Baghdad with some fellow travelers, he lodged at Ré? at the house of a certain friend who had some share in astrology, and the friend asked him: "How is the Moon tomorrow?" And he said to him that she squares Mars, and the friend said to him: "Then do not set out tomorrow." And he said to him: "Believe me, neither do I wish nor am I eager to travel on such a day, but my muleteers will not listen to us." And he said: "Let us test them." And I said to the muleteers: "Men, tomorrow is an evil day; wait, and I will feed your animals." And they did not

Cod. Bruxell. 1464. F. 62: Dixit Albumasar: quodam tempore cum quibusdam viatoribus ibam in Baldach et applicui ire (sic) apud quemdam amicum meum participantem aliquantulum astronomiae et quaesivit a me quomodo in crastino esset luna et dixi ei: "tetragonisat Martem." Et dixit mihi: "ergo non recedes."

Et dixi ei: nec volo neque propono recedere in tali die sed vectuarii non audient nos. Et dixit: "Probemus ipsos." Dixit autem vectuariis: Homines, cras malus est dies, expectate et ego pascam animalia vestra. Et non acquieverunt. Ego autem dimisi eos abire et remansi apud amicum. Quando autem debebant recedere,

3 ὁ suppl. Kroll. apodemian cod. 5 L. Baghdad At cf. infra, p. 151, 12. I hit cod.

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[1] Catal., 6, p. 16 ff. Cf. ff. 114, 118, 120; Usener, Ad histor. astron symbol, 1876, p. 26 already noticed this.

[2] Pe or rather Pai, i. e., Payai not far from the city of Teheran, cf. Catal., IV, 127, 4.

ἐπείσθησαν, ἐγὼ δὲ ἀφῆκα αὐτοὺς ἀπελθεῖν καὶ ἐκαρτέρησα παρὰ τῷ φίλῳ· ὅτε δὲ ἔμελλον ἐκεῖνοι ἀποκινῆσαι ἐκράτησα τὸν ὡροσκόπον καὶ εὗρον τοῦτον Ταύρῳ καὶ ὁ Ἄρης ἦν ἐν αὐτῷ, ἡ δὲ Σελήνη ἦν ἐν τῷ Λέοντι τὸν Ἄρεα τετραγωνίζουσα· εἶπον δὲ αὐτοῖς· « Διὰ τὸν Θεόν, μὴ ἀποκινήσητε τὴν ὥραν ταύτην. » καὶ κατεγέλασάν μου καὶ ἀπῆλθον· εἶπον δὲ σὺτῷ τῷ φίλῳ μου· « πίστευσον, λυποῦμαι τοὺς ἀνοήτους τούτους ἀνθρώπους ». καὶ ἡμεῖς ἐκαθίσαμεν καὶ ἐφάγομεν καὶ ἐπίομεν. ἔτι δὲ ἡμῶν πινόντων ἦλθόν τινες ἀπὸ τοῦ καρβανίου τετραυματισμένοι, περιέπεσον γὰρ λῃσταῖς καί τινες μὲν ἐξ αὐτῶν ἐφονεύθησαν, ἕτεροι δὲ ἐτραυματίσθησαν καὶ ἀφείλοντο οἱ λῃσταὶ ὅσα ἐπεφέροντο· οἱ δὲ σωθέντες ἦλθον κατ' ἐμοῦ μετὰ λίθων καὶ ῥάβδων λέγοντες ὅτι « τῇ ὑποβολῇ σου ταῦτα ἐγένοντο ἵνα βεβαιώσῃς τὸν λόγον σου. » καὶ βίαν ἔπαθον ἵνα σωθῶ, καὶ ἔκτοτε ὤμοσα ἵνα μὴ συντύχω ἰδιώτῃ ἀνδρὶ περὶ ἀστρονομικῆς ἐπιστήμης.

(*f.* 62ᵛ) observavi horoscopum et inveni hunc Taurum (*l.* Tauro) et in ipso Marte (*l.* Martem); Luna autem erat in Leone Marti tetragonisans. Dixi autem eis: " Propter Deum, non recedatis ista hora ". Qui deriserunt me et abierunt. Dixi autem amico meo: " Contristor super eos homines imperitos " et nos sedimus et comedimus et bibimus. Adhuc autem nobis bibentibus venerunt quidam de societate salvati. Inciderant enim in latrones et quidam eorum interfecti sunt, alii vulnerati, et abstulerunt latrones quodcumque portabant. Qui autem salvati sunt, venerunt ad me cum lapidibus et fustibus dicentes quia " superstitucione (*sic*) tua haec facta sunt ut confirmares verbum tuum " et vix evasi et tunc iuravi quod non conferirem (?) cum viro ydiota de scientia astronomiae. F. C.

F. 42ᵛ. ε'. Περὶ τοῦ γνῶναι εἰ ἀληθεύει τις ἢ ψεύδεται προφήτην ἑαυτὸν ἀποκαλῶν.

Εἶπεν ὁ Ἀπομάσαρ ὅτι· εἶπέ μοί τις τῶν φίλων ὅτι εἰσῆλθον ἀπὸ τοῦ βασιλέως Μαμοῦν[1] καὶ παρίσταντο πολλοὶ ἐπιστήμονες, παρίστατο δὲ αὐτῷ καί τις λέγων ὅτι δύναμαι [f. 43] ποιῆσαι τέρατα. καὶ δι' αὐτὸν προσεκαλέσατο ὁ Μαμοῦν τοὺς κριτάς· εἶπεν ὁ Μαμοῦν τοῖς ἀστρονόμοις· « Κρατήσατε ὥραν καὶ ἴδετε ἀπὸ τοῦ ὡροσκόπου ἆρά γε ἀληθεύει ὁ ἄνθρωπος οὗτος ἢ ψεύδεται. » εἶδον οἱ ἐπιστήμονες τὸν ὡροσκόπον· ἔτυχε δὲ ὁ Ἥλιος καὶ ἡ Σελήνη ἐν τῷ ὡροσκόπῳ συνοδεύοντες ἀλλήλοις κατά τε τὰς μοίρας καὶ τὰ λεπτά, ἔτυχε ὁ κλῆρος τῆς τύχης καὶ ὁ κλῆρος <τοῦ> δαίμονος ἐν ἑνὶ λεπτῷ ὡροσκόπου ποιοῦντες, ἔτυχε δὲ ὡροσκοπῶν ὁ Αἰγόκερως. ὁ δὲ Ζεὺς ἦν ἐν τῇ Παρθένῳ συσχηματιζόμενος πρὸς αὐτόν, ἔτι δὲ καὶ ἡ Ἀφροδίτη καὶ ὁ

1 αὐτὸν cod. 13 ἰδιώτῃ] τη superscr. 35 τοῦ omis. cod. 35-36 ὡροσκοποῦντες coni. Kroll.

[1] Chalifa Al.-Mamoun qui a. 813-833 p. C. regnavit.

they were persuaded, but I let them go and waited at my friend's house; and when they were about to depart I took the ascendant and found it in Taurus, with Mars in it, and the Moon was in Leo squaring Mars; and I said to them: "For God's sake, do not depart at this hour." And they laughed at me and went away; and I said to my friend: "Believe me, I grieve for these foolish men." And we sat down and ate and drank. And while we were still drinking, some came from the caravan wounded, for they had fallen upon robbers, and some of them were killed, and others were wounded, and the robbers took away everything they were carrying.

And those who were saved came against me with stones and sticks, saying that "by your suggestion these things happened so that you might confirm your word." And I was hard pressed to save myself, and from that time I swore never to speak with an ignorant man about the science of astronomy.

15 (f. 62') I observed the horoscope and found this Taurus (l. Tauro) and in it Mars (l. Martem); the Moon moreover was in Leo making a tetragonal aspect to Mars. I said to them: For God's sake, do not depart at this hour. They mocked me and left. I said moreover to my friend: * I am saddened on account of those ignorant men, and we sat and ate and drank. But while we were still drinking, some of the company came back saved. For they had fallen upon robbers, and some of them were killed, others wounded, and the robbers took away whatever they were carrying. Those who were saved came to me with stones and clubs, saying that it was through your superstition (sic) that these things were done so that you might confirm your word, and I barely escaped, and then I swore that I would not converse (?) with an ignorant man about the science of astronomy. F. G.

25 G. 42. 5. On knowing whether someone who calls himself a prophet speaks the truth or lies.

Apomasar said: one of my friends told me that he had come from the court of King Ma'mun, and many learned men were present, and there was also present with him someone who said that he was able to perform miracles. And on his account Ma'mun summoned the judges; Ma'mun said to the astronomers: "Observe the hour and see from the horoscope whether this man speaks the truth or lies." The learned men examined the horoscope; it happened that the Sun and Moon were in the horoscope moving together with one another both in degrees and in minutes, it happened that the Lot of Fortune and the Lot of the Daemon were in one minute of the horoscope, and it happened that Capricorn was on the horoscope. Jupiter was in Virgo in aspect to it, and moreover also Venus and the 1 αὐτὸν cod. 13 ιδιώτη] τη superscr. 35 του omis. cod. 35-36 ὡροσκοποῦν-

the coni. Kroll.

1 Caliph Al-Mamoun who reigned 813–833 A.D.

Ἑρμῆς. εἶπον οἱ ἐπιστήμονες πάντες ὅτι « εἰς ἅπερ προβάλλεται ἀληθεύει. » ἐγὼ δὲ ἐσιωπησα μόνος εἷς τῶν ἐπιστημόνων· εἶπεν οὖν μοι ὁ βασιλεύς· « σὺ οὐ λαλεῖς. » καὶ τότε εἶπον ὅτι « οὗτος ὁ ἄνθρωπος ἔχει τέχνην Ἀφροδισιακὴν καὶ Ἑρμαϊκήν, ἐν αἷς τερατολογεῖ, καθόλου δὲ τέρατα οὐ ποιεῖ. » εἶπεν οὖν μοι ὁ βασιλεύς· « πῶς εἶπες τοῦτο ἢ δι' ἣν αἰτίαν; » εἶπον αὐτῷ ὅτι « τὰ ἀληθῆ προβλήματα σημαίνει ὁ Ζεὺς εἰ τάχα καὶ ἐφορᾷ τὸν ὡροσκόπον, ἀλλ' οὖν ἐναντιώματα αὐτοῦ ἐστίν. » εἶπέ μοι ὁ βασιλεύς· « ὁ Θεὸς εὐλογήσει σε. » εἶτα εἶπε πρὸς ἡμᾶς· « γνωρίζετε τὸν ἄνθρωπον τοῦτον; » εἴπομεν· « οὔ. » εἶπε δὲ ἡμῖν ὁ βασιλεύς· « οὗτος ὁ ἄνθρωπος ἐπικαλεῖ ἑαυτὸν προφήτην. » εἶπον οὖν τῷ βασιλεῖ· « ἐρώτησον αὐτὸν εἰ δύναταί τι ποιῆσαι σημεῖον. » ἐρώτησεν οὖν αὐτὸν ὁ βασιλεύς· « τί δύνασαι ποιῆσαι σήμερον ἵνα πιστεύσωμεν ὅτι προφήτης εἶ; » καὶ ἀπεκρίθη αὐτὸς λέγων ὅτι « ἔχω δακτυλίδιον ἔχον διβλημίδ(ιον?), φορῶ αὐτὸ καὶ οὐκ ἀλλοιοῦμαι, ἐὰν δὲ φορέσῃ ἄλλος, γελᾷ διηνεκῶς, κἂν μὴ θέλῃ, καὶ οὐ παύσεται γελᾶν μέχρι ἂν ἐκβάλῃ ἐκ τῆς χειρὸς αὐτοῦ τὸ δακτυλίδιον· καὶ ἔχω κονδύλιον καὶ ὅτε θέλω γράφω μετ' αὐτοῦ, ἄλλος δὲ εἰ βούλεται γράψαι μετ' αὐτοῦ, οὐ δύναται, ἀλλὰ ναρκᾷ ἡ χεὶρ αὐτοῦ. » εἶπον οὖν τῷ βασιλεῖ· « αὕτη ἡ πρᾶξις, ἡ μέν ἐστιν Ἀφροδισιακή, ἡ δὲ Ἑρμαϊκή, καὶ ταῖς τοιαύταις μεθόδοις ἐντετύχηκεν οὗτος ὁ ἀνὴρ ἐν ταῖς στοιχειωματικαῖς βίβλοις. » καὶ ὡμολόγησεν ὁ ἄνθρωπος τὸ τοιοῦτο καὶ κατέλειψε τὸ ὀνομάζειν ἑαυτὸν προφήτην. ἐχαρίσατο οὖν αὐτῷ ὁ βασιλεὺς ιι' ,α· μετὰ δὲ τὸ ἐξελθεῖν ἡμᾶς ἐκ τοῦ βασιλείου ὡμίλησα τῷ τοιούτῳ ἀνδρὶ καὶ εὗρον αὐτὸν πάντων τῶν ἐπιστημόνων ἀκριβέστερον καὶ ἐπιστημονικώτερον. ἐποίησεν οὗτος <ὁ> ἀνὴρ ἐν τῷ Βαγδᾷ στοιχειωματικὰ τῶν καλλιγράφων. εἶπε δὲ ὁ Ἀπομάσαρ· « εἰ παρῆν ἐγὼ τότε μετὰ τῶν ἐπιστημόνων, εἶπον ἂν ἅπερ ἔλαθον ἐκεῖνοι καὶ ὅτι ψεύδεται ὁ τοιοῦτος ἀνὴρ προφήτην ἑαυτὸν ἀποκαλῶν διὰ τὸ τυχεῖν τὸν ὡροσκόπον τροπικὸν ζῴδιον καὶ διὰ τὸ τυχεῖν τὸν Δία ἐν τῷ ἰδίῳ ἐναντιώματι καὶ τὴν Σελήνην εἶναι ὑπ' αὐτοῦ, ἔτι δὲ καὶ διὰ τὸ τυχεῖν τὸν Ἑρμῆν καὶ τὴν Ἀφροδίτην ἐν πλαστικῷ ζῳδίῳ ὅπερ ἐστὶ Παρθένος. » F. C.

F. 43v. ζ'. Περὶ τοῦ ὅτι τὴν θρησκείαν τοῦ προφήτου τῶν Σαρακηνῶν οὐκ ἔγνω τις τῶν μαθηματικῶν σημαινομένην ἄλλοθεν ἢ ἀπὸ τοῦ Ζυγοῦ.

Εἶπεν ὁ Ἀποσαίτ[1] ὅτι εἶπον τῷ Ἀπομάσαρ ὅτι εἶπέ μοι ὁ Μουχοῦμετ ὁ υἱὸς τοῦ Μωσέως τοῦ Χορασμιάτ[2] ὅτι « ἀνεπόδισα καὶ

2 εἷς scripsi : εἰς cod. 12 σήμερον cod., corr. Dyroff. 14 An ἐμβλημίδιον? 22 mille nummorum? 25 ὁ suppl. 27 ἐκεῖνων cod. 31 L. πλαγίῳ cf. infra excerptum Dorothei ex codice 11. 34 σημαινομένων cod.

[1] Aposait est 'Abû-Sa'id Shâdhân, scriptor huius operis (cf. p. 143).
[2] Muhamed ben Mûsâ al-Chowarezmi. Cf. supra p. 89, n. 5.

Hermes. All the scholars said that "in what he puts forward he speaks the truth." But I alone remained silent among the scholars; so the king said to me: "You are not speaking." And then I said that "this man possesses a Venerean and Mercurial art, in which he speaks of wonders, but he performs no wonders at all." The king then said to me: "How did you say this, or for what reason?" I said to him that "Jupiter signifies true problems if perhaps he also looks upon the horoscope, but nevertheless there are oppositions to him." The king said to me: "God will bless you." Then he said to us: "Do you know this man?" We said: "No." And the king said to us: "This man calls himself a prophet." So I said to the king: "Ask him whether he is able to perform some sign.The king then asked him: "What are you able to do today so that we may believe that you are a prophet?" And he answered, saying: "I have a ring bearing a diblêmid(ion?), I wear it and am not changed, but if another wears it, he laughs continuously, even if he does not wish to, and he will not cease laughing until he removes the ring from his hand; and I have a stylus, and when I wish I write with it, but if another wishes to write with it, he cannot, for his hand becomes numb. " So I said to the king: "This practice, one part is Venerean and the other Mercurial, and this man has encountered such methods in the talismanic books." And the man confessed to such a thing and ceased calling himself a prophet. The king then gave him a gift of... And after we went out from the palace I conversed with this man and found him more precise and more learned than all the scholars. This man made talismans for the calligraphers in Baghdad.And Apomasaris said: "If I had been present then among the scholars, I would have said what those men failed to observe, and that this man lies in calling himself a prophet, because the horoscope happened to be in a tropical sign, and because Jupiter happened to be in its own opposition, and the Moon to be under it, and furthermore because Mercury and Venus happened to be in a plastic sign, which is Virgo." F. C.

G. 435. Chapter 7. On the fact that none of the astrologers knew the religion of the prophet of the Saracens to be signified by anything other than Libra.

Aposait said that he told Apomasar that Muhammad, the son of Moses the Chorasmian, had told him: "I went back and

2 εἶς scripsi : εἰς cod. 12 today cod., corr. Dyrof. 14 From emblem n25 6 22 mille nummorum? suppl. 27 of those cod. 31 L. plaigips cf. infra excerpt of Dorotheus from codex 11. 34 marked cod.

[1] Aposait is Abū-Saʿīd Shādhān, the author of this work (cf. p. 143). Muhammad ibn Mūsā al-Khwārizmī. Cf. above p. 89, n. 5.

ἐποίησα τὰ θεμάτια τῆς ἑσπέρας ἐν ᾗ ἐγεννήθη ὁ προφήτης ἡμῶν καὶ οὐχ εὗρον ὡροσκόπον δηλοῦντα τὴν τοιαύτην ἐξουσίαν εἰ μή γε τὸν Ζυγόν. » εἶπε δὲ ὁ Ἀπομάσαρ ὅτι « κἀγὼ ἐζήτησα τὸ τοιοῦτον καὶ οὐχ εὗρον ἕτερον ὡροσκόπον δηλοῦντα τὴν τοιαύτην θρησκείαν ἢ τὸν Ζυγόν ». F. C.

η'. Περὶ τοῦ ὅτι οὐκ ἔγνω τις παυθησομένην τὴν τοιαύτην θρησκείαν.

Εἶπεν ὁ Ἀπομάσαρ ὅτι ἤκουσα τοῦ Μουχοῦμετ τοῦ υἱοῦ τοῦ Θεοδούλου[1] λέγοντος ὅτι « ἐντετύχηκε τοῖς μυστηρίοις τῆς ἀστρονομίας ὅτι ὁ Ἑρμῆς ὅτε τύχῃ ἐν γενεθλίῳ τινὸς ἐν τῷ ἀπογείῳ σημαίνει πρόγνωσιν τῶν μελλόντων· ὁ δὲ Ἑρμῆς ἐν τῷ γενεθλίῳ τῶν ψευδοπροφητῶν ἔτυχεν ἐν τῇ ι' μοίρᾳ τοῦ Σκορπίου κατὰ τὴν ψῆφον τῶν αἰωνίων κανόνων καὶ διὰ τοῦτο ἐναντιώθησαν αὐτῷ οἱ συγγενεῖς καὶ οἱ φίλοι. » εἶπε δὲ ὁ Ἀπομάσαρ ὅτι ἔτυχεν ἐν τῷ γενεθλίῳ αὐτοῦ ἡ Ἀφροδίτη ἐν τῷ Σκορπίῳ καὶ ὁ Ἄσταχυς ἐν τῷ ὡροσκόπῳ. ἡ δὲ προγενομένη σύνοδος τοῦ Κρόνου καὶ τοῦ Διὸς ἦν ἐν τῷ Σκορπίῳ, ὁ δὲ Ἥλιος πάλιν ἐν τῷ Σκορπίῳ, ὁ δὲ Ἄρης ἐν τῷ Καρκίνῳ. εἶπε δὲ οὗτος ὅτι σημαίνει τὸ τοιοῦτον γενέθλιον ὅτι ἡ βασιλεία αὐτοῦ ἀκμάσει εἰς τοὺς διαδόχους αὐτοῦ μέχρι ἐτῶν σκ', εἶτα οὐκ ἀκμάσει· εἶπε δὲ καὶ τοῦτο ὅτι διαμενεῖ αὐτοῦ ἡ βασιλεία ἐν τῷ γένει αὐτοῦ μετὰ τὴν τελευτὴν αὐτοῦ μέχρι ἐτῶν τλ'. εἶπον δὲ τῷ Ἀπομάσαρ « ἆρά γε ἔγνως καὶ πότε μεταστήσεται ἡ θρησκεία αὕτη εἰς ἑτέραν θρησκείαν; » καὶ ἀπεκρίθη μοι « οὔ ». πλὴν εἶπε ὅτι πόλεμοι ἔσονται μέγιστοι καὶ κατακυριευθήσονται αἱ ἄκραι τῶν Σαρακηνῶν. F. C.

F. 44v. κ'. Περὶ τοῦ πότε εὐχομένων ἀκούει ὁ Θεὸς κατὰ τὴν Ἑλλήνων δόξαν, ἥτις ἀσεβής.

Εἶπεν ὁ Ἀπομάσαρ· ὅτι οἱ τῶν Ἑλλήνων βασιλεῖς ὅτε ἐβούλοντο παρακαλέσαι τὸν Θεὸν διά τινα ὑπόθεσιν, ἐποίουν τὸν Ἀναβιβάζοντα μεσουρανήματι μετὰ τοῦ Διὸς ἢ καὶ ἐφορώμενον ὑπ' αὐτοῦ εὐαποδέκτῳ σχήματι· καὶ τὴν Σελήνην συνάπτουσαν τῷ Διῒ ἢ ἀπορρέουσαν αὐτοῦ καὶ συνάπτουσαν τῷ κυρίῳ τοῦ ὡροσκόπου ἢ τὸν κύριον τοῦ ὡροσκόπου συνάπτοντα τῷ Διῒ, ἔτι δὲ καὶ τῷ Ἀναβιβάζοντι φιλίῳ σχήματι, καὶ τηνικαῦτα ἔλεγον εἰσακουσθῆναι τὴν δέησιν αὐτῶν. F. C.

9 ἐντετύχηκα coni. Kroll. 10 L. ὑπογείῳ? 13 αὐτῷ] sc. Muhamet prophetae. 16 προγινομένη cod. 23 πολέμους cod. 31-32 ὁ κύριος ... συνάπτων cod.

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[1] Sine dubio Muhamed ben 'Abdallâh (= Θεόδουλος) ben el-Bâzjâr, astrologus cui Apomasar librum suum de coniunctionibus dedicavit. Cf, Suter, *Mathematiker und Astronomen der Araber*, p. 16, n° 30.

calculated the charts of the evening in which our prophet was born, and I found no ascendant indicating such authority except Libra." Apomasar said: "I too sought such a thing and found no other ascendant indicating such a religion than Libra." F. C.

Chapter 8. On the fact that no one knew that this religion would come to an end.

Apomasar said that he heard Muhammad, the son of Theodoulus, saying that "he had encountered in the mysteries of astronomy that Mercury, whenever it happens to be in someone's nativity at the apogee, signifies foreknowledge of future events; and Mercury in the nativity of the false prophets happened to be in the 10th degree of Scorpio according to the reckoning of the eternal canons, and for this reason his kinsmen and friends were opposed to him." Apomasar said that in his nativity Venus happened to be in Scorpio and Spica in the ascendant.

The preceding conjunction of Saturn and Jupiter was in Scorpio, the Sun likewise in Scorpio, and Mars in Cancer. He said that such a nativity signifies that his kingdom will flourish in his successors for 220 years, and then will flourish no more; and he also said that his kingdom will endure in his lineage after his death for 330 years. I asked Apomasar: "Did you also come to know when this religion will be transferred to another religion?" And he replied to me: "No." Yet he said that there would be great wars and the strongholds of the Saracens would be subjugated. F. G.

25 Ch. 44. 20. On when God hears those who pray, according to the opinion of the Greeks, which is impious.

Apomasaris said: that the kings of the Greeks, when they wished to petition God concerning some matter, placed the Ascending Node at the midheaven together with Jupiter, or regarded by him in a favorable aspect; and the Moon applying to Jupiter or separating from him and applying to the lord of the ascendant, or the lord of the ascendant applying to Jupiter, and likewise to the Ascending Node in a friendly aspect, and at such a time they said their prayer would be heard. F. C.

9 I succeeded coni. Kroll. 10 L. submit 13 αὐτῷ] sc. Muhamet prophetae. n16 derivative cod. 23 cod wars. 31-32 6 main ... contracting cod.

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1 Without doubt Muhamed ben 'Abdallah (= Theodulus) ben el-Bazjar, an astrologer to whom Apomasar dedicated his book on conjunctions. Cf. Suter, Mathematiker und Astronomen der Araber, p. 16, no. 30.

Cod. Bruxell., f. 64r: Dixit Albumasar quod Graecorum reges quum volebant obsecrare deum propter aliquod negotium ponebant caput Draconis in medio caeli cum Iove, recedens ab eo figura amicabili et Lunam coniunctam Iovi recedentem ab ipso et coniunctionem petentem cum domino ascendentis aut dominum ascendentis coniunctionem petentem cum Iove adhuc aut cum Capite amicabili figura et tunc dicebant exaudiri petitionem suam.

F. 45. κς'. Περὶ τοῦ ὅτι ἐν τοῖς φρέασιν ἀμβλύνονται αἱ δυνάμεις [οὐ] τῶν ἀγαθοποιῶν.

Εἶπεν ὁ Ἀπομάσαρ· « τὰ λεγόμενα φρέατα[1] ἐκ τῶν μυστηρίων εἰσὶ τῆς ἀστρονομίας, καὶ διαφωνοῦσι περὶ αὐτῶν οἱ λόγιοι· πλὴν οἱ πλείονες λέγουσιν ὅτι τυχόντος ἀγαθοποιοῦ ἐν αὐτοῖς ἀμβλύνεται ἡ δύναμις αὐτοῦ· ἄλλοι δὲ λέγουσιν ὅτι ὅτε τύχῃ ἀγαθοποιὸς ἐν αὐτοῖς, δίδωσι μὲν εὐτυχίαν, ὕστερον δὲ δυστυχίαν. L. P.

F. 45v. λβ'. Περὶ τοῦ ποία θρησκεία πρώτη καὶ ποία δευτέρα εὗρε τὴν ἀστρονομίαν[2].

Εἶπεν ὁ Ἀπομάσαρ ὅτι οἱ Χαλδαῖοι πρῶτοι ἐφεῦρον τὴν ἀστρονομίαν, εἶτα οἱ Ἰνδοί, εἶτα οἱ Αἰγύπτιοι, εἶτα οἱ Πέρσαι, εἶτα οἱ Ῥωμαῖοι, εἶτα οἱ Σύροι, εἶτα οἱ Σαρακηνοί.

F. 47. μ'. Περὶ ἀφετῶν.

Εἶπεν ὁ Ἀποσαίτ[3] ὅτι· εἶπον τῷ Ἀπομάσαρ· « ἀνέμαθον ὅτι ἔγραψας περὶ ἀφετῶν καὶ ὅτι οὐκ ἔγραψας ἐν τῷ τοιούτῳ λόγῳ τὴν δόξαν Ἰωάννου τοῦ υἱοῦ Μουσούρ[4] οὔτε μὴν τὴν δόξαν τοῦ Μουχοῦμετ τοῦ υἱοῦ Ζάχμ[5], οὔτε τὴν δόξαν τοῦ Φιζύρη[6], οὔτε

8 οὐ seclus.

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[1] Cf. Introductorium Apomasaris, V, 18 (*e*, 2, edit. 1506): *De puteis stellarum. — Sunt varii per diversa signa gradus inter adminicula stellarum et obstacula versantes quorum qui obstant arabica lingua putei stellarum vocantur, quos nos precipitia dicere solemus.*

[2] Paulo ab his differunt quae Stephanus philosophus de populis qui astrologiam coluerunt docet, *Catal.*, II. p. 182.

[3] Cf. supra p. 146, n. 1.

[4] Ἡ βίβλος Ἰωάννου τοῦ υἱοῦ Μουσοὺρ περὶ ἀναποδισμῶν καὶ ταπεινώσεων laudatur in catalogo librorum prohibitorum qui in bibliotheca Chalipharum servabantur. *Catal.*, I, p. 84, 6. Notus est Jahjâ (= Iohannes) ben Abî Manṣûr astrologus Persa Chalifae el Man ûr. Cf. Suter, *op. cit.*, p. 8, n° 14.

[5] Muhamed ben el Djâm, aequalis Apomasaris, qui saepe eo auctore utitur, cf. Suter, *Mathematiker der Araber*, p. 18, n° 36.

[6] Fortasse Ibrahim ben Habîb el Fazâri, primus musulmanorum qui de astrologia scripserit, et qui simul cum Omare el Tabarî Bagdadam construxisse fertur; cf. Suter, *op. cit.*, p. 3, n° 1 et p. 7.

Cod. Bruxell., f. 64r: Albumasar said that the kings of the Greeks, when they wished to beseech God on account of some matter, placed the Head of the Dragon at the midheaven together with Jupiter, separating from him in a friendly figure, and the Moon joined to Jupiter separating from him and seeking conjunction with the lord of the ascendant, or the lord of the ascendant seeking conjunction with Jupiter, or further with the Head in a friendly figure, and then they said their petition would be heard.

Γ. 45. 26th. On the fact that in the pits the powers of the benefics are dulled.

Apomasaris said: "The so-called pits are from the mysteries of astronomy, and the learned disagree about them; however, the majority say that when a benefic happens to be in them, its power is dulled; while others say that when a benefic happens to be in them, it gives good fortune at first, but misfortune afterwards." L. P.

Γ. 45'. 32nd. On which religion first and which second discovered astronomy.

Apomasaris said that the Chaldeans were the first to discover astronomy, then the Indians, then the Egyptians, then the Persians, then the Romans, then the Syrians, then the Saracens.

F. 47. 40th. On aphetas.

Aposaita said: I said to Apomasaris: "I learned that you wrote about aphetas and that in such a treatise you did not write the opinion of John the son of Musur, nor indeed the opinion of Muhammad the son of Zachm, nor the opinion of Philyres, nor

8 "où" bracketed out.

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1 Cf. Introductory Work of Apomasaris, V, 18 (e, 2, edit. 1506): On the pits of the stars. There are various degrees distributed across different signs, among the aids and obstacles of the stars, of which those that obstruct are called in the Arabic language "pits of the stars," which we are accustomed to call precipices.

• What the philosopher Stephanus teaches about the peoples who cultivated astrology differs somewhat from these accounts; Catal., II, p. 182.

* Cf. above p. 146, no. 1.

• The book of John, son of Musur, on retrogressions and dejections is cited in the catalogue of prohibited books preserved in the library of the Caliphs. Catal., 1, p. 84, 6. Yaḥyā (= Johannes) ben Abī Manṣūr, a Persian astrologer of Caliph al-Maʾmūn, is well known. Cf. Suter, op. cit., p. 8, nº 14.

• Muḥammad ibn al-Jahm, a contemporary of Apomasaris, who frequently makes use of him as an authority; cf. Suter, Mathematiker der Araber, p. 18, nº 36.

• Perhaps Ibrāhīm ibn Ḥabīb al-Fazārī, the first Muslim to have written on astrology, who is said to have built Baghdad together with ʿUmar al-Ṭabarī; cf. Suter, op. cit., p. 3, nº 1 and p. 7.

τὴν δόξαν τοῦ ἐπιστήμονος τοῦ ἀπὸ τῆς εὐδαίμονος Ἀραβίας [1]. » ἀπεκρίθη μοι ὅτι « ἐγὼ ἐμνήσθην ἐν τῷ περὶ ἀφετῶν λόγῳ τῶν ἀρχαίων ἐπιστημόνων· οὓς δὲ λέγεις ἀρτίως, νεώτεροί εἰσιν ἐπιστήμονες καὶ ταῖς μεθόδοις αὐτῶν ἐχρῶντο οἱ βασιλεῖς τῆς εὐδαίμονος Ἀραβίας ἀγνοοῦν-
5 τες τὰς τῶν παλαιῶν μεθόδους. » εἶπον δὲ τῷ Ἀπομάσαρ· « πάντως εἰ ἐπενδύσομαι ἐγὼ τὴν δόξαν αὐτῶν τῶν νεωτέρων καὶ διαλεχθῶ μετὰ σοῦ, οὐ μὴ ὀργισθῇς; » εἶπεν· « οὔ. » εἶπον δὲ αὐτῷ ὅτε τύχῃ ὁ ιβ' τόπος ἀρρενικὸν ζῴδιον, ἔχει τὸ ἀρρενοειδὲς ὁ Ἥλιος διττῶς κ. τ. λ. F. C.

F. 49. νδ'. Περὶ τοῦ γνῶναι εἰ γνησία ἐστὶν ἡ μετά τινος
10 γυνὴ ἢ ἐπείσακτος.

Παρήμην ποτὲ ἐνώπιον τοῦ Ἀπομάσαρ, καὶ ἐρωτηθεὶς παρά τινος περί τινος γυναικὸς ἆρα καθ' ἑταιρίαν ἐστὶ μετὰ τοῦ ἀνδρὸς ἢ νόμιμος γυνὴ αὐτοῦ ἐστι· καὶ εἶπέ μοι· « κράτησον ὡροσκόπον καὶ ἰδὲ τί ἐστι ὁ ὡροσκόπος. » εὗρον οὖν ὡροσκόπον τοῖς Διδύμοις. καὶ εἶπέ μοι· « λαβὲ
15 τὰς μεταξὺ μοίρας τοῦ Διὸς καὶ τῆς Ἀφροδίτης, καὶ ἀπόλυσον ταύτας ἀπὸ τοῦ ὡροσκόπου. » ἐποίησα τοῦτο καὶ κατήντησεν ὁ τοιοῦτος κλῆρος εἰς τὴν Παρθένον· καὶ ἐφορᾶτο ὑπὸ τοῦ Ἑρμοῦ φιλ(ίῳ) σχήματι· εἶπεν ὁ Ἀπομάσαρ ὅτι νόμιμος γυνὴ αὐτοῦ ἐστι· καὶ πάλιν εἶπέ μοι· « λάχε τὰς μεταξὺ μοίρας τοῦ Ἄρεος καὶ τῆς Ἀφροδίτης, καὶ ἀπόλυσον ταύτας
20 ἀπὸ τοῦ ὡροσκόπου. » καὶ ἐποίησα τὸ τοιοῦτο, καὶ πέπτωκεν ὁ κλῆρος ἐν τῷ Ζυγῷ· καὶ ἠρώτησέ με « ἆρα γε ἐφορᾷ τὸν κλῆρον ὁ κύριος τοῦ ὡροσκόπου; » καὶ εἶπον αὐτῷ· « οὔ. » καὶ εἶπεν· « ὁ μὲν πρῶτος κλῆρος σημαίνει τὸ πρῶτον συνάλλαγμα νόμιμον εἶναι, ὁ δὲ β' κλῆρος σημαίνει τὸ δεύτερον συνάλλαγμα παρανόμιμον εἶναι. » L. P.

25 F. 50. νη'. Περὶ τοῦ ὅτι οὐκ εἰσὶν οἱ ἀστέρες αὐτεξουσίως ἐνεργοῦντες ἀλλὰ φυσικῶς.

Εἶπεν ὁ Ἀπομάσαρ· εὑρίσκομεν ἐν τῷ τοῦ Ἑρμοῦ τοῦ τρισμεγίστου συγγράμματι [2] ὅτι « εἶπον τῷ Διῒ καὶ εἶπέ μοι ὁ Ζεύς » καὶ τί λογισόμεθα τὸ τοιοῦτον; ὅτι ὁ Ἑρμῆς ἔγραψε τὰ τοιαῦτα ἵνα εὐχεροῦς
30 χάριν διδάσκαλος διὰ παραδειγμάτων ὁδηγήσῃ τοὺς μανθάνοντας ἵνα γνῶσι τὴν φύσιν τοῦ Διός· ἐγὼ γὰρ γινώσκω καὶ διϊσχυρίζομαι ὅτι οἱ ἀστέρες οὐκ εἰσὶ αὐτεξούσιοι· ἡ διαφορὰ γὰρ μεταξὺ τοῦ αὐτεξουσίου

3 λέγω cod., corr. 12 ἑταιρίας cod. 29 εὐχερείας coni. Parmentier. διδασκαλίας coni. Kroll. 31 τοῦ] τῶν ut vid. cod.

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[1] In catalogo supra scripto vocatur ὁ ἀπὸ τῆς εὐδαίμονος Ἀραβίας (I, p. 84, l. 8). — Alius liber eiusdem catalogi, scilicet l. 6 : Ἡ βίβλος τοῦ περὶ ἐμπορίας, sic citatur in principo cap. ξς' Apomasaris [f. 51v] : Ἀνέγνων ἐν τῷ (sic) ἐμπειρικοῖς βίβλοις ὅτι εἰ βούλει γνῶναι τὴν ὥραν κ. τ. λ. Legendum est igitur περὶ ἐμπειρίας.

[2] In libro Hermetis τῶν μυστηρίων, ut videtur, qui in catalogo Apomasaris commemoratur (I, p. 84, 14).

the opinion of the scholar from fortunate Arabia!" He replied to me that "I mentioned in the discourse on aphetas the ancient scholars; but those whom you now name are more recent scholars, and the kings of fortunate Arabia used their methods without knowing the methods of the ancients." And I said to Apomasaris: "Surely if I adopt the opinion of those more recent ones and discourse with you, you will not be angry?" He said: "No." And I said to him that when the 12th house falls in a masculine sign, the Sun has its masculine character in a twofold manner, etc. F. G.

Γ. 49. νδ'. On knowing whether the woman with someone is his lawful wife or a concubine.

I was once present before Apomasaris, and when someone asked him about a certain woman — whether she was living with the man as a companion or was his lawful wife — he said to me: "Fix the ascendant and see what the ascendant is." I found the ascendant in Gemini. And he said to me: "Take the degrees between Jupiter and Venus, and project them from the ascendant." I did this, and the said lot fell in Virgo; and it was looked upon by Mercury in a friendly aspect. Apomasaris said that she was his lawful wife. And again he said to me: "Take the degrees between Mars and Venus, and project them from the ascendant." I did so, and the lot fell in Libra. And he asked me: "Does the lord of the ascendant look upon the lot?" And I said to him: "No." And he said: "The first lot signifies that the first union is lawful, while the second lot signifies that the second union is unlawful." L. P.

F. 50. LVIII. On the fact that the stars do not act of their own free will, but by nature.

Apomasaris said: we find in the treatise of Hermes Trismegistus that "I said to Zeus and Zeus said to me" — and what shall we make of this? That Hermes wrote such things so that, for the sake of ease, a teacher might guide learners through examples, so that they might come to know the nature of Zeus. For I know and firmly maintain that the stars do not possess free will; for the difference between that which has free will

3 I say cod., corr. 12 Company cod. 29 fluency coni. Parmentier. taught-n31 nlias coni. Kroll. of] ut vid. cod.

1 In the catalogue written above he is called ὁ ἀπὸ τῆς εὐδαίμονος Αραβίας (I, p. 84, l. 8). Another book of the same catalogue, namely l. 6: Η βίβλος τοῦ περὶ ἐμπορίας, is cited thus at the beginning of ch. Ες' of Apomasaris [f. 51']: Ανέγνων ἐν τῷ (sic) ἐμπειρικοῖς βίβλοις ὅτι εἰ βούλει γνῶναι τὴν ὥραν κ. τ. λ. One should therefore read περὶ ἐμπειρίας.

2 In the book of Hernelis τῶν μυστηρίων, as it seems, which is mentioned in the catalogue of Apomasaris (I, p. 84, 14).

καὶ τοῦ φύσει διενεργοῦντος τοῦτό ἐστι ὅτι ὁ μὲν αὐτεξούσιος δύναται ποιῆσαι καὶ τὸ ἐναντίον αὐτοῦ, τὸ δὲ φύσει διενεργοῦν οὐ δύναται μεταναστῆναι ἀπὸ τῆς ἰδίας τάξεως, ἣν ἐτάγη παρὰ τοῦ δημιουργοῦ· ἡ γὰρ κίνησις τῶν ἀστέρων ἡ αὐτή ἐστι διηνεκῶς καὶ ἀπαράλλακτος· οὐ δύνανται γὰρ μίαν σπιθαμὴν μετακινηθῆναι ἀπὸ τοῦ τόπου ἐν ᾧ ἐτάχθη ἡ κίνησις αὐτῶν. F. C.

F. 50v. Ξα'. Ὅτι ὁ Εὐκλείδης ὁ γεωμέτρης πεποίηκε τὰ σχήματα τῆς γεωμετρίας διὰ ξύλου καὶ ἐτελεύτησε, ὁ δὲ ἀνεψιὸς αὐτοῦ ἐπὶ χρόνου πολλοῦ μογήσας εἰς τὴν αὐτῶν κατανόησιν ἐποίησε τὸ περὶ αὐτῶν σύγγραμμα.

Εἶπεν ὁ Ἀπομάσαρ· ὁ Εὐκλείδης ὁ γεωμέτρης πεποίηκε τὰ σχήματα τῆς γεομετρίας διὰ ξύλου καὶ ἐτελεύτησε· ὁ δὲ ἀνεψιὸς αὐτοῦ ἐπεμελήθη τῆς γεωμετρίας καὶ κατηνάλωσε χρόνους πολλοὺς εἰς τὴν κατανόησιν αὐτῶν καὶ κατένοησε ταῦτα, καὶ ἐποίησε περὶ αὐτῶν σύγγραμμα καὶ προσήνεγκε τὸ σύγγραμμα αὐτοῦ καὶ τὰ σχήματα τῷ βασιλεῖ τῶν Περσῶν· ὁ δὲ ἠμείψατο αὐτὸν μετὰ δωρεαῖς. L. P.

F. 51v. Ξθ'. Περὶ τοῦ ὅτι οἱ κομῆται μεγάλα ἀποτελοῦσιν συμπτώματα.

Εἶπον τῷ Ἀπομάσαρ· λέγουσιν οἱ φιλόσοφοι καὶ αὐτὸς ὁ Ἀριστοτέλης ὅτι οἱ κομῆται τοῦ οὐρανοῦ συνίστανται ἐν τῇ τοῦ πυρὸς σφαίρᾳ καὶ οὐδὲ εἷς αὐτῶν ἐν τῷ οὐρανῷ γίνεται καὶ ὅτι ἀνεπίδεκτος ὁ οὐρανός ἐστι τινος πάθους· ἀλλ' ἐσφάλησε πάντη περὶ τὴν τοιαύτην δόξαν, ἐγὼ γὰρ οἰκείοις ὀφθαλμοῖς εἶδον κομήτην ἄνωθεν τῆς Ἀφροδίτης καὶ ἔγνων ὅτι « εἴδομεν κομήτην ἄνωθεν τοῦ Διὸς καὶ ἕτερον ἄνωθεν τοῦ Κρόνου. » πλὴν τοῦτο γίνωσκε ὅτι πάντες οἱ κομῆται πάντοτε τέρας εἰσὶ πονηρὸν καὶ μεγάλα ἀποτελοῦσι συμπτώματα καὶ τὰ συμπτώματα ἀνάλογα γίνονται τῷ μεγέθει αὐτῶν· εἰ μὲν γὰρ μέγας ἐστὶν ὁ κομήτης, μεγάλα ἀποτελεῖ συμπτώματα, εἰ δὲ μικρός, ἐλάχιστα.

F. 53. πδ'. Περὶ διαγνώσεως χρόνων ζωῆς ὅτε ἡ Σελήνη μικρὸν ἀπέχει τοῦ Ἄρεως.

Εἶπεν ὁ Ἀπομάσαρ· ἦν Οὔμαρ ὁ Τιβεριώτης[1] πάνυ γνωστικὸς καὶ παρηκολούθησε τῷ Ἰωάννῃ τῷ υἱῷ Λάλε[2], εἶτα παρηκολούθησε

5 δύναται cod. 9 et 10 αὐτοῦ cod., sed cf. v. 14. 9 μολήσας cod., corr. Bidez. 19 Cf. Aristot., *Meteorol.*, 7. 21 εἰς scripsi : ἐξ cod.

[1] Omar el Tabari. Cf. supra p. 95, n. 3 et p. 143, n. 1.

[2] Idem, ut videtur, in *Catal.*, I, p. 84, 5, Ἰωάννης ὁ υἱὸς Χαλέτ appellatur quem aut Jaḥjâ ben Châlid, amicum Omaris, esse nos docuit Suter (cf. *Mathem. der*

and of that which operates by nature, this is the difference: that the free agent is able to do the opposite of it, whereas that which operates by nature cannot depart from its own order, in which it was arranged by the creator; for the motion of the stars is perpetually the same and unchanging; for they cannot be moved even one span from the place in which their motion was ordained. F. C.

F. 50'. Εα'. That Euclid the geometer made the figures of geometry out of wood and then died, and his nephew, having labored for a long time toward the understanding of them, composed the treatise concerning them.

Apomasaris said: Euclid the geometer made the figures of geometry out of wood and then died; and his nephew devoted himself to geometry and spent many years in the understanding of them, and understood them, and composed a treatise about them, and presented his treatise and the figures to the king of the Persians; and he rewarded him with gifts. L. P.

Γ. 61. 19th. On the fact that comets produce great calamities.

I said to Apomasaris: the philosophers say, and Aristotle himself also, that the comets of the sky are formed in the sphere of fire and that not one of them comes into being in the sky, and that the sky is incapable of receiving any affection; but he was entirely mistaken regarding such an opinion, for I myself with my own eyes saw a comet above Venus, and I know that "we saw a comet above Jupiter and another above Saturn." But know this: that all comets are always an evil portent and produce great calamities, and the calamities are proportionate to their magnitude; for if the comet is great, it produces great calamities, and if it is small, very minor ones.

Γ. 53. 84th. On the determination of the years of life when the Moon is a small distance from Mars.

Apomasaris said: Omar the Tabarian was very learned and attended upon John the son of Lale, then attended upon

5 may cod. 9 et 10 of this cod., sed cf. v. 14. 9 Molise cod., corr. Bidez.n19 Cf. Aristot., Meteorol., 7. 21 εἷς scripsi : ἐξ cod.

1 Omar el Tabari. Cf. above p. 95, n. 3 and p. 143, n. 1.

2 Apparently the same person, in Catal., I, p. 84, 5, called Ἰωάννης ὁ υἱὸς Χαλέτ, whom Suter has taught us to be either Jahja ben Chalid, friend of Omar (cf. Mathem. der

τῷ Φάδαρ [1], καὶ ὁ Φάδαρ ὑπέδειξεν αὐτῷ τὸ γενέθλιον αὐτοῦ καὶ εὗρε τὴν Σελήνην ἀπέχουσαν τοῦ Ἄρεως ὀλίγας μοίρας, ἃς ἐπολλαπλασίασεν ἐπὶ ιβ' καὶ ἀπετέλεσεν ὅτι ὁ χρόνος τῆς ζωῆς αὐτοῦ ἔσται ἰσάριθμος ταῖς πολλαπλασιασθείσαις μοίραις ἐπὶ β' καὶ ἠλήθευσεν· ἐν γὰρ ἐκείνῳ
5 τῷ ἔτει ἐτελεύτησε· καὶ τούτου τοῦ κεφαλαίου οὐδεὶς ἐμνήσθη τῶν ἀρχαίων ἐπιστημόνων οὔτε μὴν ἐπεχείρησε τῇ τοιαύτῃ μεθόδῳ πλὴν τοῦ Οὔμαρ. τοῦτο δὲ τὸ θεώρημα ἀποτέλεσαι, ὅτε ἡ Σελήνη ἐστὶ μετὰ τοῦ Ἄρεως ἐν τῷ αὐτοῦ ζῳδίῳ ἢ ἐν ἑτέρῳ ζῳδίῳ, ὅσον εἰκός ἐστι ζῆσαι τὸν γεννηθέντα. F. C.

10 F. 54. πη'. Περὶ τοῦ ὅτι οὐ δεῖ τὸν ἐπιστήμονα πάντα ὅσα οἶδε διδάσκειν τὴν οἰκείαν πραγματευόμενος δίκην.

Εἶπον τῷ Ἀπομάσαρ ὄντων ἡμῶν ἐν τῷ Βαγδᾷ· « καὶ πῶς οὐκ ἐμνήσθης τῶν τοιούτων θεωρημάτων ἐν τοῖς οἰκείοις συγγράμμασιν, ἀναγκαίων ὄντων εἰς τὴν ἀστρονομικὴν ἐπιστήμην; » καὶ ἀπεκρίθη μοι
15 ὅτι « θαυμαστὸς ἄνθρωπος εἶ, οὐκ οἶδας ὅτι ὁ ἐπιστήμων ἐὰν πάντα ὅσα οἶδε συγγράψηται, ποιεῖ ἑαυτὸν κενὸν ἀγγεῖον καὶ οὐδὲ χρείαν αὐτοῦ ἕξει τις, ἀλλὰ καὶ τὸ ἀρχικὸν αὐτοῦ ἀξίωμα πεσεῖται καὶ ἀντ' οὐδενὸς λογισθήσεται· ἀλλὰ τὰ τοιαῦτα ὑψηλὰ θεωρήματα δεῖ κατέχειν τὸν ἐπιστήμονα παρ' ἑαυτοῦ καὶ μὴ ποιεῖν ταῦτα κοινὰ καὶ δεξιοῦσθαι
20 τοῖς τοιούτοις τοὺς οἰκειοτάτους φίλους. » F. C.

F. 54v. ϛς'. Περὶ τοῦ ὅτι παρακμάζει ἡ ἐπικράτεια τῶν Ἀράβων.

Εἶπον τῷ Ἀπομάσαρι· « ἀρά γε ἐλπίζει ἐπικράτεια τῆς βασιλείας τῶν Ἀράβων; » καὶ εἶπέ μοι ὅτι ἡ ἀκμὴ τῆς βασιλείας τῶν Ἀράβων
25 γέγονε μέχρι τῆς βασιλείας τοῦ Ῥασίτ [2]· ἐκ τότε γὰρ παρακμάζει· ἠναγκάσθη γὰρ ὁ τοιοῦτος Ῥασὶτ ἵνα ποιήσῃ ἀγάπην μετὰ τῶν ἀποστησάντων ἐν τῇ Φακῇ [3]. καὶ ἐστὶν ἐν παρακμῇ ἡ δόξα αὐτῶν. F. C.

7 ἀποτέλεσε cod. 8 αὐτῷ cod. 16 συγγράψεται cod. 19 ἑαυτῷ coni. Parmentier. 23 ἐλπίζει vix sanum ; ἐκλείπει coni. Boll : ἐλπίζεις ἐπικράτειαν coni. Bidez. 27 ἀποστήτων σάντων ut vid. cod. Fort. ἀποστασιασάντων.

Araber, p. 7, n° 13, p. 10, n° 17) aut Jaḥjá ben Gâlib discipulum Masallae (cf. ibid., p. 9, n° 17).

[1] Φάδαρ est, ni fallimur, Fadl (Fadal) ben Sachl el Sarachsî, minister (vizir) Chalifae el Mamûn, idemque astrologus, quem Omaris el Tabâri familiarem fuisse scimus, cf. p. 143, n. 1. Vide Suter, *op. cit.*, p. 7, n°° 11 et 13 qui ipse hunc virum nobis indicavit.

[2] Harun al-Rašid.

[3] « Cum apostatis verae theologiae » (fikh = theologia, faḳih = theologus) [Suter]. Sed potius de Africa loqui videtur Apomasar quae regnante Rašido defecit; cf. Weil, *Gesch. der Khalifen*, II, p. 151 ss.

to Phāsar, and Phāsar showed him his nativity and found the Moon distant from Mars by a few degrees, which he multiplied by 12 and concluded that the span of his life would be equal in number to the degrees multiplied by 2, and this proved true; for in that
5 year he died; and no one among the ancient scholars made mention of this chapter, nor indeed attempted such a method except Omar. This theorem is to be applied when the Moon is with Mars in its own Sign or in another Sign, to determine how long the native is likely to live.

F. C.

10 F. 54. 88. On the fact that the scholar ought not to teach everything he knows while conducting his own practice as is proper. I said to Apomasaris while we were in Baghdad: "And why did you make no mention of such theorems in your own writings, when they are necessary for astronomical science?" And he answered me 15 that "You are a remarkable man; do you not know that if a scholar writes down everything he knows, he makes himself an empty vessel and no one will have any need of him, but also his preeminent authority will fall and he will be counted as nothing? Rather, the scholar must keep such lofty theorems to himself and not make them common, but to bestow them 20 upon his closest friends." F. C.

Ch. 54. 36. On the fact that the dominion of the Arabs is declining.

I said to Apomasar: "Does the dominion of the kingdom of the Arabs still hold any hope?" And he told me that the peak of the kingdom of the Arabs lasted until the reign of Rašit; for from that time it has been declining; for this Rašit was compelled to make peace with those who had revolted in Fakē. And their glory is in decline. F. C.

7 ἀποτέλεσε cod. 8 αὐτῷ cod. 16 συγγράψεται cod. 19 ἑαυτῷ coni. Parmentier. 23 ἐλπίζει vix sanum; ἐκλείπει coni. Boll: ἐλπίζεις ἐπικράτειαν coni. Bidez. 27 ἀποστήτων σάντων ut vid. cod. Fort. ἀποστασιασάντων.

Arabs, p. 7, no. 13, p. 10, no. 17) or Jaḥjá ben Gâlib, disciple of Masalla (cf. ibid., p. 9, no. 17).

1 Φάσαρ is, unless we are mistaken, Fadl (Fadal) ben Sachl el Sarachst, minister (vizier) of Caliph el-Mamun, and likewise an astrologer, whom we know was a close associate of Omar el-Tabâri, cf. p. 143, n. 1. See Suter, op. cit., p. 7, no. 11 and 13, who himself pointed this man out to us.

2 Harun al-Rašid.

** With the apostates of true theology (fikh = theology, faḳih = theologian) [Suter]. But Apomasar seems rather to be speaking of Africa, which revolted during the reign of Rašid; cf. Weil, Gesch. der Khalifen, II, p. 151 38.

F. 54v. ϛζ'. Περὶ τοῦ ὅτι οὐκ ἔστι διττὸς ὁ θάνατος καθὼς εἶπεν ὁ Στέφανος[1].

Εἶπέ μοι ὁ Ἀπομάσαρ· ἐσφάλη ὁ ἐπιστήμων ὁ Στέφανος εἰς ὃ εἶπε θεώρημα ὅτι ὁ θάνατός ἐστι διττός, ὁ μὲν φυσικὸς ὑπὸ πολλῶν χρόνων καὶ τῆς ἀδυναμίας, ὁ δὲ ὑπὸ νόσων· καὶ τὸ ὑπὸ τῶν νόσων νόσημά ἐστι διττόν, τὸ μὲν Κρονικόν, τὸ δὲ Ἀρεῖκόν. καὶ τὸ μὲν Κρονικὸν χρονίζει, τὸ δὲ Ἀρεῖκὸν συντομώτερον, καὶ εἴ γε παραφυλάξει τις τὸ Ἀρεῖκον μέχρι τῆς ιδ' ἡμέρας, παρέρχεται ὁ κλιμακτήρ· καὶ ὁ τοιοῦτος Στέφανος ἠγνόησεν ὅτι ὅταν σύννομος <ᾖ> ἡ σημασία τοῦ Κρόνου καὶ τοῦ Ἄρεως ἐπὶ τῶν κλιμακτήρων, ὁ μὲν κωλύει τὰς θεραπείας τοῦ νοσήματος, ὁ δὲ Ἄρης ἐπιτυγχάνει τῆς ἀπωλείας καὶ τελευτᾷ ἐκεῖνος ὁ ἄνθρωπος. F. C.

F. 63v. ροε'. Περί τινος ζητήσαντος σπάθην.

Ἠρώτησέ τις ἐπιζητῶν σπάθην ἆρά γε δοθήσεται αὐτῷ ἢ οὔ. καὶ εὑρέθη ἡ Σελήνη ἐν τῷ ὡροσκόπῳ συνάπτουσα τῷ Ἄρει· ὁ δὲ Ἄρης ἦν ἐν τῷ μεσουρανήματι ἀκάκωτος, καὶ ἐπεὶ ὁ Ἄρης σημαίνει τὰ τοῦ σιδήρου καὶ τὰ τῶν ὅπλων, εἶπον ὅτι τεύξεται τῆς σπάθης, ὃ δὴ καὶ γέγονεν. F. C.

F. 68v, lib. III. α'. Περὶ τοῦ ὅτι διαδίδοταί τις δύναμις ἀπὸ τῶν οὐρανίων ἐπὶ τὰ ἐπίγεια.

Ὅτι μὲν διαδίδοταί τις δύναμις ἀπὸ τῶν οὐρανίων ἐπὶ τὰ ἐπίγεια παντὶ ἐχέφρονι δῆλόν ἐστι· καὶ γὰρ ὁ Ἥλιος, ὅτε ἀπὸ τοῦ ὡροσκόπου ἔλθῃ μέχρι τοῦ μεσουρανήματος, κινοῦνται σχεδὸν πάντες οἱ ἄνθρωποι ἐπὶ τὴν ἐργασίαν αὐτῶν· ὅτε δὲ ἀπὸ τοῦ μεσουρανήματος ἀποκλίνει, ἐλαττοῦται ἡ κίνησις αὐτῶν μέχρι τῆς ἑσπέρας· ὅτε δὲ ἑσπέρα γένηται, ἠρεμοῦσιν οὐ μόνον οἱ ἄνθρωποι ἀλλὰ καὶ τὰ ἄλογα ζῷα μέχρι ἂν αὖθις ἀνατείλῃ· ἀνατέλλοντος δὲ πάλιν τὸ αὐτὸ γίνεται. καὶ οὐ μόνον περὶ τὰ ἄλογα ζῷα φαίνεται ἡ τοῦ Ἡλίου ἐνέργεια ἀλλὰ καὶ ἐπὶ τῶν φυτῶν· ὁρῶμεν γὰρ τὴν νυμφαίαν ἐν ταῖς λίμναις γινομένην, ὅτε ὁ Ἥλιος ἀνατέλλει, ἐξέρχεται ἐκ τοῦ ὕδατος, καὶ τὰ φυτὰ δὲ ὅσα οὐκ ἐλλάμπονται ὑπὸ τοῦ Ἡλίου, φθίνει. καὶ τὰ μέταλλα δὲ καὶ οἱ τίμιοι λίθοι καὶ οἱ μαργαρῖται, ἔνθα πλησιάζει ὁ Ἥλιος, γίνονται. καὶ ἡ Σελήνη μεγίστας ἐνδείκνυται ἐνεργείας εἰς τὸν καθ' ἡμᾶς κόσμον, καὶ αὐξιφωτοῦσα μὲν ἑτέραν ἐνδείκνυται ἐνέργειαν, λειψιφωτοῦσα δὲ ἑτέραν. F. C.

9 σύνομος ut vid. cod.; corr. Kroll. 30 ἐξέρχεται del. Kroll. 31 ἀπό cod.

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[1] Stephanus Alexandrinus, ut videtur, de quo cf. *Catal.*, I, p. 83, n. 2. Saepe in Apomasaris Mysteriis nominatur, cf. indicem s. v. — Titulus falsus est nam de duplici mortis genere non ambigitur.

Ch. 54. F On the fact that death is not twofold as Stephanus said.

Apomasaris told me: the learned Stephanus erred in the theorem he stated, that death is twofold — one natural, arising from old age and weakness, the other arising from diseases; and that the death arising from diseases is itself twofold, one Saturnine and the other Martial. The Saturnine variety is prolonged, while the Martial is more swift, and if one survives the Martial variety until the fourteenth day, the critical period passes. But this same Stephanus failed to understand that when the signification of Saturn and Mars act in concert at the critical periods, the one obstructs the treatments of the disease, while Mars achieves destruction, and that person dies. F. G.

G. 63. 175. Concerning Someone Who Sought a Sword.

Someone asked, seeking a sword, whether it would be given to him or not. The Moon was found in the horoscope applying to Mars; Mars was in the midheaven without affliction, and since Mars signifies things of iron and things of weapons, I said that he would obtain the sword, which indeed came to pass. F. G.

F. 68, lib. III. 1. On the Fact That a Certain Power Is Distributed from the celestial bodies to earthly things.

That a certain power is distributed from the celestial bodies to earthly things is clear to every person of sound mind. For when the Sun travels from the horoscope to the midheaven, nearly all people are stirred to their labors; but when it declines from the midheaven, their activity diminishes until evening; and when evening comes, not only people but also irrational animals rest until it rises again; and when it rises again, the same thing occurs. And the activity of the Sun appears not only in irrational animals but also in plants; for we observe the water lily growing in ponds — when the Sun rises, it emerges from the water, and such plants as are not illuminated by the Sun wither. And metals, precious stones, and pearls come into being where the Sun draws near. The Moon likewise displays the greatest influences upon the world around us, showing one kind of activity when waxing in light, and another when waning in light. F. G. F. G.

9 σύνομος as it appears in cod.; corr. Kroll. 30 exits del. Kroll 31 from cod.

1 Stephanus Alexandrinus, as it seems, concerning whom cf. Catal., I, p. 83, n. 2. He is frequently named in Apomasaris's Mysteries, cf. the index s. v. The title is false, for there is no ambiguity regarding the double kind of death.

F. 68v. γ'. Περὶ τοῦ ὅτι καὶ οἱ γεωργοὶ γινώσκουσι τοὺς ἐπιτηδείους καιροὺς εἰς τὰ ἀνήκοντα αὐτοῖς.

Τινὲς δὲ τῶν γεωργῶν γινώσκουσι τοὺς ἐπιτηδείους καιροὺς πρὸς τὸ σπείρειν ἢ φυτεύειν, καὶ ἡ πεῖρα τῶν ἰδιωτῶν πολλὰ οἶδε χωρὶς τῆς ἐπιστήμης· αἱ γὰρ μαῖαι γινώσκουσι διὰ πείρας εἴπερ συνέλαβεν ἡ γυνὴ ἢ μή, καὶ εἰ ἄρρεν ἐστὶ τὸ συλληφθὲν ἢ θῆλυ, καὶ ἀπὸ τοῦ πρωτοτόκου γινώσκεται τί τέξεται μετέπειτα ἡ γυνή. γινώσκουσι δὲ τὴν γυναῖκα εἰ συνέλαβεν ἢ μή· ὁρῶσι τὸν μαστὸν τῆς γυναικὸς καὶ εἴπερ εὕρωσι τὴν θηλὴν αὐτῆς ἐξαπλωθεῖσαν καὶ ἀλλοιωθεῖσαν παρὰ τὸ κατὰ φύσιν σχῆμα, λέγουσι ὅτι ἔγκυός ἐστιν ἡ γυνὴ ἢ μή. τεκμαίρονται δὲ καὶ διὰ τούτου εἰ ἄρρενος ἔγκυός ἐστιν ἡ γυνὴ ἢ μή· ὁρῶσι γὰρ τοὺς ὀφθαλμοὺς αὐτῆς καὶ εἴπερ ἴδωσι τούτους καθαροὺς καὶ ὀξυδερκεῖς καὶ παχὺ τὸ τῶν ὀφθαλμῶν λευκόν, λέγουσιν ὅτι συνέλαβεν· ἄρρεν δὲ ἢ θῆλύ ἐστι διαγινώσκουσι τὸ τεχθησόμενον διὰ τοῦ τοιούτου τρόπου· ὁρῶσι γὰρ τὴν κοιλίαν τῆς γυναικὸς καὶ εἴπερ ἴδωσι ταύτην στρογγύλην καὶ ἐμπλήθη καὶ ὡραίαν καὶ ἔχουσαν σκληρότητά τινα, διαγινώσκουσιν ὅτι τὸ συλληφθέν ἐστιν ἄρρεν· εἰ δὲ ἴδωσι τὴν κοιλίαν τῆς γυναικὸς ἐπιμήκη καὶ χαῦνον καὶ ἄσχημον, καὶ πολλοὺς εἰ ἕξει πρεκνάσσας ἐν τῷ προσώπῳ αὐτῆς, γινώσκουσιν ὅτι θῆλυ ἔσται τὸ γενηθέν· τινὲς δὲ ὁρῶσι τὴν θηλὴν τῶν μαστῶν καὶ εἴπερ εὕρωσι ταύτην ἐπὶ τὸ μέλαν ῥέπουσαν, θῆλυ λέγουσιν εἶναι τὸ συλληφθέν. εἰ δὲ ἐπὶ τὸ ἀληθινὸν χρῶμα ῥέπει, λέγουσιν ἄρρεν εἶναι τὸ συλληφθέν· καὶ πάλιν τινὲς τεκμαίρονται διὰ τοῦ τοιούτου· λαμβάνουσι τὸ γάλα τῆς γυναικὸς μεταξὺ δύο δακτύλων αὐτῶν, καὶ εἴπερ εὕρωσι τοῦτο παχὺ καὶ γλίσχρον, λέγουσιν ἄρρεν εἶναι τὸ συλληφθέν· εἰ δὲ ἴδωσι τοῦτο λεπτὸν καὶ χαῦνον, λέγουσι θῆλυ. τινὲς δὲ λαμβάνουσι τὸ γάλα ἐπὶ τοῦ κατόπτρου καὶ τιθέασι τοῦτο ἐπὶ τὸν Ἥλιον καὶ εἴπερ συσφαιρωθῇ καὶ γένηται ὡς μαργαρίτης, λέγουσιν ἄρρεν, εἰ δὲ ἐξαπλωθῇ, θῆλυ. F. C.

F. 69. ε'. Περὶ τῆς ἐκτέξεως τῶν προβάτων ὅτι ἔχουσι σημεῖα οἱ ποιμένες.

Ἔχουσι καὶ οἱ ποιμένες σημεῖα τῆς ἐκτέξεως τῶν προβάτων καὶ τί τέξονται ἆρά γε ἀρρενικὰ ἢ θήλεα διὰ τῆς πολλῆς πείρας. οἱ δὲ ἰατροὶ γινώσκουσι τὰ ἐπιγινόμενα νοσήματα διὰ τῆς καταστάσεως τοῦ ἀέρος· πλὴν ἡ ἀστρονομικὴ ἐπιστήμη κρείττων ἐστὶ τῆς ἰατρικῆς· οἱ μὲν γὰρ ἰατροὶ τεκμαίρονται τὰ νοσήματα διὰ τῆς καταστάσεως τοῦ ἀέρος, οἱ δὲ ἐπιστήμονες διὰ τῶν οὐρανίων κινήσεων. ἔτι δὲ καὶ τὸ ὑποκείμενον τῇ ἀστρονομικῇ ἐστι τὰ οὐράνια σώματα, τὸ δὲ ὑποκείμενον τῇ ἰατρικῇ ἐστι τὰ φθαρτὰ σώματα. F. C.

4 οἶδε dubium in cod. 9 θηλὺν cod. περὶ τὸ cod. 10 et 11 ἔγγυος cod. 11 ἄρρεν cod. 12 ὀξυδερκοὺς cod., corr. Parmentier. 19 πρεκνάσσας] * cf. πρέκνα neogr. lentigo, [Boll]. 22 ἀληθινόν = rubrum. 33 ἀέρος] αε e corr., cod. 34 κρεῖττον cod. 34 ss. Cf. Stephan. philos. in *Catal.*, II, p. 186. 37 εἰσὶ cod. 38 εἰσι cod.

Γ. 68. γ'. On the fact that farmers too know the suitable times for what pertains to them.

Some of the farmers know the suitable times for sowing or planting, and the experience of ordinary people knows much without scientific knowledge; for midwives know by experience whether a woman has conceived or not, and whether what has been conceived is male or female, and from the firstborn it is known what the woman will give birth to thereafter. They know whether a woman has conceived or not; they look at the woman's breast, and if they find her nipple spread out and altered from its natural shape, they say that the woman is pregnant or not. They also infer by this whether the woman is pregnant with a male or not; for they look at her eyes, and if they see them clear and sharp-sighted and the white of the eyes thick, they say that she has conceived; and they distinguish whether what is to be born is male or female by the following method: they look at the woman's belly, and if they see it round

round and full and fair and having a certain firmness, they determine that the conceived child is male; but if they see the belly of the woman elongated and slack and ill-shaped, and if she will have many freckles on her face, they know that the child to be born will be female; some observe the nipples of the breasts, and if they find them tending toward dark, they say the conceived child is female. But if it tends toward the natural color, they say the conceived child is male; and again some judge by the following means: they take the woman's milk between two of their fingers, and if they find it thick and viscous, they say the conceived child is male; but if they see it thin and loose, they say female. Some take the milk on a mirror and place it in the Sun, and if it gathers into a ball and becomes like a pearl, they say male, but if it spreads out, female. F. G.

G. 69. 5. On the lambing of sheep, that shepherds have signs.

30

Shepherds also have signs of the lambing of sheep and what they will give birth to, whether male or female, through long experience. Physicians know the diseases that arise through the state of the air; yet astronomical science is superior to medicine; for physicians judge diseases through the state of the air, while men of science judge through the celestial motions. Furthermore, the subject matter of astronomical science is the celestial bodies, while the subject matter of medicine is corruptible bodies. F. C.

4 οἶδε dubious in cod. 9 θηλών cod. περὶ τὸ cod. 10 and 11 έγγυος cod. 11 ἄρρεν cod. 12 ὀξυδερκούς cod., corr. Parmenter. 19 πρεκνάσσας] * cf. πρέκνα neogr. lentigo, [Bolll. 22 ἀληθινόν == rubrum. 33 αέρος] αε e corr., cod. 34 κρεῖτα τον cod. 34 ss. Cf. Stephan. philos. in Catal., II, p. 186. 37 εἰσὶ cod. 38 εἰσι cod.

F. 71r. ιδ'. Περὶ τῆς φύσεως τῶν ζ' πλανητῶν.

Μετὰ τὴν τοῦ βασιλέως Ἀλεξάνδρου βασιλείαν, ἐβασίλευσαν τῆς Αἰγύπτου βασιλεῖς θ', ὀνόματι Πτολεμαῖοι, καὶ μετὰ τούτους ἡ Κλεοπάτρα, καὶ ἐκράτησεν ἡ βασιλεία αὐτῶν ἔτη σοε'. ἐπεμελοῦντο καὶ τῆς γνώσεως κατὰ πολύ, καὶ ἐπλήθυνεν ἡ γνῶσις· ἐπὶ δὲ τῶν ἡμερῶν αὐτῶν γέγονεν ὁ Πτολεμαῖος ὁ τὴν μεγάλην Σύνταξιν ποιήσας· περὶ δὲ τῆς Τετραβίβλου ἀμφιβάλλεται· οἱ μὲν λέγουσιν τοῦ αὐτοῦ Πτολεμαίου εἶναι, οἱ δὲ ἑτέρου Πτολεμαίου[1]· λέγει δὲ ὁ τοιοῦτος Πτολεμαῖος ὅτι ὁ Ἥλιος θερμαίνει καὶ ξηραίνει, καὶ αὕτη ἡ ἐνέργεια δήλη τοῖς πᾶσίν ἐστι. δυναμικώτερος γάρ ἐστι παρὰ τοὺς λοιποὺς ἀστέρας· φησὶ γὰρ ὅτι ἡ Σελήνη ὑγρά ἐστι διὰ τὸ πλησιάζειν τῇ γῇ καὶ δέχεσθαι τοὺς παρ' αὐτῆς ἀτμούς. λέγει δὲ τὸν Κρόνον ψυχρὸν καὶ ξηρόν, τὸ μὲν γὰρ ψυχρὸν διὰ τὸ πόρρωθεν κεῖσθαι τοῦ Ἡλίου, τὸ δὲ ξηρὸν διὰ τὸ πολὺ ἀπέχειν τῶν ἀτμῶν τῆς γῆς. καὶ ὁ Ἄρης θερμός ἐστι καὶ ξηρὸς διὰ τὴν πρὸς τὸν Ἥλιον ἐγγύτητα· φαίνεται δὲ ἐναργῶς καὶ τὸ χρῶμα αὐτοῦ πύρινον. λέγει δὲ καὶ τὸν Δία σύμμετρον εἶναι διὰ τὸ κεῖσθαι μέσον δύο ἐναντίων ἀστέρων ψυχροῦ καὶ θερμοῦ, τοῦ Κρόνου καὶ Ἄρεως. λέγει δὲ τὴν Ἀφροδίτην θερμὴν καὶ ὑγράν, θερμὴν μὲν διὰ τὸ ἐγγίζειν τὸν Ἥλιον, ὑγρὰν δὲ διὰ τοὺς ἀναφερομένους ἀπὸ τῆς γῆς ἀτμούς. λέγει δὲ τὸν Ἑρμῆν ποτὲ μὲν ξηρόν, ποτὲ δὲ ὑγρόν· ξηρὸν μὲν διὰ τὸ μὴ ἀφίστασθαι τοῦ Ἡλίου ἱκανὴν διάστασιν, ὑγρὸν δὲ διὰ τὸ πλησίον εἶναι τῆς γῆς καὶ τῶν παρ' αὐτῆς ἀτμῶν.

Τινὲς δὲ τὰς [f. 71v] τοιαύτας τοῦ Πτολεμαίου ἀποδείξεις ἀνέτρεψαν· δέχονται μὲν πάντες τὸν Ἥλιον θερμαίνειν καὶ ξηραίνειν, καὶ πάντες τὴν τοιαύτην δέχονται δόξαν. τὸ δὲ λέγειν τὴν Σελήνην ὅτι ἐστὶν ὑγρὰ διὰ τὸ δέχεσθαι τοὺς παρὰ τῆς γῆς ἀτμούς, πάντες ἄτοπον λογίζονται. τετήρηται γὰρ ἡ μεταξὺ διάστασις τῆς γῆς καὶ τῆς Σελήνης ρ' χιλιάδες μιλίων καὶ κη' χιλιάδες καὶ ϛδ' ἔγγιστα. τὸ δὲ μίλιόν ἐστι ,γ πήχεις.

Τὸ μὲν ὕψωμα τοῦ Ἡλίου πεποίηκε ταπείνωμα τοῦ Κρόνου, τὸν δὲ Ζυγὸν ὕψωμα αὐτοῦ. πεποιήκασι δὲ τὸν Ταῦρον ὕψωμα τῆς Σελήνης, ὅτι ὅτε ἐστὶν ὁ Ἥλιος ἐν τῷ Κριῷ, φάσιν ποιεῖται ἡ Σελήνη ἐν τῷ Ταύρῳ. τὸν δὲ Σκορπίον πεποίηκασι ταπείνωμα αὐτῆς ὡς διαμε-

4 ἐκράτευσεν cod. 7-8 αὐτοῦ τοῦ cod.; cf. versionem lat. 8 ss. Ex Ptolem., *Tetrab.*, I, 3. 15 ἔναργος cod., corr. Kroll. 22 τοὺς π. ἀ. ἀτμούς cod. 30 ss. Ex Ptolem., *Tetrab.*, I. 17. 31 πεποίηκασι pluries pro πεποίηκε scripsit librarius. 32 φαῦσιν π. τῆς Σελήνης cod. At cf. Ptolem., *ibid.*, p. 42, 3 ed., 1553.

[1] Arabes Tetrabiblum a Ptolemaeo saepe abiudicasse notum est; cf. Steinschneider, *Hebr. Uebersetzungen des Mittelalters*, p. 525 et *Zeitschr. Morg. Gesellsch.*, L (1896), p. 210.

Γ. 71', 14'. On the Nature of the 7 Planets.

After the reign of King Alexander, nine kings named Ptolemy reigned over Egypt, and after them Cleopatra, and their rule lasted 275 years. They also devoted great attention to knowledge, and knowledge multiplied; and in their days there arose the Ptolemy who composed the great Syntaxis; but concerning the Tetrabiblos there is disagreement — some say it belongs to this same Ptolemy, others to a different Ptolemy. Now this Ptolemy states that the Sun heats and dries, and this activity is evident to all. For it is more powerful than the other stars; he says that the Moon is moist because it is close to the earth and receives the vapors rising from it. He says that Saturn is cold and dry — cold because it is situated far from the Sun, and dry because it is far removed from the vapors of the earth; and Mars is hot and dry because of its proximity to the Sun, and its fiery color is also clearly visible. He also says that Jupiter is temperate because it is situated between two opposing stars, one cold and one hot, namely Saturn and Mars.He says that Venus is warm and moist — warm because it is close to the Sun, and moist because of the vapors rising from the earth. He says that Mercury is at times dry and at times moist — dry because it does not maintain a sufficient distance from the Sun, and moist because it is close to the earth and to the vapors rising from it.

Some have overturned such demonstrations of Ptolemy; all accept that the Sun heats and dries, and all accept such an opinion. But the claim that the Moon is moist because it receives the vapors from the earth, all consider absurd. For the distance between the earth and the Moon has been observed to be 100, 000 miles and 28,000 and approximately 604. And a mile is 3 cubits.

The exaltation of the Sun has made the depression of Saturn, and Libra its exaltation. They have made Taurus the exaltation of the Moon, because when the Sun is in Aries, the Moon makes its appearance in Taurus. And they have made Scorpio its depression as diametrically

4 ἐκράτευσεν cod. 7-8 αὐτοῦ τοῦ cod. ; cf. the Latin version 8 ff. Ex Ptolem., nTetrab., I, 3. 15 čvapyoç cod., corr. Kroll. 22 no. a. even cod. 30 ff. ExnPtolem., Tetrab., I. 17. 31 πεποίηκασι several times for πεποίηκε the librarian wrote.n32 φαύσιν π. τῆς Σελήνης cod. But cf. Ptolemy, ibid., p. 42, 3 ed., 1553.

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1 It is well known that the Arabs frequently denied the Tetrabiblos to Ptolemy; cf. Steinschneider, Hebr. Uebersetzungen des Mittelalters, p. 525 and Zeitschr. Morg. Gesellsch., L. (1896), p. 210.

τροῦντα τὸν Ταῦρον. πεποίηκασι δὲ τὸν Καρκίνον ὕψωμα τοῦ Διός, διότι ὁ Ζεὺς φῦσαν σημαίνει τοῦ εὐκράτου ἀνέμου τοῦ βορείου· ἐτήρησαν γὰρ ὅτι ὅτε ἐστὶν ὁ Ζεὺς ἐν τῷ Καρκίνῳ, πληθύνουσιν οἱ βόρειοι ἄνεμοι· διὰ τοῦτο ἀπένειμαν τῷ Καρκίνῳ τὸ ὕψωμα τοῦ Διός. πεποίηκε δὲ τὸν Αἰγόκερων ὕψωμα τοῦ Ἄρεως ὅτι ἐστὶ ταπείνωμα τοῦ Διός, τὸν δὲ Καρκίνον ταπείνωμα αὐτοῦ ὡς διαμετροῦντα τὸ ὕψωμα αὐτοῦ. τοὺς δὲ Ἰχθύας πεποιήκασιν ὕψωμα τῆς Ἀφροδίτης διὰ τὴν ὑγρότητα καὶ τὴν ὁμοιότητα. τὴν δὲ Παρθένον πεποιήκασι ταπείνωμα αὐτῆς διὰ διαμέτρησιν. τοῦ δὲ Ἑρμοῦ τὸ ὕψωμα πεποιήκασιν ἐν τῇ Παρθένῳ διότι ἐστὶ ξηρὸς καὶ γειτνιάζει τῷ φθινοπώρῳ ξηρῷ ὄντι. ἔστι δὲ καὶ ὁ Ἑρμῆς ξηρὸς καὶ διὰ τὴν ὁμοιότητα ἀπένειμεν αὐτῇ τὸ ὕψωμα. L. P.

Albumasaris, *Introductorii* lib. IV, cap. 1 (C. 4, ed. 1506) : Post Alexandrum Macedonem Graeciae reges Aegypto 275 annis imperasse narrantur, quorum decem continuo succedentes omnes uno Ptholomeus nomine vocati sunt. Ex quibus unus ex Philadelphia ortus in Aegypto regnans astronomiae libros Almagesti Graeca Ionica lingua scripsit : eidem nonnulli et astrologiae tractatus quattuor partium ascribunt, plerique unicuique ex aliis, quod nihil ita confirmare vel aliter esse nostra nihil interest, excepto in meo libro stellarum naturas differat (*sic*) minus accurate rerum causas exsecutus est. A sole siquidem incipiens cum experto ut est calidum affirmat, accedendo namque calorem affert, recedendo frigus relinquit; Lunam humidam quod terra (l. terrae) vicina ascendente vapore eius efficiatur, Saturnum frigidum siccum, quoniam et a solis calore et terrae vapore longe remotus sit, Martem calidum siccum prout calor (l. color) igneus firmat, quoniam soli propinquius calore accendente fervet, Iovem temperatum quia inter Saturnum et Martem medius sit, Venerem etiam calidam humidam illud pro solis vicinia hinc pro terrae vapore usque ad ipsam perveniente, Mercurium autem nunc siccum nunc humidum prout nunc ad solem ascendit, nunc ad lunae circulum devergit.

Quam nonnulli rerum naturam altius rimati tanti viri tam improvisam eventionem (*sic*) sine admiratione transire nequeunt. Constat enim ex libris intervallorum caelestium corporum lunae circulum, quo terrae proximus est, a terrae superficie 128 miliarium milibus ac vere 94 miliaribus distare, singula miliaria ex ternis cubitorum milibus. Philosophus autem mensus est terrae vapores a superficie eius non plus quam 17 stadiis exaltari. Stadium vero quadringentorum cubitorum quae sunt duo miliaria et unum stadium. Quae cum ita sint, quae tanta lunae terraeque vicinia quae hic ait " naturam lunae terrae vaporibus infici... „

Pergit Apomasar Ptolemaei doctrinas de singulis stellis refutare, quae omnia omisit graecus excerptor. De altitudinibus vero et deiectionibus planetarum silet hoc caput " Introductorii „.

3-4 τοὺς βορείους cod. Cf. Ptolem., *ibid.*, v. 8. 4 τοῦ ☾ cod.

opposite Taurus. They have made Cancer the exaltation of Jupiter, because Jupiter signifies the blowing of the temperate north wind; for they observed that when Jupiter is in Cancer, the north winds multiply; for this reason they assigned the exaltation of Jupiter to Cancer. And he has made Capricorn the exaltation of Mars because it is the depression of Jupiter, and Cancer his depression as being diametrically opposite to his exaltation. They have made Pisces the exaltation of Venus on account of moisture and similarity. And they have made Virgo her depression on account of the diametric opposition. The exaltation of Mercury they have placed in Virgo because it is dry and borders upon autumn, which is dry. Mercury too is dry, and on account of the similarity he assigned to it the exaltation.

L. P.

Albumasaris, Introductorii lib. IV, cap. 1 (C. 4, ed. 1506): After Alexander of Macedon, the kings of Greece are said to have ruled Egypt for 275 years, of whom ten 15 successively following one another were all called by the single name Ptolemy. Of these, one born of Philadelphia, reigning in Egypt, wrote the books of astronomy of the Almagest in the Greek Ionic language: some ascribe to him also four books of astrological treatises, most assign them to each of the others, which it is of no concern to us to confirm in one way or the other, except that in my book he has treated the natures of the stars (sic) less accurately, 20 having not sufficiently pursued the causes of things. Beginning from the Sun, as one experienced, he affirms it to be hot, for as it approaches it brings warmth, and as it recedes it leaves cold behind; the Moon he calls moist because, being close to the earth, it is affected by the vapour rising from it; Saturn cold and dry, because it is far removed both from the heat of the Sun and from the vapour of the Earth; Mars hot and dry, as its fiery colour confirms, since being closer to the Sun it burns 25 with the kindling heat; Jupiter temperate because it is situated midway between Saturn and Mars; Venus likewise hot and moist, the former on account of its proximity to the Sun, the latter on account of the Earth's vapour reaching all the way to it; Mercury now dry, now moist, according as it now ascends toward the Sun, now turns toward the circle of the Moon.

Some who have more deeply investigated the nature of things cannot pass over without admiration so unexpected an occurrence of so great a man. For it is established from the books of the intervals of the celestial bodies that the circle of the moon, which is nearest to the earth, is distant from the surface of the earth 128 thousands of miles and truly 94 miles, each mile consisting of three thousand cubits. The philosopher, however, measured that the vapors of the earth are raised from its surface no more than 17 stadia. A stadium, indeed, is four hundred cubits, which are two miles and one stadium. Since these things are so, what so great a proximity of the moon and the earth which he here mentions * [causes] the nature of the moon to be infected by the vapors of the earth...

Apomasar proceeds to refute the doctrines of Ptolemy concerning the individual stars, all of which the Greek excerptor omitted. But this chapter of the "Introductorium" is silent on the exaltations and dejections of the planets.

34 northern cod. Gr. Ptolem., ibid., v. 8. 4 of % cod.

Apomasaris de imaginibus cum 36 decanis consurgentibus liber.

Apomasaris librum de imaginibus cum 36 decanis consurgentibus arabice et germanice Carolus Dyroff in *Sphaera* mea p. 482-539 edidit, qui praeter codices duos arabicos et memoriam ab Achmete et Avenare servatam versionibus duabus latinis et nonnusquam etiam versione graeca usus est. Huius versionis graecae specimen sane exiguum exhibui in illo libro p. 489, verbis Teucri Babylonii, qui fons est et caput huius doctrinae, iuxta positis, ut quantum Persae Arabes Byzantinus interpolaverint omiserint perperam interpretati sint, uno aspectu manifestum fieret. Sed Apomasar cum Teucri sphaera " barbarica ", quae apud eum nuncupatur persica, et indicam quandam et graecam Ptolemaei coniunxit. Igitur hic integra haec capitula eius libri edere visum est, quod eorum quoque qui linguae graecae medii aevi operam dant, ex usu esse arbitramur.

Trium sphaerarum ab Apomasare descriptarum longe monstruosissima videtur sphaera Indica, ut de fide et aetate earum imaginum olim me dubitasse profitear. Atque Apomasar quidem ipse quo ex fonte illam hausisset, silentio praeteriit; sed ab Avenare Benecam v. potius Kanakam (Kankah) astronomum incertae, ut equidem putabam, aetatis testem laudari, l. c., p. 414 monui. Nunc I. Iolly, collega doctissimus, ad Colebrookii opusculum de divisionibus zodiaci indica et arabica (*Asiatic Researches*, vol. IX, Lond., 1809, p. 323 sqq.) me delegavit, unde iam Varâha-Mihiram, astrologum celeberrimum Indorum [1], hac sphaera in libro, cui inscribitur Bṛhaj-Iâtaka, usum esse edoctus sum : cf. versionem Colebrookii, l. c., p. 367 sqq., quae crebro cum Apomasare fere ad verbum consentit. Igitur iam saeculo VI p. Chr. n. ineunte, quo tempore Varahamiriha vixit, talia ab astronomis Indorum tradita esse et Apomasarem revera doctrinae indicae vestigia pressisse nemo iam negabit. Porro medio aevo doctrinae Varahamihirae per versiones Arabicorum astrologorum inter Europae populos proseminatae sunt.

Neque vero Kanaka sive Kankah ille quo tempore vixerit, adhuc in medio relinquendum esse videtur. Eum enim cum Ia'qûb ben Târiq astronomo et astrologo circa annum 150 hegirae = 767 p. Chr. n. in aulam regiam chalifae Al-Mansûr receptum esse atque Siddhânta quendam, i. e. opus astronomicum Indico sermone scriptum, secum ex India portavisse ex Albîrûnî libro Tarich el-hind narrat Henr. Suter, *Die Mathematiker und Astronomen der Araber*, p. 4. Hunc Siddhânta Al-Mansûr chalifa ab Abu Abdallah Al-Fazârî in linguam Arabicam vertendum curavit (vide Suter, l. c., p. 5; cf. etiam Brockelmann, *Gesch. der arab. Litteratur*, I, p. 220). Novum testimonium de Kanaka invenit F. Cumont apud Albîrûnî (*Chronology*, p. 129, 19, versionis Sachau) : " ... The same was distinctly declared by the

[1] Cf. H. Iacobi, *De Astrologiae Indicae* " Horâ " *appellatae originibus*, Bonn. 1872, p. 5 sq.; Albr. Weber, *Ind. Stud.*, II, p. 236 sqq.; G. Thibaut, *Astronomie, Astrologie und Mathematik* in *Grundriss der Indoarischen Philologie*, vol. III, fasc. 9, p. 56 sq. et 65.

The book of Apomasar on the images rising with the 36 decans.

rising together.

The book of Apomasar on the images rising with the 36 decans was edited in Arabic and German by Carolus Dyroff in my Sphaera, pp. 482–539, who, in addition to two Arabic codices and the record preserved by Achmet and Avenare, made use of two Latin versions and occasionally also of the Greek version. A very small specimen of this Greek version I exhibited in that book, p. 489, with the words of Teucer of Babylon — who is the source and fountainhead of this doctrine — placed alongside, so that it might be made manifest at a glance how much the Persians, Arabs, and the Byzantine had interpolated, omitted, or mistakenly interpreted. But Apomasar combined Teucer's "barbaric" sphere — which is called the Persian sphere in his work — with a certain Indian one and with the Greek one of Ptolemy. Therefore it seemed fitting to publish here these entire chapters of his book, which we believe will also be of use to those who devote their efforts to the Greek language of the Middle Ages.

Of the three spheres described by Apomasar, the Indian sphere appears by far the most monstrous, so that I freely admit I once doubted the authenticity and age of those images. And Apomasar himself passed over in silence the source from which he drew it; but I noted, l. c., p. 414, that it is cited by Avenare as the testimony of Beneca, or rather Kanaka (Kankah), an astronomer of uncertain date, as I then believed. Now I. Jolly, a most learned colleague, referred me to Colebrooke's monograph on the Indian and Arabic divisions of the zodiac (Asiatic Researches, vol. IX, Lond., 1809, p. 323 sqq.), from which I have now learned that Varaha-Mihira, the most celebrated astrologer of the Indians [1], used this sphere in the book entitled Bṛhaj-jātaka: cf. Colebrooke's translation, l. c., p. 367 sqq., which frequently agrees with Apomasar almost word for word. Therefore no one will any longer deny that such things were transmitted by Indian astronomers already at the beginning of the sixth century A.D., the time when Varahamihira lived, and that Apomasar truly followed in the footsteps of Indian learning. Furthermore, in the Middle Ages the doctrines of Varahamihira were disseminated among the peoples of Europe through translations by Arabic astrologers.

Nor does it seem that the question of when that Kanaka or Kankah lived should any longer be left open. For Henr. Suter, Die Mathematiker und Astronomen der Araber, p. 4, reports from Albiruni's book Tarich el-hind that he was received at the royal court of the caliph Al-Mansur together with the astronomer and astrologer Ia'qub ben Tariq around the year 150 of the Hegira = 767 A.D., and that he brought with him from India a certain Siddhanta, that is, an astronomical work written in the Indian language. The caliph Al-Mansur had this Siddhānta translated into Arabic by Abu Abdallah Al-Fazari (see Suter, l. c., p. 5; cf. also Brockelmann, Gesch. der arab. Litteratur, I, p. 220). A new testimony concerning Kanaka was found by F. Cumont in Albiruni (Chronology, p. 129, 19, of Sachau's translation): "...The same was distinctly declared by the

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Cf. H. Jacobi, De Astrologie Indicac Horå, called the origins, Bonn. 1872, np. 5 square meters; Albr. Weber, Ind. Stud., II, p. 236 sq.; G. Thibaut, Astronomie, Astro-nologie und Mathematik in Grundriss der Indoarischen Philologie, vol. 3, fasc. 9, np. 56 sq. and 65

Hindu Kanaka, the astrologer of Al-Rashîd; for he maintained that the reign of Bani-'Abbas would be transferred to a man who would come from Ispahan etc. „

Nomine Siddhânta quinque opera astronomica apud Indos nuncupantur, quae Varahamihira sexto p. Chr. n. saeculo excerpsit (cf. Thibaut, l. c., p. 31 sqq.). Quis fuerit ille Siddhânta quo Kanaka usus est, nescimus; neque tamen dubito quin Kanaka et Varahamihira eundem Siddhânta in describendis decanis secuti sint. Apomasar autem utrum ex ipso Siddhânta arabice verso, an ex Varahamihira, an vero ex Kanaka hauserit, nondum diiudicare licet.

Ceterum Vaharamihira et alii astrologi indici Graecorum astrologiam imitati vocabula ἐπαναφορά, ὥρα, κενόδρομος, alia huiusmodi receperunt (cf. Thibaut, l. c., p. 67). Similem in modum etiam haec " Sphaera indica „ Varahamihirae et Kanakae saepius doctrinam graecam redolet.

Textum edidi ab initio usque ad primum Leonis decanum et deinde ab altero Librae decano usque ad tertium Capricorni ex codice Angelico; cetera ex codice Laurentiano XXVIII, 33, qui ex codice Angelico fluxit. Laurentianum ipse descripsi; in describendo Angelico comiter mihi sucurrerunt Dominicus Bassi, Franciscus Cumont, Iosephus Sickenberger amici probatissimi; Carolus Dyroff hanc versionem Graecam passim cum archetypo Arabico contulit et multa praeclare extricavit. F. B.

F. 73. Περὶ τῶν παρανατελλόντων ἑνὶ ἑκάστῳ δεκανῷ, ἃ λέγονται καὶ πρόσωπα ἀστέρων.

Τῷ α' δεκανῷ τοῦ Κριοῦ κατὰ Πέρσας παρανατέλλει γυνή, ἣν ὀνομάζουσι Κασσιέπειαν, καὶ ἡ οὐρὰ τοῦ θαλασσίου ἰχθύος καὶ ἡ ἀρχὴ
5 τοῦ τριγώνου καὶ ὁ κυνοκέφαλος, ὃς ἐν μὲν τῇ ἀριστερᾷ αὐτοῦ χειρὶ κατέχει λύχνον, ἐν δὲ τῇ δεξιᾷ ἀνοικτήριον.

Οἱ δὲ Ἰνδοὶ λέγουσι, ὅτι παρανατέλλει τῷ α' δεκανῷ τοῦ Κριοῦ ἀνὴρ μέλας ἐρυθρόμματος, μέγας τῇ ἡλικίᾳ, δυνατός, σαγίον περιειλημμένος λευκόν, ὅπερ περιεζώσατο διὰ σχοινίου, καί ἐστι θυμώδης, τῷ ἰδίῳ
10 ἐφεστὼς ποδί, καί ἐστι φρουρός.

Τῷ δὲ β' δεκανῷ τοῦ Κριοῦ παρανατέλλει ἡ Ἀνδρομέδα καὶ τὰ μέσα τοῦ ἰχθύος καὶ τὸ μέσον τοῦ τριγώνου καὶ τὰ μέσα τοῦ τραγελάφου καὶ τὸ ἥμισυ τοῦ ὄφεως καὶ χώρα καὶ πλοῖον θαλάττιον καὶ ἱππότης κατέχων λόγχην καὶ γυνὴ συμπεφυρμένη τὰς τρίχας καὶ
15 σιδηροῦν λωρίκιον καὶ ὁ Περσεὺς περιφερόμενος κεφαλήν.

Οἱ δὲ Ἰνδοὶ λέγουσι, ὅτι παρανατέλλει τῷ τοιούτῳ δεκανῷ γυνὴ

3 In marg. κ(εφάλαιον) α' Κριοῦ α' δεκανός. 4 Κασσιέπεια : apud Teucrum et in codd. Apomasaris arabicis habetur Ἀθηνᾶ; cf. *Sphaera*, p. 495. 8 ἐρυθρόμματος non invenitur in lexicis; cf. μελανόμματος (Foerster, *Scriptores physiognom.*, II, 402). 9 θυμῷ cod. 10 Ptolemaei παρανατολὰς librarius hic omisit. 14 συμπεφυρμένη : Apomasar scripsit " mulier quae capillos pectit „. Interpres graecus legit " tamaššaṭa ra'suhâ „ et de significatione " miscuit „ vocabuli " mašaṭa „ cogitavit „ (Dyroff).

Hindu Kanaka, the astrologer of Al-Rashid; for he maintained that the reign of Bani-'Abbas would be transferred to a man who would come from Ispahan etc.

Under the name Siddhanta, five astronomical works are designated among the Indians, which Varahamihira excerpted in the sixth century A.D. (cf. Thibaut, l. c., p. 31 sqq.). Who that Siddhânta was which Kanaka used, we do not know; yet I do not doubt that Kanaka and Varahamihira followed the same Siddhânta in describing the decans. Whether Apomasar drew from the Siddhânta itself translated into Arabic, or from Varahamihira, or indeed from Kanaka, cannot yet be determined.

Moreover, Varahamihira and other Indian astrologers, imitating the astrology of the Greeks, adopted terms such as ἐπαναφορά, ὡρα, κενόδρομος, and others of this kind (cf. Thibaut, l. c., p. 67). In a similar manner, this * Sphaera indica also frequently echoes the Greek doctrine of Varahamihira and Kanaka.

I edited the text from the beginning up to the first decan of Leo and then from the second decan of Libra up to the third decan of Capricorn from the Codex Angelicus; the rest from the Codex Laurentianus XXVIII, 33, which derived from the Codex Angelicus. I transcribed the Laurentianus myself; in transcribing the Angelicus, my most esteemed friends Dominicus Bassi, Franciscus Cumont, and Iosephus Sickenberger kindly assisted me; Carolus Dyroff collated this Greek version in places with the Arabic archetype and clarified many things admirably.

F.B.

Γ. 73. On the paranatellonta of each decan, which are also called the faces of the stars.

With the 1st decan of Aries, according to the Persians, there rises together a woman, whom they call Cassiopeia, and the tail of the sea-fish and the beginning 5 of the triangle and the dog-headed figure, who in his left hand holds a lamp, and in his right hand a key.

The Indians say that with the 1st decan of Aries there rises together a man who is dark, red-eyed, great in stature, powerful, wrapped in a white cloak, which he has girded with a rope, and he is spirited, standing on his own 10 foot, and he is a guardian.

With the 2nd decan of Aries there rises together Andromeda and the middle parts of the fish and the middle of the triangle and the middle parts of the trago-elaphus and half of the serpent and a region and a sea-vessel and a horseman holding a spear and a woman with disheveled hair and 15 an iron breastplate and Perseus carrying a head.

The Indians say that with such a decan there rises together a woman

3 In marg. chapter) 1st Aries, 1st decan. 4 Cassiopeia: in Teucer and in the Arabic manuscripts of Apomasaris, Athena is found; cf. Sphaera, p. 495. 8 ερυθρόμματος is not found in the lexicons; cf. μελανόμματος (Foerster, Scriptores physiognom., II, 402). 9 θυμώ cod. 10 The copyist here omitted the paranatellonta of Ptolemy.

14 συμπε-φυρμένη: Apomasar wrote * a woman who combs her hair, the Greek translator read "tamnaššata ra'suba," and confused the meaning, thinking of the word "mašaṭa, (Dyroff).

ἐνδεδυμένη σακκίον καὶ ἱμάτια ἐρυθρά, ἔχουσα ἕνα πόδα καὶ ἐπιζητοῦσα ἱματισμὸν καὶ κόσμον γυναικεῖον καὶ τέκνα.

Κατὰ δὲ Πτολεμαῖον παρανατέλλει τῷ τοιούτῳ δεκανῷ μηρὸς γυναικὸς καὶ σκέλη καὶ πόδες καὶ ἡ κεφαλὴ τοῦ Περσέως καὶ ἡ ἄκρα τῆς δεξιᾶς αὐτοῦ χειρὸς καὶ γυναικὸς ἀφθόρου πόδες καὶ ἡ κεφαλὴ τοῦ Κριοῦ καὶ λίνεον σχοινίον.

Τῷ δὲ γ' δεκανῷ παρανατέλλει ἀνὴρ νέος ἐπὶ δίφρου καθεζόμενος, διὰ κέρατος κατέχων β' ζῴδια, κατόπισθεν δὲ τοῦ δίφρου ἀνὴρ ἐγκεκυφὼς καὶ ἐφιέμενος θεότητος καὶ τὸ στῆθος καὶ ἡ κεφαλὴ τοῦ ἰχθύος καὶ τὰ κάτω μέρη τοῦ τριγώνου καὶ ἡ οὐρὰ τοῦ τραγελάφου καὶ τὸ πρόλοιπον ἥμισυ τοῦ ὄφεως.

Κατὰ δὲ Ἰνδοὺς παρανατέλλει τῷ τοιούτῳ δεκανῷ ἀνὴρ λευκός, ἔχων τρίχας ἀληθινὰς καὶ θυμώδης, φορῶν βραχιόλιον ξύλινον καὶ κατέχων κλάδον ἐν τῇ χειρὶ καὶ φορῶν ἐρυθρὰ ἱμάτια καὶ γινώσκων τὴν κοσμοδρομικὴν τέχνην καὶ ἐπιζητῶν ποιῆσαι ἀγαθὸν καὶ μὴ δυνάμενος· καὶ ἀγαθὸν μὲν ποιῆσαι βούλεται, διότι ἐστὶν ὁ τοιοῦτος δεκανὸς τοῦ Διός, παρεμποδίζεται δὲ παρὰ τοῦ Ἄρεως, διότι οἶκος αὐτοῦ ἐστιν ὁ Κριός.

Κατὰ δὲ Πτολεμαῖον παρανατέλλει τῷ τοιούτῳ δεκανῷ τὸ στῆθος τοῦ Περσέως καὶ ἡ ἀριστερὰ αὐτοῦ χείρ, ἥτις ἐπιφέρεται τὴν κεφαλήν, καὶ τὸ πλεξίδιον καὶ ἡ κεφαλὴ τοῦ κήτους.

Τῷ δὲ α' δεκανῷ τοῦ Ταύρου παρανατέλλει γίγας, κατέχων ἐν τῇ ἀριστερᾷ αὐτοῦ χειρὶ ξίφος καὶ τῇ δεξιᾷ ῥάβδον. καὶ ἐπὶ τῶν ὤμων αὐτοῦ β' λαμπάδες ὁμιλοῦσαι αὐτῷ καὶ ὀνομαστὶ τοῦτον ἐπικαλοῦσαι. παρανατέλλει καὶ πλοῖον μέγα, ἐν ᾧ ἐπιβαίνει λέων καὶ ἀνὴρ γυμνὸς καθήμενος καὶ ἥμισυ γυναικὸς νεκρᾶς. <καὶ παρανατέλλει> ἀνὴρ συγκεκυφὼς καὶ κεφαλὴ κυνός.

Κατὰ δὲ Ἰνδοὺς παρανατέλλει τῷ τοιούτῳ δεκανῷ γυνὴ πολύμορφος ὡραία καὶ σγουρά, ἔχουσα τέκνα καὶ φοροῦσα ἱμάτια, ὧν μέρος τι κεκαυμένον ἐστὶν ὑπὸ πυρός, φροντίζουσα δὲ ἱματισμοῦ καὶ κόσμου εἰς τὰ τέκνα αὐτῆς.

Κατὰ δὲ Πτολεμαῖον παρανατέλλει τῷ τοιούτῳ δεκανῷ τὰ μέρη τοῦ Περσέως καὶ ἡ κεφαλὴ ἡ κατεχομένη παρὰ τῆς ἀριστερᾶς αὐτοῦ χειρὸς καὶ ἡ οὐρὰ τοῦ Κριοῦ καὶ αἱ σιαγόνες τοῦ κήτους.

4 Περσέω cod. 6 λίνιον cod. 8 διὰ κέρατος in codd. Arabicis non habetur sed ex Κασσιέπεια ortum esse videtur. Ceterum cum his duobus ζῳδίοις s. " imaginibus " (sic Arab.), cf. ἄγαλμα γυμνόν, quod cynocephalus tenet (*Sphaera*, p. 218). 13 ἀληθινός cod.; ἀληθινός = purpureus. 15 κοσμοδρομικὴν non intellego : κοσμοποιητικὴν (sc. artem mundum muliebrem conficiendi)? " Fabricae ferreae peritus " Arab. 21 πλεξοίδιον, ni fallor, codex : " Stirnhaar ... (des Widders) " vertit Dyroff ex Arab. Πλεξίδα s. πλεξίδιον = πλόκαμος. 22 γίγας i. e. Orion. 26 post νεκρᾶς spatium fere 20 litterarum : supplevi ex Arab. 27 κεφαλὴν cod. 29 σγουρὰ non " obscura " (sic Du Cange), sed " crispa " (Dyroff); hodie quoque verbum hoc sensu usurpatur.

clothed in sackcloth and red garments, having one foot and seeking feminine clothing and adornment and children.

According to Ptolemy, there co-rise with such a decan the thigh of a woman and the legs and feet and the head of Perseus and the tip of his right hand and the feet of an inviolate woman and the head of Aries and a linen rope.

With the 3rd decan there co-rise a young man sitting upon a throne, holding through a horn 2 zodiacal signs, and behind the throne a man bent forward and striving after divinity, and the chest and head of the fish and the lower parts of the triangle and the tail of the goat-stag and the remaining half of the serpent.

According to the Indians, there co-rises with such a decan a white man, having natural hair and being wrathful, wearing a wooden bracelet and holding a branch in his hand and wearing red garments and knowing the art of the course of the world and seeking to do good but being unable; and he wishes indeed to do good, because such a decan belongs to Jupiter, but he is hindered by Mars, because Aries is his house.

According to Ptolemy, there co-rises with such a decan the chest of Perseus and his left hand, which bears the head, and the braid and the head of the sea-monster.

To the first decan of Taurus there rises a giant, holding in his left hand a sword and in his right hand a staff. And upon his shoulders two torches conversing with him and calling him by name. There also rises a great ship, in which a lion boards and a naked man sitting and half of a dead woman. <And there rises> a man bent over and a dog's head.

According to the Indians, there rises with such a decan a woman of many forms, beautiful and curly-haired, having children and wearing garments, part of which has been burned by fire, caring about clothing and adornment for her children.

According to Ptolemy, there rises with such a decan the parts of Perseus and the head held in his left hand and the tail of Aries and the jaws of the sea-monster.

4 Περσέω cod. 6 λίνιον cod. 8 διὰ κέρατος is not found in the Arabic codices but seems to have originated from Κασσιέπεια. Moreover, with twice two Ζωδίοις s. * images, (thus Arab.), cf. ἄγαλμα γυμνόν, which the cynocephalus holds (Sphaera, p. 218). 13 αληθινός cod.; ἀληθινός = purpureus. 15 κοσμοδρομικήν I do not understand: κοσμοποιητικήν (sc. artem mundum muliebrem conficiendi)? * Skilled in ironwork, Arab. 21 πλεξοίδιον, if I am not mistaken, the codex: * Stirnhaar (des Widders), Dyroff translates from Arab. Πλεξίδα s. πλεξίδιον = πλόκαμος. 22 γίγας i. e. Orion. 26 after νεκρᾶς a space of approximately 20 letters: I have supplied from Arab. 27 κεφαλήν cod. 29 σγουρά not * obscura, (thus Du Cange), but "crispa," (Dyroff); even today this word is used in this sense.

Τῷ δὲ β' δεκανῷ παρανατέλλει πλοῖον καὶ ἀνὴρ γυμνὸς ἀπερχόμενος εἰς τὸ πλοῖον ἐκεῖνο, ἄνω αἴρων τὰς χεῖρας καὶ κατέχων ἐν τῇ μιᾷ χειρὶ ἀνοικτήριον, καὶ τὸ πρόλοιπον τοῦ ἡμίσεως τῆς νεκρᾶς γυναικὸς καὶ τὸ ἥμισυ τοῦ κυνοκεφάλου, ὃς κατέχει ἐν τῇ δεξιᾷ αὐτοῦ χειρὶ ῥάβδον καὶ εἴδωλον γυμνὸν καὶ ματτίλιον, ἐν δὲ τῇ ἀριστερᾷ αὐτοῦ χειρὶ κατέχει ἀνοικτήριον, ὃς καὶ σπιθαμίζει διὰ τῆς ἀριστερᾶς αὐτοῦ χειρὸς καὶ τῆς δεξιᾶς.

Κατὰ δὲ Ἰνδοὺς παρανατέλλει τῷ τοιούτῳ δεκανῷ ἀνὴρ ὅμοιος κριῷ καὶ γυνὴ ταυρόμορφος· οἱ δὲ δάκτυλοι τοῦ ἀνδρὸς ὅμοιοι χηλαῖς αἰγός· καὶ δυνατὰς ἔχων τὰς χεῖρας, πολλὴν ἔχων θερμασίαν ἐν τῷ στομάχῳ καὶ τῷ σώματι, πάνυ πολύφαγος, ἐνδεδυμένος σαγίον διερρηγμένον, φροντίζων τῆς οἰκοδομήσεως τοῦ τε οἴκου καὶ τῆς γῆς καὶ ἐκβάλλων βόας ἐπὶ τὸ ἀροτριάσαι καὶ σπεῖραι. ἔτι δὲ καὶ γυνὴ συγκεκυφυῖα, κατέχουσα ἐν τῇ δεξιᾷ αὐτῆς χειρὶ κλάδον καὶ αἴρουσα τὴν ἀριστερὰν χεῖρα.

Κατὰ δὲ Πτολεμαῖον τῷ τοιούτῳ δεκανῷ παρανατέλλει τοῦ Περσέως τὰ γόνατα καὶ τὰ σκέλη καὶ οἱ πόδες καὶ τὰ μέσα τοῦ Ταύρου καὶ ἡ κοιλία καὶ ἡ ἀρχὴ τοῦ ποταμοῦ καὶ τὰ μέσα.

Τῷ δὲ γ' δεκανῷ παρανατέλλει τὰ ὀπίσθια μέρη τοῦ κυνοκεφάλου καὶ ἀνὴρ ὄφιν κατέχων ἐν τῇ χειρὶ καὶ ἄμαξαι β', ἐφ' ὧν ἐπιβαίνει νέος ἀνήρ· ἕλκονται δὲ <αἱ> ἄμαξαι ὑπὸ β' ἵππων καὶ στράτορος κατέχοντος τράγον ἐν τῇ ἀριστερᾷ χειρί.

Κατὰ δὲ Ἰνδοὺς παρανατέλλει ἀνὴρ πάνυ λευκὸς τοὺς ὀδόντας καὶ τοὺς πόδας ἔχων μακρούς· οἱ δὲ ὀδόντες αὐτοῦ ὑπερέχουσι τοῦ χείλους· ἐρυθροπρόσωπος, ἔχων τὸ σῶμα ὅμοιον ἐλέφαντος ἢ λέοντος, τεταραγμένος τὴν φρόνησιν καὶ κακίας ἐνδομυχῶν καὶ καθήμενος ἐπὶ πεύκι· παρανατέλλει δὲ αὐτῷ ὁ βόρειος ἵππος καὶ κύων καὶ μοσχάριον.

Κατὰ δὲ Πτολεμαῖον παρανατέλλει ὁ δεξιὸς ποὺς τοῦ Περσέως καὶ ὁ ὦμος καὶ τοῦ ἡνιόχου ἡ ἀριστερὰ χεὶρ καὶ τοῦ Ταύρου ὁ τράχηλος καὶ ἡ κεφαλὴ καὶ ἡ ποδέα τοῦ ἱματίου τοῦ Ὠρίωνος καὶ ἡ ἀρχὴ τοῦ ποταμοῦ καὶ τὰ μέσα τοῦ ποταμοῦ.

Τῷ δὲ α' δεκανῷ τῶν Διδύμων παρανατέλλει ἡ οὐρὰ τοῦ κυνοκεφάλου καὶ ἀνὴρ κλάδον κατέχων ἐν τῇ χειρί· κατὰ δὲ τὸ νότιον μέρος παρανατέλλουσι δύο ἅμαξαι ἑλκόμεναι ὑπὸ ἵππου ἑνός, αἷς ἐπιβέβηκεν ἀνὴρ ἡνιοχῶν, καὶ ὄφις κέρατα ἔχων.

Κατὰ δὲ Ἰνδοὺς παρανατέλλει γυνὴ ὡραία καὶ ἀγαθὸν ζητοῦσα

5 ματτίλιον, alias μαντήλιον s. μανδύλιον, " mantele ". 9 ὅμοιος κριῷ : Arab. et Lapidarium Alfonsi (cf. *Sphaera*, p. 501, n. 8) hanc figuram camelo similem esse dicunt; at Varahamihira (l. c., p. 368, num. 5) capri capite eam ornatam esse vult. " Secundum Varahamihiram apud Arab. " alḥamala " (arietem); non " algamala " (camelum) legendum esse videtur " (Dyroff). 13 βολάς cod., corr. Dyroff. 27 πεύκι i. e. tapes. 37 ἀγαθή Dyroff.

To the 2nd decan there rises alongside a ship and a naked man going toward that ship, raising his hands upward and holding in one hand a key, and the remaining half of the dead woman and the half of the dog-headed figure, who holds in his right hand a staff and a naked idol and a mattilion, while in his left hand he holds a key, and who spans with his left hand and his right.

According to the Indians, there rises alongside this decan a man resembling a ram and a woman in the form of a bull; the fingers of the man resembling the claws of a goat; and having strong hands, having great heat in the stomach and body, very gluttonous, clothed in a torn garment, caring for the building of both the house and the land and driving out oxen to plow and sow. And also a woman bent over, holding in her right hand a branch and raising her left hand.

According to Ptolemy, there rises alongside this decan the knees and legs and feet of Perseus and the middle parts of Taurus and the belly and the beginning of the river and its middle parts.

To the 3rd decan there rise alongside the hind parts of the dog-headed figure * and a man holding a serpent in his hand and 2 wagons, upon which a young man rides; the wagons are drawn by 2 horses and a groom holding a goat in his left hand.

According to the Indians, there rises alongside a man with very white teeth and long feet; his teeth protrude beyond his lip; he is red-faced, having a body like an elephant or a lion, troubled in his mind, harboring wickedness, and sitting upon a pine; rising alongside him are the northern horse and a dog and a calf.

According to Ptolemy, there rises alongside the right foot of Perseus and the shoulder and the left hand of the Charioteer and the neck and head of Taurus and the hem of the garment of Orion and the beginning of the river and the middle portions of the river.

With the first decan of Gemini there rises alongside the tail of the dog-headed figure and a man holding a branch in his hand; and according to the southern part there rise alongside two wagons drawn by one horse, upon which rides a man driving, and a horned serpent.

According to the Indians, there rises alongside a beautiful woman seeking good

5 mattilion, alias mantilion or mandylion, "mantele" .. 9 ὅμοιος κριῷ: Arab. et Lapidarium Alfonsi (cf. Sphaera, p. 501, n. 8) hanc figuram camelo similem esse dicunt; at Varahamihira (l. c., p. 368, num. 3) capri capite eam ornatam esse vult. * Secundum Varahamihiram apud Arab. alḥamala (arietem); non algamala, (camelum) legendum esse videtur, (Dyroff). 13 βολάς cod., corr. Dyroff. 27 πεύκι i. e. tapes. 37 ἀγαθή Dyroff.

κόσμον καὶ τέκνα, ἀρίστη περὶ τὴν ῥαπτικὴν τέχνην καὶ τὰς ὁμοίας τέχνας.

Κατὰ δὲ Πτολεμαῖον ἡ τοῦ ἡνιόχου κεφαλὴ καὶ ὁ ἐπὶ τοῦ δεξιοῦ αὐτοῦ γόνατος, ἔτι δὲ καὶ τοῦ ποδός· πλησιάζει δὲ τῷ κέρατι τοῦ Ταύρου· καὶ ὁ ἀριστερὸς ὦμος τοῦ Ὠρίωνος καὶ ὁ ἀριστερὸς ποὺς καὶ ἡ κεφαλὴ τοῦ Λαγωοῦ καὶ αἱ χεῖρες αὐτοῦ.

Τῷ δὲ β' δεκανῷ τῶν Διδύμων παρανατέλλει ἀνὴρ ζαμάραν χρυσῆν κατέχων καὶ μελῳδῶν δι' αὐτῆς καὶ ἀνὴρ ἐπιγονατίζων καὶ ὄφις ἐπὶ δένδρου ἕρπων καὶ τὰ μέρη τοῦ κερατωτοῦ ὄφεως καὶ λύκος ἔχων σημεῖον ἐπὶ τῆς χειρός.

Κατὰ δὲ Ἰνδοὺς παρανατέλλει ἀνὴρ ἀεροειδής, ἔχων στέφανον μολίβδινον ἐπὶ τῆς κεφαλῆς καὶ ὅπλα ἐνδεδυμένος καὶ φορῶν ἐπὶ τῆς κεφαλῆς κασίδιον σιδηροῦν καὶ ἐπὶ τῷ κασίδιῳ στέφανον βλάττινον, κατέχων ἐν τῇ χειρὶ τόξον καὶ βέλη καὶ σὺν τούτοις ἀποδεχόμενος τὰ μετριάσματα καὶ κῆπος μέγας πολλὰ ἔχων εὐώδη φυτὰ καὶ ἄνθρωπον τέμνοντα ἐκεῖ τὰ φυτά.

Κατὰ δὲ Πτολεμαῖον ἡ δεξιὰ χεὶρ τοῦ ἡνιόχου καὶ τὰ ὀπίσθια μέρη τοῦ Ταύρου καὶ ἡ χεὶρ τοῦ Ὠρίωνος καὶ ἡ κεφαλὴ καὶ τὸ στῆθος καὶ τὸ γόνατον καὶ τὸ στῆθος τοῦ λαγωοῦ καὶ τὰ ὀπίσθια μέρη αὐτοῦ.

Τῷ δὲ τρίτῳ δεκανῷ τῶν Διδύμων παρανατέλλει Ἀπόλλων ἔχων ἐπὶ τῆς κεφαλῆς κεράμου σκεῦος καὶ κατέχων ἐν τῇ χειρὶ σείστρας καὶ ζαμάραν χρυσῆν. παρανατέλλει δὲ αὐτῷ καὶ κύων ὑλακτῶν καὶ δελφὶς καὶ πάρδος καὶ ῥάπτης καὶ ἡ πρώτη ἡμίσεια τῆς μικρᾶς ἄρκτου καὶ ἡ οὐρὰ τοῦ ὄφεως τοῦ κερατωτοῦ, ἐντετυλιγμένη ἀστάχυι.

Κατὰ δὲ Ἰνδοὺς ἀνὴρ ἐπιζητῶν ὅπλα φορέσαι καὶ κατέχων τόξον καὶ τοξοκούκουρον καὶ κατέχων βέλη ἐν τῇ χειρὶ καὶ ἱμάτιον καὶ κόσμον, ἀποδεχόμενος τὰ μουσικὰ μέλη καὶ τὰς παιδιὰς καὶ τὰς τρυφάς.

Κατὰ δὲ Πτολεμαῖον ὁ ὦμος τῶν Διδύμων καὶ αἱ χεῖρες καὶ τὰ ὀπίσθια μέρη αὐτῶν καὶ οἱ μηροὶ καὶ οἱ πόδες. καὶ ἡ τοῦ λαγωοῦ οὐρὰ καὶ τὸ στόμα τοῦ κυνὸς καὶ αἱ χεῖρες αὐτοῦ καὶ ὁ δεξιὸς ποὺς τοῦ κυνὸς καὶ ἡ πρώτη κώπη τοῦ πλοίου καὶ ἡ ἄκρα τῆς δευτέρας κώπης.

Τῷ δὲ α' δεκανῷ τοῦ Καρκίνου παρανατέλλει ἡ ἡμίσεια τῆς μικρᾶς ἄρκτου καὶ ὅλος ὁ Σάτυρος ὁ ἐπιστρεφόμενος πρὸς τὰ ὄπισθεν· ἐστὶ δὲ πλησίον τοῦ † δέρκου τοῦ κινοῦντος τὰς σείστρας καὶ μελίζοντος, οὗτινος οἱ σπόνδυλοί εἰσι σιδηροῖ, ἡ δὲ κεφαλὴ χαλκῆ· καὶ ἡ μία τῶν τριῶν παρθένων καὶ ἡ οὐρὰ τοῦ ἀσκαλαβώτου.

3 ὁ scil. ἀστήρ. 7 ζαμαραρι· ζαμάραν cod.: " secundum vocabulum Arabicum " zammâra „ i. e. tibia (pro " mizmâr „), quod legitur in nostris codicibus Arabicis Apomasaris „ (Dyroff). 9 κυρατου τοῦ cod. 11 ἀραιόδους cod. Ambros. 15 μετριάσματα a μετριάζειν, iocari. 21 κεράμου σκεῦος: i. e. " iggâna „. 35 δέρκου Angel.: δράκοντος ex coniect. Laurent.; " Musa „ Teucer et Apomasar Arab.: An τῆς κέρκου?

world and children, excellent in the art of sewing and similar crafts.

According to Ptolemy, the head of Auriga and the star on his right knee, and also that of his foot, which is near the horn of Taurus; and the left shoulder of Orion and the left foot, and the head of the Hare and its hands.

With the second decan of Gemini there co-rises a man holding a golden zamara and playing music upon it, and a man kneeling, and a serpent creeping upon a tree, and the parts of the horned serpent, and a wolf bearing a mark upon its hand. 10

According to the Indians there co-rises a man of airy appearance, wearing a leaden crown upon his head and clad in armor, bearing upon his head an iron helmet and upon the helmet a purple crown, holding in his hand a bow and arrows, and along with these receiving the measures, and a great garden containing many fragrant plants and a man cutting the plants there.

According to Ptolemy, the right hand of Auriga and the hind parts of Taurus, and the hand of Orion, and the head and chest and knee and chest of the Hare and its hind parts.

With the third decan of Gemini there co-rises Apollo, bearing upon his head a vessel of clay and holding in his hand sistrums and a golden zamara. There also co-rises with it a barking dog and a dolphin and a leopard and a tailor and the first half of Ursa Minor and the tail of the horned serpent, entwined around an ear of grain.

According to the Indians, a man seeking to bear arms and holding a bow and a quiver and holding arrows in his hand and a garment and ornament, enjoying musical melodies and games and pleasures.

According to Ptolemy, the shoulder of Gemini and the hands and their hinder parts and the thighs and the feet. And the tail of the hare and the mouth of the dog and its hands and the right foot of the dog and the first oar of the ship and the tip of the second oar.

To the first decan of Cancer there rises alongside the half of the Little Bear and the whole Satyr turning backward; and there is near the † derkos that shakes the sistrums and plays music, whose vertebrae are of iron and whose head is of bronze; and one of the three maidens and the tail of the gecko.

3 ὁ scil. ἀστήρ. 7 Ζαμαραρι Καμάραν cod. : "the second word is the Arabic zammára, i.e. tibia (for 'mizmâr'), which is read in our Arabic codices of Apomasaris" (Dyroff). 9 κυράτου τοῦ cod. 11 ἀραιόδους cod. Ambros. 15 μετριάσματα & μετριάζειν, to play. 21 κεράμου σκεύος : i.e. iggaba" 35 δέρκου Angel. : δράκοντος ex coniect. Laurent.; Musa, Teucer et Apomasar Arab. : An τῆς κέρκου ?

Κατὰ δὲ Ἰνδοὺς παρανατέλλει ἀνὴρ νέος, ὡραῖος, ἐνδεδυμένος στολὴν κοσμίαν, ἔτι δὲ καὶ κόσμον καμπυλώτατον ἔχων ἐν τοῖς ἰδίοις δακτύλοις, ἔχων ὁμοιότητα πρὸς ἵππον, ἔτι δὲ καὶ ἐλέφαντα. ἐστὶ δὲ τοὺς πόδας λευκὸς καὶ ἐπιφερόμενος ὀπώρας πολλὰς καὶ φύλλα δέν-
5 δρων, κατοικῶν δὲ ἐν τόπῳ ὁμοίῳ τοῖς τόποις ἐν οἷς γίνεται τὸ σάνδαλον.

Κατὰ δὲ Πτολεμαῖον παρανατέλλει τὸ πρόσωπον τῆς μεγάλης ἄρκτου καὶ ἡ κεφαλὴ καὶ ὁ ὀφθαλμὸς καὶ ἡ χεὶρ τῶν Διδύμων καὶ ὁ μικρὸς κύων καὶ τὰ πρόλοιπα τοῦ μεγίστου κυνός.

10 Ὁ Καρκίνος ἐστὶ φύσει ὑδατώδης καὶ φλεγματικός, ἡ δὲ γεῦσις αὐτοῦ ἁλυκώδης.

Τῷ δὲ β' δεκανῷ τοῦ Καρκίνου παρανατέλλει ἡ β' παρθένος καὶ νεφελοειδὴς συστροφὴ καὶ τὸ ἥμισυ τῶν ἐμπροσθίων μερῶν τοῦ κυνὸς καὶ ὁ ὄνος ὁ βόρειος καὶ τὸ ἥμισυ τοῦ ἀσκαλαβώτου.

15 Κατὰ δὲ Ἰνδοὺς παρανατέλλει γυνὴ ὡραία στέφανον φέρουσα ἐπὶ τῆς κεφαλῆς καὶ βασιλικόν, κατέχουσα κλάδον ἐν τῇ χειρὶ καὶ ἀγαπῶσα τὸ οἰνοποτεῖν καὶ τὰ μέλη τὰ θυμελικὰ καὶ τοὺς ἱεροὺς ναούς.

Κατὰ δὲ Πτολεμαῖον παρανατέλλει ἡ μεγάλη ἄρκτος καὶ τὰ ὄπισθεν τοῦ Καρκίνου καὶ ἡ πρώρα τοῦ πλοίου.

20 Τῷ δὲ γ' δεκανῷ τοῦ Καρκίνου παρανατέλλει ἡ τρίτη παρθένος καὶ τὸ ἥμισυ τῶν ὀπισθίων μερῶν τοῦ κυνὸς καὶ τὸ ἥμισυ τοῦ ὄνου τοῦ νοτίου καὶ ἡ κεφαλὴ τοῦ ἀσκαλαβώτου.

Κατὰ δὲ Ἰνδοὺς παρανατέλλει ἀνὴρ ἔχων τὸν πόδα ὅμοιον ποδὶ χελώνης, ἔχων ἐπὶ τοῦ σώματος αὐτοῦ ὄφιν, ἔτι δὲ καὶ κόσμια χρυσᾶ
25 καὶ φροντίζων διὰ θαλάττης πλόος, ὥστε τι κερδῆσαι.

Κατὰ δὲ Πτολεμαῖον παρανατέλλει ὁ τράχηλος τῆς μεγάλης ἄρκτου καὶ ἡ δεξιὰ αὐτῆς χεὶρ καὶ ἡ κεφαλὴ τοῦ Ὠρίωνος.

Τῷ δὲ α' δεκανῷ τοῦ Λέοντος παρανατέλλει λύκος καὶ κύων τοξεύων καὶ εἶδος Λέοντος καὶ τὸ ἥμισυ τοῦ πλοίου καὶ τὸ ἥμισυ τοῦ
30 πηδαλιούχου καὶ ἡ κεφαλὴ τοῦ μέλανος ἰχθύος καὶ ὑδατώδους καὶ ἡ τοῦ ὄνου κεφαλή.

Κατὰ δὲ Ἰνδοὺς παρανατέλλει δενδροστέλεχος μέγας ἔχων ἐπὶ τῶν κλάδων αὐτοῦ κύνα καὶ λυκοπάνθαρον καὶ ἄνδρα φοροῦντα λεπτὰ ἱμάτια καὶ λυπούμενον ἐπὶ τοῖς ἰδίοις γονεῦσι. παρανατέλλει δὲ αὐτῷ ὁ
35 ἱππεὺς ὁ βλέπων πρὸς τὸ βόρειον μέρος, οὗ τὸ εἶδος λυκόμορφόν ἐστι, κατέχων βέλος ἐν τῇ χειρί, ἔτι δὲ ἡ κεφαλὴ αὐτοῦ κυνός.

2 κόσμον καμπυλώτατον: " an seinen Fingern u. seinem Gesicht ist etwas Krummes " vertit Dyroff ex Arab. 5-6 τὸ σάνδαλον hic idem ac *Sandelholz* (cf. *Sphaera*, p. 507). 24 ὄφιν: " serpens " teste Varahamihira; etiam textui Arabico restituendum est (Dyroff). 25 πλοός cod. 27 Ὠρίωνος: Arab. " caput hydrae ". Interpres Graecus al-šagā' = " fortis " legit (Dyroff). 30 ὑδατῶδες cod. Scribendum ὄφεως pro ἰχθύος, cf. infra p. 161, 9. 32 δενδροστέλυχος cod.: correxi sec. Laurent. (δενδροστέλεχος ex δένδρον et στέλεχος). 35 λυκόμορφον: " ursae similis " Arab.

According to the Indians there rises alongside a young man, handsome, clothed in a seemly robe, and moreover bearing a most curved ornament on his own fingers, having a resemblance to a horse, and furthermore also to an elephant. He is white in his feet and carrying many autumn fruits and leaves of trees, dwelling in a place similar to the places in which sandalwood grows.

According to Ptolemy, the face of the Great Bear rises alongside, as well as the head and eye and hand of Gemini, and the Lesser Dog, and the remaining parts of the Greater Dog.

10 Cancer is by nature watery and phlegmatic, and its taste is salty.

With the 2nd decan of Cancer there rises alongside the 2nd virgin and a cloud-like cluster and the half of the front parts of the dog and the northern donkey and half of the gecko.

15 According to the Indians, there rises alongside a beautiful woman bearing a crown upon her head and a royal branch, holding a bough in her hand and fond of wine-drinking and theatrical melodies and sacred temples.

According to Ptolemy, there rises alongside the Great Bear and the hind parts of Cancer and the prow of the ship.

20 With the 3rd decan of Cancer there rises alongside the third virgin and the half of the hind parts of the dog and half of the southern donkey and the head of the gecko.

According to the Indians, there rises alongside a man having a foot resembling the foot of a tortoise, bearing a serpent upon his body, and moreover golden ornaments, and concerned with sea voyages in order to gain some profit.

According to Ptolemy, there rises alongside the neck of the Great Bear and its right hand and the head of Orion.

With the 1st decan of Leo there rises alongside a wolf and a dog shooting a bow and the figure of a Lion and half of the ship and half of the helmsman and the head of a black and watery fish and the head of the donkey.

According to the Indians, there co-rises a large tree trunk having on its branches a dog and a wolf-panther and a man wearing thin garments and grieving for his own parents. And there co-rises with it a horseman looking toward the northern region, whose form is wolf-shaped, holding an arrow in his hand, and moreover his head is that of a dog.

2 κόσμον καμπυλώτατον: an seinen Fingern u. seinem Gesicht ist etwas Krummes, vertit Dyroff ex Arab. 5-6 τὸ σάνδαλον hic idem ac Sandelholz (cf. Sphaera, p. 507). 24 ὄφιν: "serpens, teste Varabamihira; etiam textui Arabico restituendum est (Dyroll). 25 πλούς cod. 27 Ωρίωνος: Arab. * caput hydrae .. Interpres Graecus al-šagā'= * fortis, legit (Dyroff). 30 ύδατώδες cod. Scribendum όφεως pro ιχθύος, cf. infra p. 161, 9. 32 δενδροστέλΥχος cod.: correxi sec. Laurent. (δενδροστέλεχος ex δένδρον et στέλεχος). 35 λυκόμορφον: "ursae similis, Arab.

Κατὰ δὲ Πτολεμαῖον παρανατέλλει ὁ τράχηλος τοῦ μεγάλου ἄρκτου καὶ ἡ ἀριστερὰ αὐτοῦ χεὶρ καὶ αἱ χεῖρες τοῦ Λέοντος καὶ τὸ ἥμισυ τοῦ πλοίου.

Τῷ δὲ β' δεκανῷ τοῦ Λέοντος παρανατέλλει παῖς ἄνω ἔχων τὴν χεῖρα καὶ μεγάλα φωνῶν καὶ πέντε ἔχων παρ' αὐτοῦ σείστρας καὶ 5 ὀρχηστὴν καὶ τραγούδια διάφορα· παρανατέλλει δὲ αὐτῷ καὶ ποτήριον οἴνου καὶ ζαμάρα καὶ κέρατα γαζελίου δορκάδος καὶ νῆσσα καὶ ἄρκος ἠπλωμένας ἔχουσα τὰς χεῖρας καὶ τὸ ἥμισυ τοῦ πλοίου καὶ τὸ ἥμισυ τοῦ ὄφεως τοῦ ὑδατώδους καὶ μέλανος καὶ τὸ ἥμισυ τοῦ ἵππου καὶ τὸ ἥμισυ τοῦ ὄνου. 10

Κατὰ δὲ Ἰνδοὺς παρανατέλλει ἀνὴρ λεπτός, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον λευκὸν συντεθειμένον ἀπὸ φυτῶν εὐωδῶν, ἔχων ἐπὶ τῆς χειρὸς αὐτοῦ τόξον, ἔριδας ἔχων μετὰ κλεπτῶν, πονηρός, θυμώδης, καὶ ὅτε θυμώδης, ὅμοιος γίνεται λέοντι.

Κατὰ δὲ Πτολεμαῖον παρανατέλλει ὁ ὦμος τῆς μεγάλης ἄρκτου καὶ 15 ὁ δεξιὸς αὐτῆς ποὺς καὶ ὁ τράχηλος τοῦ Λέοντος καὶ τὰ μέσα τοῦ Ὠρίωνος.

Τῷ δὲ γ' δεκανῷ τοῦ Λέοντος παρανατέλλει ἀνὴρ νέος ἱπποκράτωρ κατέχων μαγκλάβια ἐν τῇ χειρί, ἔχων ἅμαξαν, ἐφ' ἧς ἐπιβαίνουσι ἄνθρωπος καὶ παῖς· παρανατέλλει δὲ αὐτῷ καὶ κόραξ καὶ τὸ ἥμισυ 20 τοῦ ὄφεως τοῦ μέλανος καὶ ὑδατώδους καὶ τὰ ὀπίσθια τοῦ τε ἵππου καὶ τοῦ ὄνου.

Κατὰ δὲ Ἰνδοὺς παρανατέλλει ἀνὴρ ἔχων τὸ εἶδος τῶν ζιγγῶν, ἀσχημοπρόσωπος, πολύκοπος, πολυφρόντιστος, τρώγων ὀπώρας καὶ κρέας, κατέχων ἐν τῇ χειρὶ αὐτοῦ ξέστα. 25

Κατὰ δὲ Πτολεμαῖον παρανατέλλει τὸ στῆθος τῆς μεγάλης ἄρκτου καὶ τὸ β' ἥμισυ τοῦ Λέοντος καὶ μέρος τι τοῦ Ὠρίωνος.

Τῆς δὲ Παρθένου τῷ α' δεκανῷ παρανατέλλει γυνὴ γραῖς παρθένος καθαρωτάτη, μακρόθριξ, ὡραία, κατέχουσα ἐν τῇ χειρὶ δύο ἀστά-

4 παῖς: " deus „ Arab. Interpres Graecus legit " ṣabijj „ (Dyroff). 6 ὀρχηστήν: " cymbala qualia saltatores habent „ Arab. 6 τραγωδή cod. 7 ζαμάρα: cf. supra p. 159, 33. δορκάδες cod. ἄρκος frequenter pro ἄρκτος, cf. Crönert, *Mem. Gr. Herculan.*, p. 87, 1. 8 ἠπλωμένας: " brachiis ad caelum porrectis „ Arab.; cf. neogr. ἁπλόνω. 11 λεπτός debebat esse nasus huius hominis. In textu Arabico signum corruptelae delendum et vocabulum alriqqa suis signis diacriticis instituendum est; in translatione scribas " ein Mann mit ziemlich dünner Nase „; Achmes, *Catal.*, II, p. 154, 32: ῥὶς αὐτοῦ οἷον σινάπευς vel συνάπεως: Dyroff coniecit σπάνιος. Nunc a Varahamihira genuinam lectionem discimus (p. 370, num. 14): " vir insignis naso adunco „. 18 ἱπποκράτωρ scripsi, cf. *Sphaera*, p. 282: ἱπποκράτης cod.; eadem corruptela in Excerpto Barocciano altero, *Sphaera*, p. 466, 7. 19 μεγηλάβια cod.; correxi: " flagellum „ Arab. 23 ζιγγῶν cod.: Arab. al-Zing i. e. " nigritae „, Zingitae unde nomen Zanzibar; " simiae similis „ Varahamihira; " nigritae similis „ Apomasar Arab. 24 πολυφρό cod. 25 ξέστον = " aquimanile „ Du Cange: " Giesskanne „ vertit Dyroff ex Arab. 28 γραῖς i. e. gārija " puella „ textus Arabici (Dyroff).

According to Ptolemy there co-rises the neck of the Great Bear and its left hand and the hands of Leo and the half of the Ship.

With the second decan of Leo there co-rises a boy raising his hand upward and crying out loudly and having with him five sistrums and a dancer and various songs; and there co-rises with it also a cup of wine and Zamara and the horns of a gazelle-doe and a duck and a bear having its hands spread out and the half of the Ship and the half of the watery and dark Serpent and the half of the Horse and the half of the Ass.

According to the Indians, there rises alongside a slender man, having on his head a white crown composed of fragrant plants, having in his hand a bow, engaging in quarrels with thieves, wicked, wrathful, and when wrathful, he becomes like a lion.

According to Ptolemy, there rises alongside the shoulder of the Great Bear and her right foot and the neck of Leo and the middle parts of Orion.

With the third decan of Leo there rises alongside a young man, a horse-master, holding clubs in his hand, having a wagon upon which a man and a boy are riding; there also rises alongside him a raven and half of the dark and watery serpent and the hind parts of both the horse and the donkey.

According to the Indians, there rises alongside a man having the appearance of the Zingians, ugly of face, much laboring, much preoccupied, eating fruit and meat, holding in his hand a vessel.

According to Ptolemy, there rises alongside the breast of the Great Bear and the second half of Leo and a certain part of Orion.

With the first decan of Virgo there rises alongside an old woman, a most pure virgin, with long hair, beautiful, holding in her hand two sta-

4 παῖς: "deus, the Arab. Greek interpreter reads * sabijj, (Dyroff). 6 ὀρχηστήν: " cymbala qualia saltatores habent, Arab. 6 τραγωδή cod. 7 ζαμάρα: cf. above γ. 159, 33. δορκάδες cod. ἄρκος frequently for ἄρκτος, cf. Gronert, Mem. Gr. Herculan., p. 87, 1. 8 ηπλωμένας: * brachiis ad caelum porrectis, Arab.; cf. modern Greek άπλόνω. 11 λεπτός ought to refer to the nose of this man. In the Arabic text the sign of corruption is to be deleted and the word alriqqa is to be established with its diacritical marks; in the translation write "ein Mann mit ziemlich dünner Nase"; Achmes, Catal., II, p. 154, 32: ῥῖς αὐτοῦ οἷον σινάπευς vel συνάπεως: Dyroff conjectured σπάνιος. Now from Varahamihira we learn the genuine reading (p. 370, num. 14): a man distinguished by a hooked nose. 18 Ἱπποκράτωρ I have written, cf. Sphaera, p. 282: Ἱπποκράτης cod.; the same corruption in the second Barocccian Excerpt, Sphaera, p. 466, 7. 19 μεγηλάβια cod.; I have corrected: flagellum, Arab. 23 Ζιγγών cod.: Arab. al-Zing i.e. "nigritae," Zingitae whence the name Zanzibar; "simiae similis," Varahamihira; "nigritae similis," Apomasar Arab. 24 πολυφρό cod. 25 ξέστον = "aquimanile," Du Cange: "Giesskanne," Dyroff translates from Arab. 28 γραῖς i.e. gārija "puella" of the Arabic text (Dyroff).

χυας, καθημένη ἐπὶ δίφρου ἔχοντος στρῶμα καὶ τρέφουσα παιδίον μικρὸν καὶ παραβάλλουσα αὐτῷ ζωμούς, τὸ δὲ ὄνομα τοῦ παιδὸς Ἰησοῦς. παρανατέλλει δὲ αὐτῷ ἀνὴρ καθήμενος ἐπὶ σκαμνίου καὶ τὰ ὄπισθεν μέρη τοῦ ὑδατώδους ὄφεως καὶ ἡ κεφαλὴ τοῦ Λέοντος.

Κατὰ δὲ Ἰνδοὺς γυνὴ παρθένος ἐντετυλιγμένη σάγιον καὶ φοροῦσα ἱμάτια παλαιὰ καὶ ἔχουσα τὴν χεῖρα ἀπωρεγμένην· ἱσταμένη μέσον κήπου καὶ ἐπιζητοῦσα τὰ πατρικὰ αὐτῆς σκηνώματα, ἔτι δὲ καὶ ἱματισμοὺς καὶ κόσμια.

Κατὰ δὲ Πτολεμαῖον ἡ ἄκρα τῆς οὐρᾶς τοῦ Λέοντος καὶ τὰ ὀπίσθια μέρη τῆς ἄρκτου, ἔτι δὲ καὶ ὁ ποὺς καὶ τὰ ὀπίσθια μέρη τοῦ Λέοντος καὶ οἱ πόδες καὶ ἡ οὐρά.

Τῷ δὲ β' δεκανῷ τῆς Παρθένου παρανατέλλει ἀνὴρ κρούων σείστρας καὶ τραγωδῶν καὶ ἔχων πλεξίδιον καὶ εἶδος ἀνθρώπου ῥωμαϊστὶ ὀνομαζομένου βάτ, περσικῶς δὲ ἱάνινα· ἔστι δὲ ταυροκέφαλος, κατέχει δὲ ἐν τῇ αὐτοῦ χειρὶ ἥμισυ ἀνθρώπου γυμνοῦ καὶ ἥμισυ ὄφεως, οὗ ἐν τῇ κεφαλῇ ἐστι σίδηρος, τὴν γῆν ἀροτριῶν, καὶ ἡ οὐρὰ τοῦ ὄφεως τοῦ μέλανος.

Κατὰ δὲ Ἰνδοὺς ἀνὴρ μέλας ἐν παντὶ τῷ σώματι αὐτοῦ ἔχων τρίχας καὶ φορῶν τρία ἱμάτια καὶ τὸ μὲν ἐνδερμάτινον, τὸ δὲ ἕτερον † χιάριον, τὸ δὲ ἕτερον ἀληθινόν, καὶ κατέχων ἐν τῇ χειρὶ αὐτοῦ πλεξίδι, ἐπιμελόμενος ψήφων καὶ εἰσόδων καὶ ἐξόδων.

Κατὰ δὲ Πτολεμαῖον ἡ οὐρὰ τοῦ δράκοντος καὶ οἱ νεφροὶ τοῦ ἄρκτου καὶ ἡ κεφαλὴ τοῦ κόρακος καὶ τὰ πτερὰ καὶ ἡ οὐρὰ τοῦ κήτους.

Τῷ δὲ γ' δεκανῷ παρανατέλλει τὸ ἥμισυ τοῦ βάτου, οὗ προείπομεν, καὶ τὸ ἥμισυ τοῦ γυμνοῦ ἀνθρώπου καὶ τὸ πρόλοιπον ἥμισυ τοῦ ὄφεως τοῦ ἔχοντος ἐν τῇ κεφαλῇ σίδηρον καὶ ἡ οὐρὰ τοῦ Λέοντος καὶ ὁ στάχυς καὶ οἱ β' ταῦροι καὶ ἥμισυ ἀνδρὸς ποιμένος.

Κατὰ δὲ Ἰνδοὺς γυνὴ κωφὴ καὶ σπαστρική, μεγαλόψυχος, φοροῦσα σάγιον βεβαμμένον καὶ σαπουνισμένον καὶ μὴ ἐξηραμμένον ἀλλ' ἔτι ὑγρόν, ἔχουσα λέπρας περὶ τὰς χεῖρας αὐτῆς, ἐφιεμένη ἀπέρχεσθαι εἰς ναοὺς ἐν οἷς ἐπιτελοῦνται εὐχαί.

Κατὰ δὲ Πτολεμαῖον μέρος τι τῆς οὐρᾶς τοῦ δράκοντος καὶ ἡ οὐρὰ τῆς μεγάλης ἄρκου καὶ ὁ ὦμος τῆς Παρθένου καὶ τὸ στῆθος τοῦ κόρακος καὶ τὰ ὀπίσθια μέρη τοῦ Κενταύρου.

1 παιδία μικρά cod. 2 αὐτά cod. 3 Ἰησοῦς : cf. *Sphaera*, p. 428 sq. σκανίου cod. 13 πλεξίδιον = πλόκαμος v. supra p. 158, 21 ; latere videtur coma Berenices. 14 βάτ i. e. Βοώτης. περσικός cod. 16 ὄφεως falsum pro ξύλου. 19 φορὸν cod. χιάριον corruptum ; an χιόνιον ? " sericatum „ Arab. 20 πλεξίδι(ον) : apud Varahamihiram legitur " calamus „, apud Apomasarem Arab. " atramentarium „, " dawât „ quod vocabulum Byzantinus pro " du'âba „ " crinis propendulus in fronte „ sumpsit (Dyroff). 24 βάτου cf. supra v. 14. 25 τοῦ ἥμισυ cod. 28 σπαστρική " munda „. 29 σηπουνιμένον cod. : corr. σαπουνισμένον = vulgo " sapone lavatum „ (Cumont). ἐκραμένον ἀλλότε cod. : ἐξηραμμένον (a ξηραίνω), ἀλλ' ἔτι scripsi.

χυας, seated on a chair with a covering, nursing a small child and offering it broths; the name of the child is Jesus; and rising with it is a man seated on a stool, and the hind parts of the watery serpent, and the head of Leo.

According to the Indians, a virgin woman wrapped in a cloak, wearing old garments, and holding out her hand; standing in the middle of a garden and seeking her ancestral dwellings, and also clothing and ornaments.

According to Ptolemy, the tip of the tail of Leo and the hind parts of the Bear, and also the foot and the hind parts of Leo, and the feet and the tail.

With the second decan of Virgo rises a man striking sistrums and singing tragedy, holding a small braid, and a figure of a man called in Latin "bat," and in Persian "ianina"; he is bull-headed, and holds in his hand half a naked man and half a serpent, on whose head is an iron implement tilling the ground, and the tail of the black serpent.

According to the Indians, a dark man covered with hair over his entire body, wearing three garments — one of leather, another a + chiárion, and the third a true one — and holding in his hand a braid, attending to calculations and entries and exits.

According to Ptolemy, the tail of the dragon and the kidneys of the bear and the head of the raven and the wings and the tail of the sea-monster.

To the 3rd decan there rise simultaneously half of the bramble-bush of which we spoke before, 25 and half of the naked man and the remaining half of the serpent that has iron on its head and the tail of Leo and the ear of grain and the 2 bulls and half of a shepherd man.

According to the Indians, a deaf and convulsive woman, magnanimous, wearing a cloak that has been dyed and soaped and not yet dried but still 30 wet, having leprous sores about her hands, desiring to go to temples in which prayers are performed.

According to Ptolemy, a certain part of the tail of the dragon and the tail of the great bear and the shoulder of Virgo and the breast of the raven and the hind parts of the Centaur.

1 children small cod. 2 these cod. 3 Jesus: cf. Sphaera, p. 428 sq. scan code 13 plexidion = plokamos v. supra p. 158, 21; latere videtur coma Berenices.n14 wat i. e. Vootis. Persian cod. 16 falsum pro wood blades. 19 times cod.nchiarion corruplum ; an snow * gericatum, Arab. 20 braid(s) : apud Vara-nhamihiram legitur* calamusapud Apomasarem Arab. atramentariumnapud Apomasarem " Arab. atramentariumn* dawat, quod " vocabulum Byzantinus pro " du'aba, crinis propendulus in fronte,nsumpsit (Dyroff). 24 vatou cf. supra v. 14. 25 τοῦ ἥμισι cod. 28 spastrikinmunda 1.29 saponimenon cod. : corr. saponimenon= vulgo sapone washed, (Cumont). I other times cod. : dried up (a dry out), ἀλλ' ἔτι wrote

Ὁ δὲ Ζυγός ἐστι ζῴδιον ἀερῶδες, αἱματῶδες καὶ εὔκρατον, ἐφ' ᾧ ὅτε γένηται ὁ Ἥλιος ἄρχεται ἡμέρα ἐλαττοῦσθαι τῆς νυκτός· ἔστι δὲ καὶ πολυανάφορον, δίχρωμον, διπρόσωπον, προμήκη ἔχον τὴν ἡλικίαν.

Τῷ δὲ α' δεκανῷ αὐτοῦ παρανατέλλει ἀνὴρ θυμώδης κατέχων ἐν τῇ ἀριστερᾷ χειρὶ αὐτοῦ Ζυγόν, ἐν δὲ τῇ δεξιᾷ κάμηλον. παρανατέλλουσι δὲ αὐτῷ καὶ τὰ γράμματα καὶ τρεῖς γνωστικοί, ἔτι δὲ ἀνὴρ ἐπὶ στρωμνῆς ἀνακείμενος καὶ μέλεσι μουσικοῖς χρώμενος. παρανατέλλει δὲ αὐτῷ ἡ κεφαλὴ τοῦ δράκοντος καὶ ἡ ἀρχὴ τῆς Ἀχερουσίας λίμνης καὶ μέρος τι πλοίου.

Κατὰ δὲ Ἰνδοὺς ἀνὴρ κατέχων μόδιον καὶ Ζυγὸν καὶ καθήμενος ἐν ἐργαστηρίῳ καὶ μετρῶν καὶ σταθμῶν καὶ πωλῶν καὶ ἀγοράζων καὶ πεῖραν ἔχων τῶν τοιούτων.

Κατὰ δὲ Πτολεμαῖον τὸ ἥμισυ τῆς οὐρᾶς τῆς μεγάλης ἄρκτου καὶ τὸ ἥμισυ τῆς κοιλίας τῆς Παρθένου καὶ ἡ ἀριστερὰ αὐτῆς χείρ.

Τῷ δὲ β' δεκανῷ τοῦ Ζυγοῦ παρανατέλλει στράτωρ, ὃν οἱ Ῥωμαῖοι καλοῦσιν ἡνίοχον, καὶ ἅρμα ἔχον ἄνδρα αὐτῷ ἐπικαθήμενον καὶ κατέχοντα ἐν τῇ χειρὶ αὐτοῦ μαγκλάβιον καὶ καλάθιον ἀληθινὸν πραγματευτοῦ τινος, ἐν ᾧ ἔγκειται βλαττίον καὶ πουγγίον· παρανατέλλουσι δὲ αὐτῷ καὶ ῥάπται καὶ μυρεψοὶ καὶ ἀνὴρ ἐπὶ κλίνης καθήμενος καὶ παιδίον μικρὸν καὶ τὰ μέσα τοῦ πλοίου καὶ τὰ ὀπίσθια μέρη τοῦ Κενταύρου καὶ τὰ μέσα τοῦ δράκοντος καὶ τὰ μέσα τῆς Ἀχερουσίας λίμνης.

Κατὰ δὲ Ἰνδοὺς ἀνὴρ τερατοειδής, γυμνὸς καὶ διψῶν, ἀσθενεῖς ἔχων τὰς χεῖρας, ἐπιχειρῶν εἰς τὸν ἀέρα πετάσαι καὶ φροντίζων γυναικῶν καὶ παιδίων.

Καὶ κατὰ Πτολεμαῖον μέρος τι τῆς οὐρᾶς τοῦ δράκοντος καὶ ἡ ἄκρα τῆς οὐρᾶς τῆς μεγάλης ἄρκτου καὶ τὸ ἀριστερὸν σκέλος τοῦ ὀφιούχου καὶ τὸ κράσπεδον τῆς Παρθένου.

Τῷ δὲ γ' δεκανῷ παρανατέλλει τὰ ὀπίσθια μέρη τοῦ δράκοντος καὶ τὰ πρόλοιπα μέρη τοῦ πλοίου καὶ τὰ τέλη τοῦ Κενταύρου καὶ τὰ πρόλοιπα μέρη τῆς Ἀχερουσίας λίμνης καὶ καυκάλου κεφαλὴ καὶ ἀνὴρ γυμνὸς τραγωδῶν καὶ τὰς χεῖρας κατὰ τῆς κεφαλῆς ἐπιτιθείς· παρανατέλλει δὲ αὐτῷ καὶ στέφανος ἐπὶ β' κεφαλῶν δικεράτων. παρανατέλλει δὲ αὐτῷ καὶ εἶδός τι οὐράνιον.

Κατὰ δὲ Ἰνδοὺς ἀνὴρ ἔχων πρόσωπον ἵππου, πήραν ἐνειμμένος, κατέχων ἐν τῇ χειρὶ αὐτοῦ τόξον καὶ βέλος καὶ ἐν βάλτῃ ἀναστρεφόμε-

3-4 ἔχων ἡλικίαν " staturam „, cf. supra p. 157, 8. 6 κάμηλον : cf. Dyroffii notam in *Sphaera*, p. 516, 13. παρανατέλλον cod. 7 γνωστικοί : Byzantinus legit " ulamâ „ (Dyroff). 9 ἀχαιροῦ cod. 15 αὐτοῦ cod. 18-19 πραγματευτής cod. ἐγγεῖται cod. 20 ῥάπται : Byzantinus legit " ḥajjâṭin „. 23 τερατοειδής : an ἀετοειδής? (Dyroff). 28 ὀφιούχου] cf. infra ad 165, 20. 31 καυκάλου (Dyroff vertit : " das Gehirn eines Kopfes und ein Schädel getrennt vom Gehirn „) : τὸ καύκαλον = neogr. " cranium „. 36 ἐνβαλτ cod. : i. e. ἐν βάλτῃ, in palude.

Libra is an airy, sanguine, and temperate sign, under which, when the Sun enters it, the day begins to diminish relative to the night; it is also of many risings, two-colored, two-faced, having a tall stature.

With its 1st decan there rises alongside a wrathful man holding a balance in his left hand and a camel in his right. There also rise alongside it letters and three Gnostics, and furthermore a man reclining on a couch and making use of musical instruments. There also rises alongside it the head of the dragon and the beginning of the Acherusian lake and a portion of a ship.

According to the Indians, a man holding a bushel-measure and a balance, sitting in a workshop, measuring and weighing and selling and buying and having experience in such matters.

According to Ptolemy, the half of the tail of Ursa Major and the half of the belly of Virgo and her left hand.

With the 2nd decan of Libra there rises alongside a groom, whom the Romans call a charioteer, and a chariot having a man seated upon it holding in his hand a mace and a true basket of some merchant, in which lies a piece of purple cloth and a purse; there also rise alongside it tailors and perfumers and a man sitting on a bed and a small child and the middle parts of the ship and the hind parts of the Centaur and the middle parts of the dragon and the middle parts of the Acherusian lake.

According to the Indians, a monstrous man, naked and thirsty, with weak hands, attempting to fly through the air and caring for women and children.

And according to Ptolemy, a part of the dragon's tail and the tip of the tail of the Great Bear and the left leg of Ophiuchus and the hem of Virgo.

With the 3rd decan there rise together the hinder parts of the dragon and the remaining parts of the ship and the ends of the Centaur and the remaining parts of the Acherusian lake and the head of a skull and a naked man tragically declaiming and placing his hands upon his head; there also rises together with it a crown upon 2 two-horned heads. There also rises together with it a certain celestial figure.

According to the Indians, a man having the face of a horse, wearing a knapsack, holding in his hand a bow and arrow and moving about in a marsh

34 ἔχων ἡλικίαν staturam cf. supra p. 157, 8. 6 κάμηλον : cf. Boll's note in Sphaera, p. 516, 13. παρανατέλλον cod. 7 γνωστικοί : the Byzantine reads ulama, (Boll). 9 ἀχαιροῦ cod. 15 αὐτοῦ cod. 18-19 πραγματευτής cod. ἐγγεῖται cod. 20 ῥάπται: the Byzantine reads: hajan 23 τερατοειδής : or ἀετοειδής ? (Boll). 28 ὀφιούχου] cf. infra ad 165, 20. 31 καυκάλου (Boll translates: "das Gehirn eines Kopfes und ein Schädel getrennt vom Gehirn,") : τὸ καύκαλον = modern Greek "cranium" 36 ἐνβαλτ cod. : i. e. ἐν βάλτῃ, in palude.

νος καὶ ἐφιέμενος κυνηγεῖν καὶ μόνος ἀποδεχόμενος καθέζεσθαι καὶ καθ' ἑαυτὸν διαλογίζεσθαι.

Κατὰ δὲ Πτολεμαῖον μέρος τι τῆς οὐρᾶς τοῦ δράκοντος καί ἡ χεὶρ καὶ μέρος τι τοῦ κρασπέδου τῆς Παρθένου καὶ ἡ ἀριστερὰ χεὶρ τοῦ
5 Κενταύρου καὶ ὁ ποὺς τοῦ Λεόντος.

Τῷ δὲ α' δεκανῷ τοῦ Σκορπίου παρανατέλλει μέρος τι τοῦ ἵππου τοῦ λεγομένου Κενταύρου καὶ τὰ ὀπίσθια μέρη τοῦ ταύρου.

Κατὰ δὲ Ἰνδοὺς γυνὴ ὡραία καὶ εὐτυχής, φροντίζουσα πλούτου, καὶ πολυφάγος καί πλοῦτον ἐπιζητοῦσα καὶ ἐρίζουσα ἕνεκεν αὐτοῦ.

10 Κατὰ δὲ Πτολεμαῖον ὁ βραχίων τῆς μικρᾶς ἄρκτου καὶ μέρος τι τῆς οὐρᾶς τοῦ † Ὠρίωνος καὶ τὸ στῆθος καὶ οἱ ὦμοι τοῦ Ζυγοῦ καὶ ἡ χεὶρ τοῦ λέοντος καὶ ὁ ποὺς τοῦ Κενταύρου.

Τῷ δὲ β' δεκανῷ τοῦ Σκορπίου παρανατέλλει Ἀσκληπιὸς γυμνὸς καὶ τὸ ἥμισυ τοῦ Κενταύρου.

15 Κατὰ δὲ Ἰνδοὺς γυνὴ ξένη καὶ ὡραία καὶ γυμνὴ μὴ ἔχουσα ἱματισμὸν μήτε κόσμον ἢ πλοῦτον, ἐντετυλιγμένη τοὺς πόδας διὰ ὄφεως, καὶ ἐν θαλάσσῃ οὖσα καὶ ἐπιζητοῦσα ἐξελθεῖν ἐπὶ τὴν γῆν.

Κατὰ δὲ Πτολεμαῖον ὁ ποὺς τῆς μικρᾶς ἄρκτου καὶ μέρος τι τῆς οὐρᾶς τοῦ δράκοντος καὶ ὁ ῥάβδος τοῦ ὀφιούχου καὶ ὁ βόρειος στέφα-
20 νος καὶ ἡ κεφαλὴ τοῦ ὄφεως, ἣν κατέχει ὁ ὀφιοῦχος, καὶ ὁ μηρὸς τοῦ ζυγοῦ καὶ τὰ ὀπίσθια τοῦ λέοντος.

Τῷ δὲ γ' δεκανῷ τοῦ Σκορπίου παρανατέλλει τὰ ἔμπροσθεν μέρη τοῦ Κενταύρου τοῦ ἐπιφερομένου λαγωὸν δάκνοντα αὐτὸν καὶ ἄνδρα ἐπιφερόμενον ἰχθύας.

25 Κατὰ δὲ Ἰνδοὺς κύων καὶ λυκοπάνθηρος καὶ χοῖρος ἄγριος καὶ πάρδος μέγας λευκόθριξ καὶ ἀγρίμια διάφορα κατοικοῦντα ἐν βάλταις.

Κατὰ δὲ Πτολεμαῖον τὸ στῆθος τῆς μικρᾶς ἄρκτου καὶ ἡ λοξότης τοῦ δράκοντος καὶ ἀνὴρ ἐπιγονατίζων καὶ ὁ βραχίων τοῦ νοτίου ὀφιούχου καὶ ἡ κοιλία τοῦ λέοντος καί ἡ ἀρχὴ τοῦ θυτηρίου.

30 Ὁ δὲ Τοξότης ἐστὶ ζῷον δισώματον καὶ ἐλλεῖπον κατὰ τὸ μῆκος καὶ διχότομον.

5 λέοντος scil. bestiae a Centauro gestatae. 6 λέοντος cod. falso pro σκορπίου. 11 οὐρᾶς τοῦ Ὠρίωνος: falso Byzantinus pro "alšugâ", (hydra) posuit "alšagâ", (fortis i. e. Orion) (Dyroff). 12 λέοντος iterum cod. falso pro σκορπίου. 16 ὄφεως: hanc virginem cum serpente Hygieam esse etiam clarius e Varahamihira elucet, qui eam figuram sic describit: "mulier serpentibus circumvoluta". Vides eum, qui Sphaeram illam indicam invenit, Graecorum deos introduxisse. De Hygiea in sidus ophiuchi transfigurata, cf. *Sphaera*, p. 113 sq. 20 ὀφιούχου falso pro βοώτου ut iam supra p. 164, 28. 21 λέοντος cod. 23 δάκνυντα cod.; cf. p. 168, 23. ἰχθύας frequenti errore pro serpentibus etiam in versionibus Apomasaris latinis usurpatur (nempe Arab. "ḥîtân" (pisces) pro "ḥajjatân" (serpentes duo), ut adnotat Dyroff. 28 νοτίου error interpretis pro δεξιός (βραχίων). 29 λέοντος: leg. σκορπίου. 30 ἔνιπον (?) cod.: ἐλλεῖπον scripsi ("unvollständig" vertit Dyroff ex Arab.): ἔλλιπον dixisse videtur interpres.

...and desirous of hunting, and choosing to sit alone and reason with himself.

According to Ptolemy, a part of the tail of the Dragon, and the hand and a part of the hem of Virgo, and the left hand of the Centaur, and the foot of Leo.

With the 1st decan of Scorpio there rises alongside a part of the horse called the Centaur, and the hind parts of the Bull.

According to the Indians, a beautiful and fortunate woman, caring for wealth, and gluttonous, and seeking wealth and quarreling on account of it.

According to Ptolemy, the arm of the Little Bear, and a part of the tail of † Orion, and the breast and the shoulders of Libra, and the hand of Leo, and the foot of the Centaur.

With the 2nd decan of Scorpio there rises alongside Asclepius naked and half of the Centaur.

According to the Indians, a foreign and beautiful and naked woman, having no garment nor ornament or wealth, her feet wrapped by a serpent, being in the sea and seeking to come out upon the land.

According to Ptolemy, the foot of the Little Bear, and a part of the tail of the Dragon, and the staff of Ophiuchus, and the Northern Crown, and the head of the serpent which Ophiuchus holds, and the thigh of Libra, and the hind parts of Leo.

With the 3rd decan of Scorpio there rises alongside the fore parts of the Centaur carrying a hare that bites him, and a man carrying fish.

According to the Indians: a dog, a wolf-panther, a wild boar, a large white-haired leopard, and various wild animals dwelling in marshes.

According to Ptolemy: the breast of the Little Bear, the coiling of the Dragon, a kneeling man, the arm of the southern Ophiuchus, the belly of the Lion, and the beginning of the Altar.

Sagittarius is a double-bodied animal, deficient in length, and divided in two.

5 λέοντος scil. bestiae a Centauro gestatae. 6 λέοντος cod. falso pro σκορπίου. 11 οὐρᾶς τοῦ Ωρίωνος : falso Byzantinus pro "alšugă", (hydra) posuit "alšagă", (fortis i. e. Orion) (Dyroff). 12 λέοντος iterum cod. falso pro σκορπίου. 16 όφεως: hanc virginem cum serpente Hygieam esse etiam clarius e Varahamihira elucet, qui eam figuram sic describit: "mulier serpentibus circumvoluta." Vides eum, qui Sphaeram illam indicam invenit, Graecorum deos introduxisse. De Hygiea in sidus ophiuchi transfigurata, cf. Sphaera, p. 113 sq. 20 ὀφιούχου falso pro βούτου ut iam supra p. 164, 28. 21 λέοντος cod. 23 δάκνυντα cod.; cf. p. 168, 23. {χεύας frequenti errore pro serpentibus etiam in versionibus Apomasaris latinis usurpatur (nempe Arab. "ḥitân," (pisces) pro "hajjatân," (serpentes duo), ut adnotat Dyroff. 28 νοτίου error interpretis pro δεξιός (βραχίων). 29 λέοντος : leg. σκορπίου. 30 ένιπον (?) cod. : ἐλλείπον scripsi (unvollständig, vertit Dyroff O. Arab.) : Ελλιπον dixisse videtur interpres.

Τῷ δὲ α' δεκανῷ αὐτοῦ παρανατέλλει ἀνὴρ πνευματικὸς γυμνὸς ὑποκλίνων τὴν κεφαλὴν καὶ ἡ κεφαλὴ τοῦ κυνός.

Κατὰ δὲ Ἰνδοὺς ἀνὴρ γυμνὸς ἀπὸ κεφαλῆς καὶ μέχρι τοῦ μέσου σώματος· τὰ δὲ πρόλοιπα τοῦ σώματος αὐτοῦ εἰσιν ἵππεια· κατέχων ἐν τῇ χειρὶ αὐτοῦ τόξον καὶ βέλος καὶ πλοῦτον ἐπιζητῶν, ἵνα θησαυρίσῃ αὐτόν.

Κατὰ δὲ Πτολεμαῖον ὁ τράχηλος τῆς μικρᾶς ἄρκτου καὶ μέρος τι τοῦ δράκοντος καὶ τὰ ὀπισθία μέρη τοῦ ἐπιγονατίζοντος ἀνδρὸς καὶ ὁ δεξιὸς ὦμος τοῦ ὀφιούχου καὶ ὁ ἀριστερὸς μηρὸς καὶ ὁ ἀριστερὸς πούς.

Τῷ δὲ β' δεκανῷ τοῦ Τοξότου παρανατέλλει ἀνὴρ τῇ ἀριστερᾷ χειρὶ κατέχων τὸ ἴδιον στόμα, τῇ δὲ δεξιᾷ κατέχων κέρας αἰγός, ἀποτείνων τὴν χεῖρα ὡς πρὸς λέοντα· παρανατέλλει δὲ αὐτῷ ἡ κεφαλὴ τοῦ λέοντος ἐκείνου καὶ τὸ ἥμισυ τῆς Ἀργοῦς ἤτοι τοῦ πλοίου καὶ τὸ ἥμισυ τοῦ ἱέρακος.

Κατὰ δὲ Ἰνδοὺς γυνὴ ὡραία καὶ πολύτριχος ᾗ τινι παράκειται καλάθιον ἐμπεπλησμένον γυναικείων κόσμων.

Κατὰ δὲ Πτολεμαῖον τὸ στῆθος τῆς μικρᾶς ἄρκτου καὶ μέρος τι τοῦ δράκοντος καὶ τὸ ἀριστερὸν γόνατον τοῦ ἐπιγονατίζοντος ἀνδρὸς καὶ ἡ κεφαλὴ τοῦ ὀφιούχου καὶ ὁ ἀριστερὸς ὦμος καὶ τὸ βέλος καὶ μέρος τι τοῦ νοτίου στεφάνου.

Τῷ δὲ γ' δεκανῷ τοῦ Τοξότου παρανατέλλει κύων κατέχων εἶδός τι ἐν τῷ στόματι αὐτοῦ καὶ πρόλοιπον μέρος τοῦ λαγωοῦ καὶ ταλαίπωρος ἀνὴρ ἐγκεκυφυῖαν ἔχων τὴν κεφαλὴν καὶ τὸ πρόλοιπον μέρος τοῦ πλοίου καὶ μέρος τι τοῦ δελφῖνος καὶ τὸ ἥμισυ μέρος τῆς μεγάλης ἄρκτου καὶ δράκων καὶ ὄφις.

Κατὰ δὲ Ἰνδοὺς ἀνὴρ χρυσοειδής, φορῶν ἐν τῇ χειρὶ αὐτοῦ βραχιόλιον ξύλινον, ἐντετυλιγμένος σαγίον πεποιημένον ἀπὸ λεπίων δένδρων, ἐπὶ κραββάτου καθήμενος καὶ ὡραῖος ὤν.

Κατὰ δὲ Πτολεμαῖον τὸ ἥμισυ τῆς μικρᾶς ἄρκτου καὶ ἡ κεφαλὴ τοῦ δράκοντος καὶ μέρος τι τῆς χελώνης καὶ ἡ οὐρὰ τοῦ ὄφεως τοῦ κατεχομένου ὑπὸ τοῦ ὀφιούχου καὶ ἡ κεφαλὴ τοῦ Τοξότου καὶ ὁ ἐμπρόσθιος ποὺς καὶ ὁ νότιος στέφανος.

Τῷ δὲ α' δεκανῷ τοῦ Αἰγόκερω παρανατέλλει τὸ ἥμισυ τῆς μεγάλης ἄρκτου καὶ γυνὴ ὑδατώδης ὁμοιοῦσα ταῖς θαλαττίαις γυναιξί· παρανατέλλει δὲ καὶ ἡ λύρα, ἣν κατέχει ἤτοι <βαστάζει> αὕτη ἡ γυνὴ καὶ μελωδεῖ δι' αὐτῆς, καὶ κεφαλὴ μεγάλου ἰχθύος καὶ τὰ ἔμπροσθεν μέρη

12 κατέχων τὸ ἴδιον στόμα : cf. lectionem codicum Arabicorum, *Sphaera*, p. 524 ad versum 14 (Dyroff). αἰγοί cod. 13 λέοντα : " bestia „, postea " canis „ Arab. ut iam supra saepius. Vocabulo " sabu' „ Arabes et " bestiam „ et " leonem „ significant (Dyroff). 14 Ἀργῶ. 22-23 εἶδός τι : scil. manum Cephei, cf. *Sphaera*, p. 527; 106 sq. 24 ἐνκεκύφυτον (sic) cod. 28 ἐντετυλιγμένον cod. 31 τῆς ὄφεως cod. 36 lacunam statui et βαστάζει e. g. supplevi. 37 μελωδῶν cod. μεγάλη cod.

With its 1st decan there rises alongside a naked spiritual man bowing his head, and the head of the dog.

According to the Indians, a naked man from the head down to the middle of his body; the remaining parts of his body are equine; holding in his hand a bow and arrow and seeking wealth, so that he may treasure it up.

According to Ptolemy, the neck of Ursa Minor and a part of the Dragon and the hind parts of the kneeling man and the right shoulder of Ophiuchus and the left thigh and the left foot.

With the 2nd decan of Sagittarius there rises alongside a man holding his own mouth with his left hand, and with his right hand holding a goat's horn, stretching out his hand as if toward a lion; and there rises alongside him the head of that lion and half of Argo, that is of the ship, and half of the hawk.

According to the Indians, a beautiful and long-haired woman beside whom there lies a basket filled with women's ornaments.

According to Ptolemy, the breast of Ursa Minor and a part of the Dragon and the left knee of the kneeling man and the head of Ophiuchus and the left shoulder and the arrow and a part of the Southern Crown.

With the 3rd decan of Sagittarius there rises alongside a dog holding some figure in its mouth and the remaining part of the hare and a wretched man having his head bowed down and the remaining part of the ship and a part of the dolphin and the half portion of Ursa Major and a dragon and a serpent.

According to the Indians, a golden-hued man, wearing a wooden bracelet on his arm, wrapped in a garment made from tree bark, sitting on a couch and being handsome.

According to Ptolemy, half of the Little Bear and the head of the Dragon and a certain part of the Tortoise and the tail of the Serpent held by the Serpent-bearer and the head of the Archer and the front foot and the Southern Crown.

And with the first decan of Capricorn there rises alongside half of the Great Bear and a watery woman resembling the sea-women; there also rises alongside the Lyre, which this woman holds or ⟨carries⟩ and plays melody upon it, and the head of a great fish and the front parts

12 κατέχων τὸ ἴδιον στόμα : cf. lectionem codicum Arabicorum, Sphaera, p. 524 ad versum 14 (Dyroff). alyol cod. 13 λέοντα : "bestia" postea "canis," Arab. ut iam supra saepius. Vocabulo sabu', Arabes et "bestiam," et "leonem" significant (Dyroff). 14 'Αργώ. 22-23 εἶδός τι : scil. manum Cephei, cf. Sphaera, p. 527 : 106 sq. 24 ἐνκεκύφυτον (sic) cod. 28 ἐντετυλιγμένον cod. 31 τῆς ὄφεως cod. 36 lacunam statui et βαστάζει e. g. supplevi. 37 μελωδών cod μεγάλη codd

τοῦ πονηροῦ λέοντος, οὗ τὸ σῶμα πιθηκόμορφόν ἐστιν, ἡ δὲ κεφαλὴ αὐτοῦ ὁμοία ἐστὶ κεφαλῇ κυνός· ὀνομάζεται δὲ ὁ λέων περσιστὶ σάκσαρ.

Κατὰ δὲ Ἰνδοὺς ἀνὴρ μέλας, θυμώδης, ὅμοιος τὸ σῶμα χοίρῳ ἀγρίῳ, ἔχων ἐν ὅλῳ τῷ σώματι τρίχας πολλάς, προμήκεις ἔχων τοὺς ὀδόντας καὶ ὀξεῖς κατὰ τὰς ἀκάνθας, <κατέχων> δεσμοὺς βοῶν καὶ ἁλόγων καὶ δίκτυον, δι' οὗ σαγηνεύει ἰχθύας.

Κατὰ δὲ Πτολεμαῖον τὸ ἥμισυ τῆς μικρᾶς ἄρκτου καὶ μέρος τι τοῦ δράκοντος καὶ ὁ τράχηλος αὐτοῦ καὶ τὸ πρόλοιπον τῆς λύρας.

Τῷ δὲ β' δεκανῷ τοῦ Αἰγόκερω παρανατέλλει γυνὴ καθημένη ἐπὶ κραββάτου, ἔτι δὲ καὶ κλίμα καὶ τὸ ἥμισυ τοῦ μεγάλου ἰχθύος καὶ τὸ ἥμισυ τοῦ πονηροῦ λέοντος τοῦ λεγομένου σάκσαρ· ἔτι δὲ καὶ τῆς ἁμάξης τὸ ἥμισυ.

Κατὰ δὲ Ἰνδοὺς γυνή, μέλανα φοροῦσα <ἱμάτια> καὶ σάγιον περιτετυλιγμένη, οὗ ἥψατο τὸ πῦρ, ἐργαζομένη σιδηρᾶ ὄργανα· παρανατέλλει δὲ αὐτῇ γαλῆ καὶ βορδώνιον.

Κατὰ δὲ Πτολεμαῖον τὰ ὀπίσθια τῆς μικρᾶς ἄρκτου καὶ μέρος τι τοῦ δράκοντος καὶ τὸ δεξιὸν πτερύγιον τῆς ὄρνιθος καὶ ὁ τράχηλος αὐτοῦ καὶ ἡ μίτυς καὶ τὸ βέλος καὶ τὸ σῶμα τοῦ ἀετοῦ καὶ τὸ κέρατον τοῦ Αἰγόκερω, πρὸς δὲ καὶ ἡ κεφαλὴ καὶ ἡ ἄκρα τοῦ πλεξιδίου τοῦ Τοξότου.

Τῷ δὲ γ' δεκανῷ τοῦ Αἰγόκερω παρανατέλλει ἡ οὐρὰ τοῦ μεγάλου ἰχθύος καὶ τὰ ἔμπροσθεν μέρη τοῦ πονηροῦ λέοντος τοῦ πιθηκομόρφου, ὅς ἐστι κυνοκέφαλος, καὶ τὸ πρόλοιπον ἥμισυ τῆς ἁμάξης καί τι δαιμονικὸν εἴδωλον ἀκέφαλον κατέχον ἐν τῇ χειρὶ τὴν ἰδίαν κεφαλήν.

Κατὰ δὲ Ἰνδοὺς γυνὴ ὡραία τὸ εἶδος καὶ τοὺς ὀφθαλμούς, μέλαινα τὸ εἶδος, λεπτόχειρ καὶ ἐργαζομένη διάφορα ἔργα, φροντίζουσα κόσμων σιδηρέων.

Κατὰ δὲ Πτολεμαῖον τὰ ὀπίσθια μέρη τῆς μικρᾶς ἄρκτου καὶ ἡ λοξότης τῆς οὐρᾶς τοῦ δράκοντος καὶ ἡ τῆς ὄρνιθος οὐρὰ καὶ ὁ δεξιὸς αὐτῆς πους καὶ τὸ ἀριστερὸν πτερύγιον καὶ ὁ δελφὶς καὶ τὰ μέσα τῆς αἰγὸς και ἡ οὐρὰ τοῦ νοτίου ἰχθύος.

Τῷ δὲ α' δεκανῷ τοῦ Ὑδροχόου παρανατέλλει ὁ ποταμὸς καὶ ἀνὴρ κατέχων ἐν τῇ χειρὶ αὐτοῦ λαγένι καὶ ἡ κεφαλὴ τοῦ ἡνιόχου καὶ ἡ κεφαλὴ πτηνοῦ μέλανος, ἐξ ὕδατος δι' ἰχθύων τρεφομένου.

1 λέοντος : interpres ut supra p. 166, 13 vertit vocabulum arabicum " sabu' „ i. e. θηρίον. 3 σάκσαρ = κυνοκέφαλος, cf. *Sphaera*, p. 501, 4. 6 ὀξεῖς κατὰ τὰς ἀκάνθας " acuti velut spinae „. Post ἀκάνθας " sequitur in cod. ni fallor, lacuna unius verbi „ (Bassi) : supplevi κατέχων. 11 κλίμα pro κλῆμα neogr. = vitis ; " vitis „ Arab. : ἄμπελος Teucer (Dyroff). 14 ἱμάτια supplevi. 16 αὐτῷ cod. γαλα cod. βορδώνιον : Arab. praebet " lacerta „. 19 μίτυς " nasus „ ; apud Arab. " caput „. 20 πλεξειδίου cod. 26 μέλανας cod. 32 αἰγός : immo αἰγόκερω. 34 λαγένει cod. ; Dyroff confert neogr., λαγένα, λαγένιον ; latine " lagena „.

of the evil lion, whose body is ape-shaped, while its head is like the head of a dog; and the lion is called in Persian saksar.

According to the Indians, a dark man, irascible, with a body resembling a wild boar, 5 having much hair over his entire body, with elongated and sharp teeth like thorns, <holding> bonds of oxen and beasts of burden and a net, with which he drags fish.

According to Ptolemy, half of the Little Bear and a portion of the Dragon and its neck and the remainder of the Lyre.

10 To the 2nd decan of Capricorn there rises along with it a woman sitting upon a bed, and also a clime and half of the great fish and half of the evil lion called saksar, and also half of the Wain.

According to the Indians, a woman wearing dark <garments> and wrapped in a cloak 15 that fire has touched, working with iron instruments; rising alongside her are a weasel and a mule.

According to Ptolemy, the hind parts of the Little Bear and a portion of the Dragon and the right wing of the Bird and its neck and the mitra and the arrow and the body of the Eagle and the horn 20 of Capricorn, and also the head and the tip of the braid of Sagittarius.

To the 3rd decan of Capricorn there rises along with it the tail of the great fish and the front parts of the evil lion of ape-like form, which is dog-headed, and the remaining half of the Wain and 25 a certain headless demonic phantom holding its own head in its hand.

According to the Indians, a woman beautiful in appearance and in her eyes, dark in appearance, slender-handed and performing various works, concerned with iron ornaments.

According to Ptolemy, the hind parts of Ursa Minor and the 30 obliquity of the tail of the Dragon and the tail of the Bird and her right foot and the left wing and the Dolphin and the middle parts of the Goat and the tail of the Southern Fish.

To the 1st decan of Aquarius there rise alongside the River and a man holding a flagon in his hand and the head of the Charioteer and 35 the head of a dark bird, nourished from water by means of fish.

1 λέοντος : the interpreter, as above p. 166, 13, translated the Arabic word "sabu, i.e. θηρίον. 3 σάκσαρ === κυνοκέφαλος, cf. Sphaera, p. 501, 4. 6 ὀξεῖς κατὰς ἀκάν-θας "sharp like spines .." After ακάνθας * there follows in the codex, if I am not mistaken, a lacuna of one word, (Bassi): I supplied κατέχων. 11 κλίμα for κλῆμα Modern Greek vitis; * vitis . Arab.: ἄμπελος Teucer (Dyroff). 14 ιμάτια I supplied. 16 αὐτῷ cod. γάλα cod. βορδώνιον: Arab. offers lacerta ..19 μίτυς * nose in Arab. " head .. 20 πλεξειδίου cod. 26 μέλανας cod. 32 αἰγός: rather αιγόκερω. 34 longs cod.; Dyroff compares Modern Greek λαγένα, λαγόνιον; Latin * lagena 40

Κατὰ δὲ Ἰνδοὺς ἀνὴρ ὅμοιος ζιγγῷ ἐπιφερόμενος σάγιον καὶ πεύκι, φροντίζων ποιῆσαι σκεῦος χάλκιον καὶ ξύλινον, ὥστε χρυσὸν αὐτοῦ ἐμβαλεῖν καὶ οἶνον καὶ ὕδωρ.

Κατὰ δὲ Πτολεμαῖον ἡ ῥίζα τῆς οὐρᾶς τῆς μεγάλης ἄρκτου καὶ τοῦ Κηφέως ὁ ποὺς καὶ ἡ χεὶρ ἡ δεξιὰ καὶ ὁ ἀριστερὸς ποὺς τῆς ὄρνιθος καὶ ἡ ἄκρα τοῦ ἀριστεροῦ αὐτοῦ πτέρυγος καὶ ἡ κεφαλὴ τοῦ Ὑδροχόου καὶ ὁ δεξιὸς ὦμος καὶ τὰ ὀπίσθια μέρη τοῦ Αἰγόκερω καὶ ἡ τούτου οὐρὰ καὶ τὰ ὀπίσθια μέρη τοῦ νοτίου ἰχθύος.

Τῷ δὲ β' δεκανῷ παρανατέλλει τὸ ἥμισυ τοῦ ἀνθρώπου τοῦ κρατοῦντος τὸν ἵππον διὰ τῆς ἀριστερᾶς χειρός, ἐν δὲ τῇ δεξιᾷ κατέχοντος χοῖρον ἄγριον· ἔτι δὲ καὶ δύο ἰχθύας καὶ τὸ ἥμισυ τοῦ Κενταύρου καὶ τὸ πτερύγιον τοῦ προειρημένου πτηνοῦ τοῦ ἀγρεύοντος ἰχθύας ἀπὸ τοῦ ὕδατος· παρανατέλλει δὲ αὐτῷ καὶ ὁ δράκων.

Κατὰ δὲ Ἰνδοὺς ἀνὴρ μακρόγενυς· οὗτος εἶδος ὅμοιος ζιγγῷ, ἱππότης, κατέχων τόξον καὶ βέλη ἐν τῇ χειρὶ καὶ μαρσίπιον ἔχον λιθίον ὑακίνθου καὶ σμάραγδον καὶ μαργαρίτην καὶ τὰ λοιπὰ τῶν τιμίων λίθων, ἔτι δὲ καὶ χρυσόν.

Κατὰ δὲ Πτολεμαῖον τὰ μέσα τῆς μικρᾶς ἄρκτου καὶ ὁ μηρὸς τοῦ Κηφέως καὶ ὁ δεξιὸς ὦμος καὶ ἡ κεφαλὴ τοῦ β' ἵππου καὶ τὸ ἀγγεῖον τὸ κατεχόμενον παρὰ τοῦ Ὑδροχόου καὶ τὰ μέσα τοῦ νοτίου ἰχθύος.

Τῷ δὲ γ' δεκανῷ τοῦ Ὑδροχόου ὁ μέγας ὄρνις καὶ τὰ ὀπίσθια τοῦ ἡνιόχου καὶ τὰ ὀπίσθια μέρη τοῦ Κενταύρου καὶ λύκος κατέχων τὴν χεῖρα τοῦ Κενταύρου καὶ δάκνων αὐτήν.

Κατὰ δὲ Ἰνδοὺς ἀνὴρ μέλας, θυμώδης καὶ πονηρός, τρίχας ἔχων ἐν τῷ ὠτίῳ αὐτοῦ καὶ στέφανον ἐπὶ τῆς κεφαλῆς ἀπὸ φύλλων δένδρου καὶ ὀπωρῶν καὶ ἀνὴρ ψηλαφῶν σίδηρον καὶ μετακομίζων αὐτὸν ἀπὸ τόπου εἰς τόπον.

Κατὰ δὲ Πτολεμαῖον τὸ ἥμισυ τῆς μικρᾶς ἄρκτου καὶ ὁ μηρὸς τοῦ Κηφέως καὶ ὁ ἀριστερὸς αὐτοῦ ὦμος καὶ ἡ κεφαλὴ καὶ ὁ ἐμπρόσθιος τοῦ ἵππου ποὺς καὶ τοῦ Ὑδροχόου τὸ σκέλος τὸ δεξιὸν καὶ ὁ ἀριστερὸς αὐτοῦ ποὺς καὶ ἡ κεφαλὴ τοῦ νοτίου ἰχθύος.

Τῷ δὲ α' δεκανῷ τῶν Ἰχθύων παρανατέλλει τὸ ἥμισυ τοῦ πτερωτοῦ ἵππου καὶ ἡ κεφαλὴ τοῦ ἐλάφου, ἥστινος ἐπὶ τοὺς ῥώθωνας ἐκρέμανται β' ὄφεις· τινὲς δὲ λέγουσιν ὅτι κεφαλὴ σκορπίου, ἐν ᾗ ἐκρέμανται ὄφεις β'· καὶ ἡ ἀρχὴ τοῦ ῥύακος, ἣν ὀνομάζουσίν τινες Πηλέα, καὶ ἡ οὐρὰ τοῦ κροκοδείλου.

1 ζυγγῶ (supra υ script. ι) cod. : cf. supra p. 162, 23. 2 πεύκι : codicis scriptura incerta (πευκ vel πλυκ); πεύκιον s. πεύκι (lapes) Dyroff secundum Arab. recte coniecit, cf. supra p. 159, 27. 3 οἶον cod. 11 ἰχθύας pro " serpentes „ : cf. supra p. 165, 24. Κενταύρου : cf. Dyroff, *Sphaera*, p. 533, 6. 14 μακρόγονος cod. : μακρογένης coniecit Dyroff = neogr. " vir cum longa barba „ sic etiam Arab. ζιγγῷ : cf. supra v. 1. 15 ἔχων cod. λίθινον cod. 30 σκέλη cod. 35 Πηλέα : corruptum ex vocabulo Arab. pro " Nilo „, quod pro λίνον scripserant; cf. *Sphaera*, p. 489.

According to the Indians, a man resembling a Zingus carrying a cloak and a pine torch, intending to make a vessel of bronze and wood, so as to cast gold into it and wine and water.

According to Ptolemy, the root of the tail of Ursa Major and the foot of Cepheus and the right hand and the left foot of the Bird 5 and the tip of its left wing and the head of Aquarius and the right shoulder and the hind parts of Capricorn and the tail of the latter and the hind parts of the Southern Fish.

To the 2nd decan there rises alongside half of the figure of the man holding the horse with his left hand, while in his right hand he holds a wild boar; and also two fish and half of the Centaur and the wing of the aforementioned bird that catches fish from the water; and the dragon also rises alongside it.

According to the Indians, a long-jawed man; his appearance is similar to that of Ziggas, a horseman, holding a bow and arrows in his hand and a pouch containing a hyacinth stone and emerald and pearl and the rest of the precious stones, and also gold.

According to Ptolemy, the middle parts of Ursa Minor and the thigh of Cepheus and the right shoulder and the head of the second horse and the vessel held by Aquarius and the middle parts of the Southern 20 Fish. To the 3rd decan of Aquarius, the great bird and the hind parts of the Charioteer and the hind parts of the Centaur and a wolf holding the hand of the Centaur and biting it.

According to the Indians, a dark man, wrathful and wicked, having hair on his ear and a crown upon his head made of tree leaves and fruits, and a man feeling about for iron and carrying it from place to place.

According to Ptolemy, half of Ursa Minor and the thigh of Cepheus and his left shoulder and the head and the foreleg of the horse and the right leg of Aquarius and his left foot and the head of the Southern Fish.

To the 1st decan of Pisces there rise alongside half of the winged horse and the head of the deer, from whose nostrils hang 2 serpents; but some say it is the head of a scorpion, from which hang 2 serpents; and the beginning of the stream, which some call Peleus, and the tail of the crocodile.

1 ζυγγώ (supra u script. t) cod. : cf. supra p. 162, 23. 2 πεύκι : codicis scriptura incerta (πευκ vel πλυκ); πεύκιον s. πεύκι (lapes) Dyroi secundum Arab. recle coniecit, cf. supra p. 159, 27. 3 οἶον cod. 11 Ἰχθύας pro serpentes : cf. supra p. 165, 24. Κενταύρου : cf. Dyroff, Sphaera, p. 533, 6. 14 μακρόγονος cod. : μακρογένης coniecit Dyroff - ἡ neogr. vir cum longa barba, sic etiam Arab. Ζιγγῳ : cf. supra v. 1. 15 ἔχων cod. λίθινον cod. 30 σκέλη cod. 35 Πηλέα : corruptum ex vocabulo Arab. pro "Nilo" quod pro λίνον scripserant; cf. Sphaera, p. 489.

Κατὰ δὲ Ἰνδοὺς ἀνὴρ ἐνδεδυμένος στολὴν ὡραίαν καὶ σίδηρον, διὰ πυρὸς ἐργαζόμενος καὶ κατέχων ἐν τῇ χειρὶ αὐτοῦ ἰχθύας γ' ἐνώπιον αὐτῷ τεθειμένους, σὺν αὐτῷ δὲ καὶ παιδίον, περιπατῶν δὲ εἰς τὴν ἰδίαν οἰκίαν.

5 Κατὰ Πτολεμαῖον δὲ ἡ ἄκρα τῆς οὐρᾶς τῆς μικρᾶς ἄρκτου καὶ ὁ ἀριστερὸς βραχίων τοῦ Κηφέως καὶ ἡ κοιλία τοῦ β' ἵππου καὶ ἡ ἀρχὴ τοῦ α' ἰχθύος καὶ ἡ κοιλία τοῦ Ὑδροχόου.

Τῷ δὲ β' δεκανῷ τῶν Ἰχθύων παρανατέλλει τὸ ἥμισυ τῆς ἐλάφου, ἧς ἐν τῇ ῥινὶ ἐκρέμανται β' ὄφεις, καὶ τὸ ἥμισυ τοῦ ποταμοῦ καὶ τὸ 10 ἥμισυ τοῦ κροκοδείλου καὶ τὸ α' ἥμισυ τοῦ ἀνδρὸς ἐπὶ τῶν γονάτων.

Κατὰ δὲ Ἰνδοὺς γυνὴ ὡραία τὸ εἶδος, λευκοτάτη τὴν σάρκα, ἐν πλοίῳ διάγουσα θαλαττίῳ, ἔχουσα μεθ' ἑαυτῆς τοὺς συγγενεῖς αὐτῆς καὶ τοὺς φίλους καὶ ἐπιζητοῦσα ἅψασθαι τῆς γῆς.

Κατὰ δὲ Πτολεμαῖον τὰ στήθη τῆς μικρᾶς ἄρκτου καὶ τὰ σκέλη καὶ 15 ὁ ποὺς τοῦ Κηφέως καὶ κεφαλὴ γυναικὸς καὶ ἡ τοῦ κήτους οὐρά.

Τῷ δὲ γ' δεκανῷ τῶν Ἰχθύων παρανατέλλει τὰ ὄπισθεν μέρη τοῦ σκορπίου καὶ τὰ τέλη τοῦ ποταμοῦ καὶ τὸ β' ἥμισυ τοῦ ἐπὶ τῶν γονάτων.

Κατὰ δὲ Ἰνδοὺς ἀνὴρ γυμνὸς κοντάριον ἔχων ἐν τῇ κοιλίᾳ αὐτοῦ 20 καὶ καθήμενος ἐν ἐρήμῳ καὶ βοῶν διὰ φόβον ληστῶν καὶ διὰ φόβον πυρός.

Κατὰ δὲ Πτολεμαῖον ἡ ἄκρα τῆς οὐρᾶς τοῦ μικροῦ ἄρκτου καὶ τὰ μέσα τῆς γυναικὸς τῆς καθημένης ἐπὶ θρόνου καὶ τὸ ἥμισυ τῆς γυναικὸς τῆς ζητούσης τὸν ἄνδρα καὶ μέρος τι τοῦ λινοῦ ῥάμματος καὶ τὰ 25 ὀπίσθια μέρη τοῦ κήτους. F. B.

F. 78. λβ'. Περὶ σινωτικῶν ζῳδίων τῶν ὀφθαλμῶν καὶ μοιρῶν[1].

Σινωτικὰ δὲ τῶν ὀφθαλμῶν εἰσιν αἱ ἐν τῷ Ταύρῳ Πλειάδες καὶ αἱ ἐν τῷ Καρκίνῳ νεφελοειδεῖς συστροφαὶ καὶ τὸ κέντρον τοῦ Σκορπίου 30 καὶ τὸ ἐν τῷ Τοξότῃ βέλος καὶ ἡ ἄκανθα τοῦ Αἰγοκέρωτος καὶ ἡ ῥύσις

2 ἐνύπιον cod. 3 παιδίον: cf. Dyroff, *Sphaera*, p. 536, ad vers. 7. 11 Haec femina in sphaera Indorum collocata sine dubio Andromeda Graecorum est. 14 τὸ στήθη et infra τὸ σκέλη cod. 17 σκορπίου in cod. sign. astronomico scriptum : cf. de hac constellatione *Sphaera*, p. 257 et 539. τὰ β' ἥμισυ τὸ cod. 19 κοντιάριον (sic cod.) ἐν τῇ κοιλίᾳ αὐτοῦ: haec iam in codd. Arab. corrupta sunt; " neque vocabulum " rumḥaṇ " (lanceam) mutari potest, cum verbum " rakaza " de lancea dicatur " (Dyroff). Varahamihira habet " with serpents entwined round his body " ex versione Colebrookii; Achmes, cuius translatio non de Apomasare pendet (v. *Sphaera*, p. 485), recte : τανύσας εἰς τὸν πόδα αὐτοῦ ὄφιν. 23-24 γυναικὸς τῆς ζητούσης τὸν ἄνδρα i. e. Ἀνδρομέδα, cf. *Sphaera*, p. 429 not. et 489, 14.

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[1] Hanc de stellis perniciosis doctrinam ex auctore anni 379 p. C., qui infra edetur (p. 208) hausisse videtur Apomasar, qui tamen, ut ipse vel interpres graecus dicit,

According to the Indians, a man clothed in a beautiful garment and iron, working through fire and holding in his hand 3 fish placed before him, and with him also a child, walking toward his own house.

According to Ptolemy, the tip of the tail of the Little Bear and the left arm of Cepheus and the belly of the 2nd horse and the beginning of the 1st fish and the belly of Aquarius.

To the 2nd decan of Pisces there rises alongside half of the deer, from whose nostril two serpents hang, and half of the river and half of the crocodile and the first half of the man upon his knees.

According to the Indians, a beautiful woman in appearance, very white in flesh, traveling in a sea vessel, having with her her kinsmen and friends and seeking to touch the land.

According to Ptolemy, the breast of the Little Bear and the legs and the foot of Cepheus and the head of a woman and the tail of the Whale.

To the 3rd decan of Pisces there rises alongside the hind parts of the scorpion and the ends of the river and the second half of the one upon his knees.

According to the Indians, a naked man having a spear in his belly and sitting in a desert and crying out for fear of robbers and for fear of fire.

According to Ptolemy, the tip of the tail of the Little Bear and the middle parts of the woman sitting upon a throne and half of the woman seeking her husband and a certain part of the linen thread and the hind parts of the Whale. F. B.

G. 78. 32. On the Zodiacal Signs and Degrees Harmful to the Eyes and degrees. [1]

Harmful to the eyes are the Pleiades in Taurus and the nebulous clusters in Cancer and the sting of Scorpio and the arrow in Sagittarius and the thorn of Capricorn and the flow

2 ἐνύπιον cod. 3 παιδίον : cf. Dyroff, Sphaera, p. 536, ad vers. 7. 11 This woman placed in the Indian sphere is without doubt the Andromeda of the Greeks. 14 τὸ στήθη and below τὸ σκέλη cod. 17 σκορπίου in cod. written with astronomical sign : cf. on this constellation Sphaera, p. 257 and 539. τὰ β' ἥμισυ τὸ cod. 19 κοντιάριον (sic cod.) ἐν τῇ κοιλίᾳ αὐτοῦ : these are already corrupted in the Arab. codd.; "nor can the word rumḥaṉ, (lance) be changed, since the verb" rakaza, is said of a lance (Dyroff). Varahamihira has "with serpents entwined round his body" from the translation of Colebrooke; Achmes, whose translation does not depend on Apomasar (v. Sphaera, p. 485), correctly : τανύσας εἰς τὸν πόδα αὐτοῦ ὄφιν. 23-24 γυναικός τῆς ζητούσης τὸν ἄνδρα i. e. Andromeda, cf. Sphaera, p. 429 n. and 489, 14.

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1 This doctrine concerning pernicious stars Apomasar seems to have drawn from the author of the year 379 A.D., who will be edited bel (p. 208), who however, as he himself or the Greek translator says,

τῶν ὑδάτων ἡ ἐν τῷ Ὑδροχόῳ. σημαίνουσί τι ἀπόστημα ἐν τοῖς ὀφθαλμοῖς. καὶ αἱ μὲν Πλειάδες εἰσὶ κατὰ τὸν παρόντα καιρὸν ἐν τῇ ιγ' μοίρᾳ τοῦ Ταύρου καὶ λς' λεπτῷ· ἡ δὲ νεφελοειδὴς συστροφὴ ἡ ἐν τῷ Καρκίνῳ ἐπέχει τὴν κα' μοῖραν τοῦ Καρκίνου μέχρι τῶν η' λεπτῶν· τὸ δὲ κέντρον τοῦ Σκορπίου ἐπέχει τὴν κ' μοῖραν τοῦ Σκορπίου καὶ τὴν κα'· τὸ δὲ βέλος τὸ ἐν τῷ Τοξότῃ ἐπέχει τὴν ε' μοῖραν τοῦ Τοξότου καὶ λεπτὰ κ' καὶ τὸ πλάτος αὐτοῦ ἐστι νότιον μοῖρα ς' λεπτὰ κ'· ἡ ἄκανθα τοῦ Αἰγόκερω ἐπέχει τὴν κβ' μοῖραν τοῦ Αἰγόκερω καί ἐστι τὸ πλάτος αὐτῆς βόρειον μοῖρα ρθ' λεπτὰ ιε'· ἡ δὲ ἐκροὴ τοῦ Ὑδροχόου ἐπέχει τὴν κ' μοῖραν τοῦ Ὑδροχόου καὶ λεπτὰ ι' ἄχρι τῆς κδ' μοίρας τοῦ Ὑδροχόου καὶ τῶν κ' λεπτῶν. αἱ δὲ μοῖραι καὶ τὰ λεπτά, ἃ προείπομεν, εἰσὶ κατὰ τὰς ἐποχὰς τῶν ἀστέρων ἐν τῷ καθ' ἡμᾶς χρόνῳ· δεῖ δὲ μετακινεῖν ταῦτα κατὰ τὴν πρόφασιν τῶν ἐτῶν. εἰσὶ δὲ καὶ ἕτεροι σινωτικοὶ ὀφθαλμῶν, ὧν μνημονεύσομεν εἰς τὰ μετέπειτα. F. C.

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positiones quas astra in suo tempore obtinebant indicavit. Ad eorum longitudines inveniendas non computationem adhibuisse videtur, ita ut secundum Ptolemaei normam pro centenis annis differentiam gradus unius statueret, sed ad observationem caeli recurrisse parum accuratam, nisi numeri a librario omnino corrupti sint. Certe falsi sunt quos codex praebet, nec quicquam inde ad tempus definiendum quo Apomasaris opus graece versum est, eruere potuimus. Quod ut manifestius fiat, longitudines huius scriptoris et Ptolemaei conferamus.

	Apomasar.	Ptolemaeus.	Differentia
Πλειάδες . .	♉ 13° 36′	♉ 2° 10′ — 3° 40′	11° 26′ — 9° 56′
Νεφελοειδὴς συστροφή.	♋ 21° 8′	♋ 10° 20′ — 7° 40′	10° 48′ — 13° 28′
Κέντρον τοῦ Σκορπίου .	♏ 20° — 21°	♏ 27° 40′ — 27°	— circa 7°
Βέλος τοῦ Τοξότου .	♐ 5° 20′ — 6° 20′	♐ 4° 30′ — 4° 9′	circa 2° — 1°
Ἄκανθα τοῦ Αἰγόκερω .	♑ 22°	♑ 23° 20′	— 1° 20′
Ἐκροὴ τοῦ Ὑδροχόου.	♒ 20° 10′ — 24° 20′	♒ 14° 50′ — 23° 10′	maxim. 5° 20′

of the waters, that which is in Aquarius. They signify some abscess in the eyes, and the Pleiades are at the present time in the 13th degree of Taurus and 36 minutes; and the nebulous cluster in Cancer occupies the 21st degree of Cancer up to 8 minutes; and the sting of Scorpius occupies the 20th degree of Scorpius and the 5 21st; and the arrow in Sagittarius occupies the 5th degree of Sagittarius and 20 minutes, and its latitude is southern, 6 degrees 20 minutes; the thorn of Capricorn occupies the 22nd degree of Capricorn and its latitude is northern, 109 degrees 15 minutes; and the outflow of Aquarius occupies the 20th degree of Aquarius and 10 minutes up to 10 the 24th degree of Aquarius and 20 minutes. The degrees and minutes which we mentioned above are according to the positions of the stars in the time of our own age; but it is necessary to shift these according to the reckoning of the years. There are also other stars harmful to the eyes, of which we shall make mention in what follows. F. C. 15

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he indicated the positions which the stars held at his time. To find their longitudes he seems not to have used calculation, in the way that according to Ptolemy's rule he would set a difference of one degree per hundred years, but to have had recourse to observation of the sky, not very accurate, unless the numbers are entirely corrupted by the copyist. Certainly the figures which the codex offers are wrong, nor could we derive anything from them to determine the time at which the work of Apomasaris was translated into Greek. To make this clearer, let us compare the longitudes of this writer and those of Ptolemy.

	Aponsara.	PTOLEMY.	DIFFERENCE
Pleiades -	813 36'	8 2 10' 3 40'	11 26' 9 56'
Nebulous contraction.	21 8'	The 10' 20' 7 40'	10 48' - 13 28'
Center of Scorpio.	M. 20' - twenty one	m 27 40' — 27	- - about 7
Arrow of the Archer	5 20' 6 20'	4 30' 4 9' approximately 2*	1
*Thorn of the Capricorn.	The 20	The 23' 201	- 1 20'
Outflow of the Aquarius.	20 10' — 24 20'	14 50' — 23 10'	maxim. 5° 20'

Ex Palchi libro apotelesmatico.

Palchus, cuius liber in bibliotheca secreta Chalipharum simul cum aliis astrologis graecis Bagdadae saeculo IX servabatur (*Catal.*, I, p. 84, 1 : Ἡ βίβλος τοῦ ἑρμηνευτοῦ Παλχου), exeunte V et ineunte VI floruisse videtur. Nam responsa apotelesmatica refert quae ipse Alexandriae vel Smyrnae dedit annis 475-488 (*Catal.*, I, p. 100 ss.; VI, p. 63 ss.). Iuliani autem Laodicensis " Introductionem ", quae observationem caeli mensis octobris a. 497 continet, aliaque scripta eiusdem auctoris excerpsit (cf. Cumont et Stroobant, *Bull. Acad. Belg.*, 1903, p. 572 s.).

Quisquis Palchus ille est, opus eius, quamvis misere decurtatum et interpolatum ad nostram pervenerit aetatem (v. infra p. 180, n. 1), maximi tamen est momenti ad veterum astrologorum doctrinam operaque cognoscenda. Capita nonnulla eius iam in Catalogo nostro (I, p. 94 ss.; VI, p. 63 ss.) praebuimus; plura ex codice Angelico nunc proferre iuvabit, donec totus liber, quod optandum est, cum commentariis a viro philologo edatur. — Primum in hoc codice obtinet locum :

Dodecaeteris chaldaica.

De ratione dodecaeteridis " chaldaicae " quam vocant (Censorinus, *De die nat.*, XVIII, 6) dixi in *Catal.*, II, p. 139 sqq.; apud Wissowa, *Realencyklopaedie* s. v.; in *Sphaera* mea, p. 329 sqq.; *Berl. Philol. Wochenschr.*, 1904, p. 1219. Novam huius cycli descriptionem edituro indicem omnium exemplarium hucusque mihi notorum hic proferre mihi visum est :

1. *Geoponic.*, I, 12 (ed. Beckh, p. 21). Δωδεκαετηρὶς τοῦ Διός, καὶ ὅσα ἀποτελεῖ περιπολεύων τοὺς δώδεκα οἴκους τοῦ ζῳδιακοῦ κύκλου Ζωροάστρου. Inc. Ὁ ζῳδιακὸς κύκλος τέτμηται εἰς δώδεκα οἴκους. Des. μὴ γενέσθαι σεισμούς. Cum hac dodecaeteride artissimo vinculo cohaerere videtur cod. Vindobon. 108, f. 237, cap. ος' (cf. *Catal.*, VI, p. 8) : Ἀποτελέσματα εἰς τέσσαρας καιροὺς τοῦ ἐνιαυτοῦ. Inc. Ὁ ζῳδιακὸς κύκλος τέτμηται. Des. μὴ γένωνται σεισμοί.

2. Dodecaeteris saeculi I p. Chr. n., edita in *Catal.*, II, p. 144-150 ex codd. Paris. 2420, f. 205 et Marc. 324, f. 89 : Δωδεκαετηρὶς ἀκριβὴς ἔτους ,ϛφδ' κτλ. Inc. Ἔτος α' Κριοῦ. Ἔσται τὸ ἔτος τοῦτο ἀπὸ βορρᾶ τραχῦνον. Des. ἡ θάλασσα χειμέριος.

3. Ex iisdem codicibus Paris. 2420, f. 209, et Marc. 324 (cf. *Catal.*, II, 139) edidi, *Catal.*, II, 150-152, alteram dodecaeterida, quae sit incipit : Κριοῦ τὸ ἔτος· χειμὼν ψυχρός. Des. καὶ ζῴων ἔκλειψις.

4. Περὶ τῆς τῶν ζῳδίων βασιλείας edd. Bassi et Martini in *Catal.*, III, p. 30 sq. ex cod. Ambros. B 33 sup. Inc. Δεῖ γινώσκειν ὅτι τῶν καθ' ἕνα καιρῶν. Des. σπανίως πλασθήσονται. καὶ ταῦτα περὶ τῆς βασιλείας τῶν ζῳδίων.

5. In cod. Bononiensi 3632, f. 325 (cf. *Catal.*, IV, p. 45) : Περὶ ποίο ζῳδίῳ περιπολεύει τὸν χρόνον. Inc. Ἔτους Κριοῦ ἐστι ἀνοχὴ καὶ χυμῶνες. Des. ὁ δὲ Διονυσιακὸς καρπὸς πλεῖον πάντων. Nondum editum est.

6. Monac. gr. 287, f. 92ᵛ; Vatic. gr. 1290, f. 69ᵛ; Mutinens. 85 (III, C 6), f. 23ᵛ (cf. *Catal.*, IV, p. 29) : Περὶ τῆς φύσεως τῶν ιβ' ζῳδίων καὶ πρὸς τὰ ἐνιαύσια κατα-

From the apotelesmatic book of Palchus.

Palchus, whose book was preserved in the secret library of the Caliphs at Baghdad in the ninth century together with other Greek astrologers (Catal., I, p. 84,1: 'H ßißlos tOÛ Épμnveutoð Πλχou), appears to have flourished at the end of the fifth and the beginning of the sixth century. For he records astrological responses which he himself gave at Alexandria or Smyrna in the years 475–488 (Catal., I, p. 100 ss.; VI, p. 63 ss.). He also excerpted the Introduction of Julian of Laodicea, which contains an observation of the sky for the month of October in the year 497, as well as other writings of the same author (cf. Cumont et Stroobant, Bull. Acad. Belg., 1903, p. 572 s.). Whoever that Palchus may be, his work, although it has come down to us in a miserably truncated and interpolated state (v. infra p. 180, n. 1), is nevertheless of the greatest importance for understanding the doctrine and works of the ancient astrologers. Several chapters of it we have already presented in our Catalogue (I, p. 94 ss.; VI, p. 63 ss.); it will be worthwhile to bring forth more from the Angelicus codex now, until the entire book, as is to be wished, is edited with commentaries by a philologist. The first place in this codex is held by:

The Chaldaean dodecaeteris.

Concerning the reckoning of the "Chaldaean" dodecaeteris, as it is called (Censorinus, De die nat., XVIII, 6), I have spoken in Catal., II, p. 139 sqq.; in Wissowa, Realencyklopaedie s. v.; in my Sphaera, p. 329 sqq.; Berl. Philol. Wochenschr., 1904, p. 1219. For one about to publish a new description of this cycle, it seemed fitting to me to set forth here an index of all the manuscripts known to me up to this point:

1. Geoponic., I, 12 (ed. Beckh, p. 21). The twelve-year cycle of Jupiter, and what it produces as it circulates through the twelve houses of the zodiacal circle, of Zoroaster. Inc. The zodiacal circle is divided into twelve houses. Des. that earthquakes may not occur. With this dodecaeteris a very close connection seems to be found in cod. Vindobon. 108, f. 237, cap. oϛ' (cf. Catal., VI, p. 8): Effects for the four seasons of the year. Inc. The zodiacal circle is divided. Des. that earthquakes may not occur.

2. Dodecaeteris of the first century A.D., published in Catal., II, p. 144-150 from codd. Paris. 2420, f. 205 and Marc. 324, f. 89: An exact twelve-year cycle of year 504, etc. Inc. Year 1, Aries. This year will be rough from the north. Des. the sea stormy.

3. From the same codices Paris. 2420, f. 209, and Marc. 324 (cf. Catal., II, 139) I published, in Catal., II, 150-152, another dodecaeteris, which begins: For Aries the year: cold winter. Des. and an eclipse of living creatures.

4. Concerning the reign of the zodiacal signs, edited by Bassi and Martini in Catal., III, p. 30 sq. from cod. Ambros. B 33 sup. Inc. One must know that of the seasons one by one. Des. they will rarely be formed, and these things concerning the reign of the zodiacal signs.

5. In cod. Bononiensis 3632, f. 325 (cf. Catal., IV, p. 45): Concerning which zodiacal sign circulates through time. Inc. In the year of Aries there is respite and humors. Des. and the Dionysiac fruit more than all others. It has not yet been published.

6. Monac. gr. 287, f. 92"; Vatic. gr. 1290, f. 69*; Mutinens. 85 (III, C 6), f. 23° (cf. Catal., IV, p. 29): On the Nature of the 12 Zodiac Signs and Their Annual Conditions of Natural Properties. Inc. Τὸ δωδεκάστοιχον μοφωμα. Des. ἀναπλη- ροῦσιν. This dodecaeteris

στήματα τῶν φυσικῶν ἰδιωμάτων. Inc. Τὸ δωδεκάστοιχον μοφωμα. Des. ἀναπληροῦσιν. Haec dodecaeteris quae in codicibus cum excerptis e Ptolemaei Tetrabiblo lib. II, cap. 13 coniuncta est, infra p. 241 edetur.

7. Vindobon. gr. 262, f. 158-162. Inc. Ἐὰν γεννᾶται ἐν Κριῷ ὁ χρόνος. Des. ἥξουσι Φρυγία Γαλατία καὶ τὰ λοιπά. Nondum editum est.

8. In codice Taurinensi, C VII, 15, nunc quidem, ut timendum est, igni consumpto, olim (cf. *Catal.*, IV, p. 16) inveniebatur capitulum, f. 83ᵛ : Περὶ τοῦ πῶς εὑρίσκειν τὸ βασιλεύων (sic) ζῴδιον κατ' ἐνιαυτὸν ἤγουν τὸν καθ' ἕνα χρόνον; quod sequebatur alterum capitulum : Περὶ τῆς τῶν ζῳδίων βασιλείας (cf. supra nᵒ 4). In eodem codice f. 64 inveniebatur capitulum cui inscriptum erat : Περὶ τοῦ πῶς δεῖ εὑρίσκειν τὸν βασιλεύοντα ἀστέρα τοῦ χρόνου; inc. Ἔστω σοι δῆλον καὶ τοῦτο. Hoc idem capitulum ni fallor praebet cod. Neapolitanus, II, C 33, f. 15ᵛ (cf. *Catal.*, IV, p. 50: Περὶ πῶς δεῖ εὑρίςκειν τὸν βασιλεύοντα ἀστέρα ἐκ τῶν ζῳδίων κατὰ ἐνιαυτῶν. Iac. Ἔστε (!) δῆλον ὅτι τὰ ιβ' ζῳδία. Nihil horum iam editum est.

9. In cod. Angel. 29, f. 36 (cf. supra p. 12) invenitur Apomasaris libri primi cap. ρμε' : Περὶ τοῦ γνῶναι ὁπωρῶν ιβ' ἔμπροσθεν σου, μὴ ὁρῶντός σου εἰπεῖν ποῖόν ἐστι καλὸν καὶ ποῖον φαῦλον. Inc. Δώδεκα ὁπωρῶν προτεθέντων. Des. καὶ καλήν. Videtur Dodecaeteris chaldaica. Nondum typis impressa est.

10. Deperditum est capitulum syntagmatis astrologici in codice Angel. 29, num. σμδ' signatum (cf. supra p. 50): Περὶ τοῦ γνῶναι καθ' ἕκαστον ἐνιαυτὸν ποῖον ζῴδιον ἄρχει αὐτοῦ ἤτοι ὡροσκόπου (l. ὡροσκοπεῖ?).

11. Orphei dodecaeteridis versu heroico scriptae fragmenta invenies apud Abel, *Orphica*, fr. 12, 21-23, 285; cf. *Sphaera*, p. 330, 1.

12. Praeterea cf. quae Salmasius, *De annis climacter.*, p. 238, e Valente excerpsit. De cyclo duodecim annorum qua planeta Iovis cursum peragit, cf. etiam Cleomedes, p. 30, 22, ed. Ziegler, qui verbo δωδεκαετία usus est.

Haec de cyclo XII annorum ab astrologis descripto usque ad hunc diem comperire potui. Nunc publici iuris faciam Palchi capitulum primum quod invenitur in cod Angelico 29, f. 92ᵛ (cf. supra p. 28 = A). Usus sum quoque imaginibus photographicis codicis Ambrosiani (= Mediolanensis 8) quas mihi benigne misit Achilles Ratti, Bibliothecae Ambrosianae subpraefectus; codicis Angelici photogrammata Christiani Huelseni humanitati debeo. F. B.

F. 92ᵛ. α'. Περὶ τῶν ιβ' ζῳδίων καὶ τῶν δ' καιρῶν.

Δέον τιθέναι τὰ ἀπὸ Ἀδὰμ ἔτη μετὰ τοῦ ζητουμένου καὶ ταῦτα ἀναλύειν εἰς τὰ ιβ' καὶ τὰ μένοντα λαμβάνειν ἀπὸ Κριοῦ καὶ κατὰ τὸ ζῴδιον ἐν ᾧ καταλήξει, λέγε τὸν χρόνον ἐκεῖνον γίνεσθαι. καὶ εἰ μὲν τῆς ἐαρινῆς τροπῆς ἐστι τὸ ζῴδιον, ἔσται ὁ χρόνος ἐκεῖνος θερμὸς καὶ ὑγρός, εἰ δὲ τῆς θερινῆς, θερμὸς καὶ ξηρός, εἰ δὲ τῆς μετοπωρινῆς, ψυχρὸς καὶ ξηρός, εἰ δὲ τῆς χειμερινῆς, ψυχρὸς καὶ ὑγρός.

1-7 Num haec quae ipsam descriptionem circuli XII annorum antecedunt ab ipso Palcho scripta sint, iure dubitaveris. 2 Ἀέον A. τοῦ Ἀδὰμ M. 3 λαμβάνειν omis. A. 4 καταλήξει : supra ει script. η in cod. 7 ξηρός καὶ ψυχρός M.

στήματα τῶν φυσικῶν ἰδιωμάτων. Inc. Τὸ δωδεκάστοιχον μοφωμα. Des. ἀναπλη- ροῦσιν. This dodecaeteris, which in the codices is joined with excerpts from Ptolemy's Tetrabiblos, Book II, Chapter 13, will be edited below on p. 241.

7. Vindobon. gr. 262, f. 158-162. Inc. Ἐὰν γεννᾶται ἐν Κριῷ ὁ χρόνος. Des. ἡξουσι Φρυγία Γαλατία καὶ τὰ λοιπά. Not yet edited.

8. In the Turin codex, C VII, 15, now presumably destroyed by fire as is to be feared, there was formerly found (cf. Catal., IV, p. 16) a chapter, f. 83': On How to Find the Ruling Zodiac Sign for Each Year, that is, for Each Individual Year; which was followed by another chapter: On the Reign of the Zodiac Signs (cf. above no. 4). In the same codex, f. 64, there was found a chapter with the inscription: On How One Must Find the Ruling Star of the Year; inc. "Εστω σοι δῆλον καὶ τοῦτο. This same chapter is, unless I am mistaken, provided by cod. Neapolitanus, II, C 33, f. 15' (cf. Catal., IV, p. 50): On How One Must Find the Ruling Star from the Zodiac Signs for Each Year. Inc. Εστε (!) δῆλον ὅτι τὰ ιβ΄ Ζῳδία. None of these has yet been edited.

9. In cod. Angel. 29, f. 36 (cf. supra p. 12) there is found chapter ρμε' of the first book of Apomasaris: Περὶ τοῦ γνῶναι ὀπωρῶν ιβ΄ ἔμπροσθεν σου, μὴ ὁρῶντός σου εἰπεῖν ποῖόν ἐστι καλὸν καὶ ποῖον φαύλον. Inc. Δώδεκα οπωρών προτεθέντων. Des. καὶ καλήν. It appears to be the Chaldean Dodecaeteris. It has not yet been printed.

10. Lost is the chapter of the astrological compilation marked with number σμδ' in cod. Angel. 29 (cf. supra p. 50): Περὶ τοῦ γνῶναι καθ᾽ ἕκαστον ἐνιαυτὸν ποῖον Ζῴδιον ἄρχει αὐτοῦ ἤτοι ὡροσκόπου (l. ὡροσκοπεῖ?).

11. Fragments of Orpheus's dodecaeteris written in heroic verse are to be found in Abel, Orphica, fr. 12, 21–23, 285, cf. Sphaera, p. 330, 1.

12. Furthermore cf. what Salmasius, De annis climacter., p. 238, excerpted from Valens. On the cycle of twelve years through which the planet Jupiter completes its course, cf. also Cleomedes, p. 30, 22, ed. Ziegler, who used the word δωδεκαετία.

This is what I have been able to discover to this day concerning the cycle of XII years as described by astrologers. I shall now make public the first chapter of Palchus, which is found in cod. Angelicus 29, f. 92' (cf. supra p. 28 = A). I have also made use of photographic images of the Ambrosian codex (= Mediolanensis 8), which Achilles Ratti, deputy prefect of the Ambrosian Library, kindly sent to me; the photograms of the Angelicus codex I owe to the kindness of Christian Huelsen. F. B.

Γ. 92. α'. On the 12 Zodiac Signs and the 4 Seasons. One must add the years from Adam together with the year in question and divide them by 12, then take the remainder starting from Aries, and according to the sign where it ends, declare that period to be of such a character. And if the sign belongs to the vernal turning, that period will be warm and moist; if to the summer turning, warm and dry; if to the autumnal turning, cold and dry; if to the winter turning, cold and moist.

1-7 Whether the passages that precede the actual description of the cycle of 12 years were written by Palchus himself may rightly be doubted. 2 Λέον A. τοῦ 'Αδάμ M. 3 λαμβάνειν omis. A. 4 καταλήξει : supra el script. η in cod. 7 ξηρός και ψυχρός M. 4 καταλήξει : supra el script. η in cod. 7 ξηρός και ψυχρός M.

Πρῶτον ἔτος Κριοῦ. Ἔσται τὸ ἔτος τοῦτο τὸ μὲν ὅλον ὀμβρῶδες, ὁ δὲ χειμὼν κατάψυχρος καὶ χιονώδης, ἐπιτεταμένος δὲ καὶ πνευματώδης. ἐν δὲ τῷ ἔτει τούτῳ <δεῖ τὸν σπόρον> ἐπιτελεῖν πάντοτε ἀπὸ μηνὸς Φοίνικος, ὅ ἐστι Δίου μέσου, ἐν ἡμέραις μ', ὡς τοῦ μετὰ ταῦτα σπόρου ἐσομένου καταδεεστέρου· ἔσονται γὰρ ποταμοὶ μεγάλοι καὶ συνεχεῖς καὶ σφοδροὶ ὄμβροι. ἐν δὲ τῷ ἔτει τούτῳ οἱ ἀέρες οὐκ εὖ διακείμενοι ἔσονται· καὶ κατὰ μέσον τὸν χειμῶνα πνεύματα μεγάλα ἀπὸ χειμερινῆς ἀνατολῆς ἔσονται <.....>, κατὰ δὲ τὴν Ζεφύρου γένεσιν ὥστε μετὰ τὴν ἐαρινὴν ἰσημερίαν μεταλλάσσει ὁ ἀὴρ ἐν ἡμέραις <...> ἐν ὑστέρῳ δὲ ἔσονται ὕδατα μαλακὰ καὶ πυκνά, καὶ πολλὰ δὲ ἀπὸ Πλειάδος ἀνατολῆς. δεῖ δὲ ποιεῖσθαι τὴν τῶν ἀμπέλων ἐργασίαν ὀψιαίτερον· ἐν τούτῳ δὲ τῷ ἔτει ἔσται ὁ Δημητριακὸς ἢ ὁ Διονυσιακὸς καρπός <.....> ἔσται δὲ καὶ τὰ βοσκήματα ἔννοσα.

Δεύτερον ἔτος Ταύρου. Ἔσται τὸ ἔτος τοῦτο τοῖς μὲν ἐγγὺς ἐπικρατούμενον πνεύμασι, τοῖς δὲ ἄποθεν πέρας. ὁ χειμὼν δὲ ἀρχόμενος ἀπὸ ψυχροῦ· μάλιστα δὲ χειμάσει ἀπὸ μέσου χειμῶνος ἕως ἰσημερίας ἐαρινῆς· ἡ δὲ ἐπίτασις ἔσται τοῦ χειμῶνος εὔκρατος καὶ ἔφυδρος. † διὰ δὲ τὸ ἀσυντελὲς τῶν σπόρων ἐν τούτῳ τῷ ἔτει ἀπὸ Πλειάδος δύσεως αὐτῶν ἐν ἡμέραις λ'· καὶ τὸν ἐρχόμενον σπόρον ἤτοι τὸν ἐσόμενον καὶ τὸ ἔαρ ἀπαλυνεῖ. καὶ τῶν τόπων οἱ πεδινοὶ ἔσονται

1 Πρῶτον ἔτος Κριοῦ in marg. codd. recte add. man. 2 et sic semper numeros et nomina singulorum signorum praenotaverunt. τὸ μὲν M : τὸ omis. A. 2 Cf. *Geopon.*, p. 22, 8; *Catal.*, II, p. 144, 6. 3 Post τούτῳ sequitur in A et M lacuna fere decem litterarum. δεῖ τὸν σπόρον inserui. 4 Pro μηνὸς suspicatus eram πνοῆς (de vento Phoenice, cf. Plin. N. H., II, 47, 120. Timosthen. apud Agathemerum, II, 7 apud Müller, *Geogr. min.*, II, 473) sed cf. infra p. 175, 13 ἀπὸ Φοινίκου (?) μέσου. Habemus igitur nomen mensis adhuc ignotum, nisi excerptor vocabulum Φοῖνιξ falso interpretatus rem ita perturbavit, ut pro Dio mense Phoenicum, i. e. Tyriorum et Sidoniorum (cf. Dittenberg in Wissowa, *Realencycl.*, V, 1081) mensem quendam Phoenicem nomine insereret. 5 Cf. *Geopon.*, p. 22, 9; *Catal.*, II, p. 144, 45. 7 καὶ omis. A. 8 Cf. *Catal.*, II, l. c., κατὰ μέσον δὲ χειμῶνα ... συμβήσονται μεγάλα πνεύματα ἀπὸ χειμερινῆς ἀνατολῆς· κατὰ δὲ τὴν τοῦ Ζεφύρου πνοὴν μετὰ τὴν ἐαρινὴν ἰσημερίαν ... μεταβάλλεται ὕστερον ὁ ἀὴρ ἡμέρας γ' εἰς ὕδατα καὶ πνεύματα πυκνὰ καὶ μαλακὰ καὶ μετὰ γ' ἔτι ἕως Πλειάδος ἀνατολῆς. Igitur apud Palchum multa corrupta esse crediderim; pro κατὰ τὴν Ζεφύρου γένεσιν lacunam statui; supplendum videtur fere ἕως ἰσημερίας ἐαρινῆς. 9 Post ἡμέραις spatium unius litterae in cod. vacuum : in marg. A : Ζήτ(ει) πόσας. 12 ἔτει omis. M. δημητριανὸς codd. 13 Post καρπός in codd. lacuna significatur; *Catal.*, II, l. c., 14, ὁ δὲ σιτικὸς πλείων τοῦ Διονυσιακοῦ ἔσται. βοσκήματα ἔννοσα : cf. *Geopon.*, p. 22, 12, ἔσονται ... νοσήματα. Aliter *Catal.*, II, l. c., τοῖς βοσκήμασιν εὐετηρία ὑπάρχει. 15 ἐπικρᾶ codd.; *Catal.*, II, 145, 1 ἐπικρατούμενον πνεύμασιν ἑσπερίοις. πέρας om. M lacuna significata. An scribendum τὰ μὲν ἔγγυς? 16 ἀπὸ ψυχροῦ : aliter *Catal.*, l. c., et *Geopon.*, l. c. κατὰ μέσον χειμῶνα M. 18 διὰ δὲ usque ad αὐτῶν corrupta : scribendum puto δεῖ δὲ συντελεῖν τὸν σπόρον ἐν τούτῳ τῷ ἔτει (τῷ ἔτει τούτῳ M) ἀπὸ Πλειάδος δύσεως [αὐτῶν] ἐν ἡμέραις λ'; cf. *Catal.*, II, 145, 9, δεῖ δὲ τὸν σπόρον συντελεῖν ἀπὸ μηνὸς Νοεμβρίου καὶ Ἀγριππαίου ἐν ἡμέραις λ'. 20 ἀπαλύνει A. Cf. *Catal.*, l. c., 12, τῶν δὲ τόπων τὰ πεδινώτερα φοριμώτερα; eadem in *Geopon.*, p. 23, 2.

First year of Aries. This year will be rainy throughout; the winter will be very cold and snowy, severe and stormy. In this year <one must perform the sowing> always from the month of Phoinix, which is mid-Dios, within 40 days, since the subsequent sowing will be less productive; for there will be great rivers and continuous and violent rains. In this year the weather will not be in a favorable condition; and around mid-winter there will be great winds from the winter rising <.....>, and at the coming of the West Wind, so that after the vernal equinox the air changes within <...> days. Afterwards there will be gentle and frequent rains, and many from the rising of the Pleiades. The cultivation of the vines must be carried out later; and in this year the grain harvest or the wine harvest <.....> will be <such and such>; and the livestock will also be diseased.

Second Year of Taurus. This year will be dominated by winds for those nearby,
15 and will bring an end for those far off. Winter begins
from cold; it will be most wintry from the middle of winter until the spring
equinox; the intensification of winter will be temperate and rainy.
† On account of the incompleteness of the sowings in this year from the setting of the Pleiades
within 30 days; and the coming sowing, that is to say
20 the future one, and spring will soften it, and the flat areas of the regions will be

1 First Year of Aries added correctly in the margin by a second hand in the codices, and thus they always noted in advance the numbers and names of each sign. τὸ μὲν M : τὸ omitted in A. 2 Cr. Geopon., p. 22, 8; Catal., II, p. 144, 6. 3 After τούτῳ there follows in A and M a lacuna of approximately ten letters; I inserted δεῖ τὸν σπόρον. 4 Instead of μηνός I had suspected πνοῆς (concerning the wind Phoenix, cf. Plin. N. H., II, 47, 120. Timosthen. in Agathemerus, II, 7 in Müller, Geogr. min., II, 473) but cf. below p. 175, 13 ἀπὸ Φοινίκου (?) μέσου. We have therefore a month name hitherto unknown, unless the excerptor falsely interpreted the word Φοίνιξ and confused the matter so that instead of the month Dios of the Phoenicians, i.e. of the Tyrians and Sidonians (cf. Dittenberg in Wissowa, Realencycl., V, 1081) he inserted a certain month named Phoenice. 5 Cf. Geopon., p. 22, 9; Catal., II, p. 144, 45. 7 καὶ omitted in A. 8 Cf. Catal., II, 1. c., in the middle of winter ... great winds will arise from the wintry east; and at the blowing of Zephyrus after the vernal equinox ... the air is later changed for 3 days into rain and winds, dense and gentle, and after 3 more days until the rising of the Pleiades.Therefore I would believe that much has been corrupted in Palchus; I have posited a lacuna in place of κατὰ τὴν ζεφύρου γένεσιν; it seems that approximately ἕως ἰσημερίας ἐαρινῆς should be supplied. 9 After ἡμέραις a space of one letter left blank in the codex: in the margin of A: ζήτ(ει) πόσας. 12 ἔτει omitted in M. δημητριανός in the codices. 13 After καρπός a lacuna is indicated in the codices; Catal., II, 1. c., 14, the grain crop will be greater than the Dionysiac one. βοσκήματα ἔννοσα: cf. Geopon., p. 22, 12, there will be ... diseases. Otherwise Catal., II, l. c., prosperity exists for the livestock. 15 ἐπικρά- in the codices; Catal., II, 145, 1 dominated by westerly winds. πέρας omitted in M with a lacuna indicated. Should one write τὰ μὲν ἔγγυς? 16 ἀπὸ ψυχροῦ: otherwise Catal., l. c., and Geopon., l.c. κατὰ μέσον χειμώνα M. 18 διὰ δὲ through αὐτῶν is corrupt: I think one should write δεῖ δὲ συντελεῖν τὸν σπόρον ἐν τούτῳ τῷ ἔτει (τῷ ἔτει τούτῳ M) ἀπὸ Πλειάδος δύσεως [αὐτῶν] ἐν ἡμέραις λ'; cf. Catal., II, 145, 9, δεῖ δὲ τὸν σπόρον συν- τελεῖν ἀπὸ μηνός Νοεμβρίου καὶ Ἀγριππαίου ἐν ἡμέραις λ'. 20 ἀπαλύνει A. Cf. Catal., l. c., 12, the flatter areas of the regions are more fertile; the same in Geopon., p. 23, 2.

φόριμοι, οἱ δὲ ὀρεινοὶ ἄφοροι· καὶ τῶν ξυλίνων καρπῶν φθορά· καὶ τὰ φυτευθέντα τῷ ἔτει τούτῳ προστήσεται· ἔσται δὲ τοῖς βοσκήμασιν εὐετηρία· ἔσται δὲ τὸ θέρος καυματῶδες.

Τρίτον ἔτος Διδύμων. Ἔσται τὸ ἔτος τοῦτο τὸ μὲν ὅλον νότιον, ἔχον δὲ καὶ χειμῶνα μάλκιον καὶ πυκνὸν καὶ σφοδρόν· καὶ χειμῶνος σπάνις τούτῳ τῷ ἔτει καὶ πνευμάτων ἔκλειψις· ἔχει δὲ καὶ σπόρους καλοὺς πάντας καὶ εὐκαίρους· γενέσθαι δὲ εἴωθεν ὡς ἐπίπαν φόριμον κατὰ πάντα διὰ τὴν τῶν ἀνέμων ἔκλειψιν· πλεῖστος δὲ γίνεται Δημητριακὸς καρπός· τὸ δὲ ἔαρ εὔκρατον καὶ λεπτὰ ἔχον ὕδατα. πάντα δὲ τὰ ἔργα προλαμβάνειν δεῖ, μὴ καταλάβωσιν οἱ καρποὶ τὰ ἔργα. τὸ δὲ θέρος ἔσται εὔκρατον. τούτῳ τῷ ἔτει ἀνέμους λαμπροὺς ἔσεσθαι ἐπίδηλον· ἔχει δὲ καὶ ξύλων φθορὰν καὶ βοσκημάτων εὐετηρίαν· ἀπὸ δὲ Κυνὸς ἀνατολῆς νότοι λαμπροὶ καὶ ὄμβροι ἐπὶ ἡμέρας <...>. ἐπιτήδειον δὲ τὸ ἔτος τοῦτο καὶ πρὸς φυτείαν καὶ πᾶσαν ἐργασίαν εὐάρμοστον καὶ ἔσονται τὰ ἔγγονα τῶν τετραπόδων ζῴων πρὸς αὔξησιν.

Τέταρτον ἔτος Καρκίνου. Ἔσται τὸ ἔτος τοῦτο τὸ μὲν ὅλον βορέας ἔχον πλείστους ἀπὸ τοῦ ἄρκτου. ὁ δὲ χειμὼν ἔχει πάντα <ἢ> τὰ πλεῖστα ἀπὸ ἀνατολῶν· ἔσονται δὲ χειμῶνες ψυχροὶ καὶ χαλαζώδεις καὶ χιονώδεις καὶ ἄκαιροι. ἕξει <δὲ> καὶ πνεύματα μοχθηρὰ καὶ ποταμοὺς μεγάλους· ἄρξει τε καὶ προχειμάσει καὶ παύσεται ὀψέ·

1 εὔφοροι M. τῶν δὲ ὀρεινῶν codd. ξύλινων A : δένδρων τῶν M. 2 προιστήσεται A : προκόψει M. 2 et 3 δὲ καὶ M. 3 θέρος καυματῶδες : cf. *Geopon.*, p. 22, 26 ; *Catal.*, l. c. 4 Cf. *Geopon.* et *Catal.*, l. c. 5 χειμῶνα μαλακόν codd. (καὶ μαλ. A) : scripsi μάλκιον ut in *Catal.*, l. c., 19, ubi item μαλακόν codd. tradunt. 5-6 χειμῶνος σπάνις : i. e. tempestatis (non hiemis) defectus ; *Catal.*, l. c., 17, secundum P scripsi σπανία καὶ πνεύμασιν ἔκλειψις (cod. M. : σπανία πνευμάτων), sed locus corruptus videtur. 7 Eadem fere verba *Catal.*, l. c , 22, ἕξει δὲ καὶ τοὺς σπόρους καὶ εὐκαίρους· εὐφορία δὲ κατὰ πάντα ἔσται διὰ τὴν τῶν πνευμάτων πρός τινα <καιρὸν> ἔκλειψιν (καιρόν supplendum esse me monuit Theod. Preger.) 8 διὰ τὴν τῶν ἀνθρώπων θλίψιν codd. : scripsi ἀνέμων ἔκλειψιν. 9 τὸ δὲ ἔαρ (δὲ omis. A) κτλ. ; cf. *Geopon.*, p. 23, 15. 9-10 Cf. *Catal.*, l. c., 25, πᾶσαν δὲ ἐργασίαν προλαμβάνειν, μὴ προλάβωσιν οἱ καρποὶ τὰ ἔργα. 11 εὔκρατον κτλ. ; cf. *Geopon.*, p. 23, 16, τὸ θέρος εὔκρατον διὰ τὸ τοὺς ἐτησίας ἀνέμους λαμπροὺς ἐπιπνεῦσαι ἐπὶ πολὺν χρόνον ; *Catal.*, l. c., 19, διὰ τὸ τοὺς ἀνέμους λαμπροὺς εἶναι καὶ ἐπὶ πολὺν χρόνον παραμένοντας. 12 ξύλων A : καρπῶν τῶν δένδρων, ut supra p. 173, 21, M. 12-13 Cf. *Catal.*, l. c., 20, ἀπὸ Κυνὸς ἀνατολῆς ... ἔσονται νότοι λαμπροὶ καὶ ὑδάτων ἐπισημασίαι. 13 Post ἡμέρας numerum omis. codd. ἐπιτήδειον κτλ. ; cf. *Catal.*, l. c., 27 : ἐπιτήδειον τὸ ἔτος πρὸς φυτείαν καὶ τὰς λοιπὰς ἐργασίας. 14-15 Post εὐάρμοστον lacuna fere 18 litterarum in A significatur ; desunt verba καὶ ἔσονται, et in fine πρὸς αὔξησιν, quae recepi ex M, ubi τὰ omissum. 16 Cf. *Catal.*, l. c., 146, 1 : ἔχον πνεύματα ἀρκτικὰ ἐκ καιροῦ (? nisi scribendum ἀρκτικά (i. e. incipientia) ἐξ ἄρκτου?). 17 Cf. *Geopon.*, 23, 28, ὁ χειμὼν τὰ πλεῖστα ἀπὸ τῶν ἀνατολικῶν ἔσται ψυχρός τε καὶ χαλαζώδης καὶ γνοφώδης. ἢ inserui. 19 ἄκαιροι : cf. *Catal.*, l. c., 2, χειμῶνα ... χιονώδη καὶ ἄκαιρον κατὰ τὸ πλεῖστον καὶ χαλαζώδη. δὲ inserui. 20 ποταμοὺς μεγάλους : cf. *Geopon.*, p. 24, 2, ἔχων καὶ ποταμοὺς μεγάλους προχειμάσει κτλ. ; cf. *Catal.*, l. c., 4, προχειμάσει δὲ καὶ βραδέως παύσεται. De vocabulo προχειμάζειν, cf. Plinium, XVIII, 207.

fertile, while the mountainous ones are unfruitful; and there will be destruction of timber fruits; and what is planted in this year will thrive; there will be prosperity for the livestock; and the summer will be scorching.

Third year of Gemini. This year will be entirely southerly on the whole, but having also a soft and frequent and violent winter; and there will be a scarcity of winter storms in this year and a cessation of winds; it has also all good and timely sowings; and it is accustomed to be generally fertile in all things on account of the absence of winds, and the grain crop becomes most abundant; the spring will be temperate and have light rains. All farm tasks must be undertaken in advance, lest the crops overtake the work, and the summer will be temperate. In this year it is evident that bright winds will occur; it also has destruction of timber and prosperity for livestock; and from the rising of the Dog Star, bright south winds and showers for ... days. This year is also suitable for planting and well-fitted for every kind of work, and the offspring of four-footed animals will increase.

Fourth year of Cancer. This year will have on the whole the most northerly winds from the north. The winter has mostly everything from the east; and there will be cold winters, stormy with hail and snow and untimely. It will also have harsh winds and great rivers; and it will begin early and be wintry in advance and will cease late;

1 εὔφοροι M. τῶν δὲ ὀρεινῶν codd. ξύλινων A : δένδρων τῶν M. 2 προϊστήσεται A: προκόψει M. 2 et 3 δὲ καὶ M. 3 θέρος καυματώδες : cf. Geopon., p. 22, 26 ; Catal., 1. c. 4 Cf. Geopon. et Catal., 1. c. 5 χειμώνα μαλακόν codd. (καὶ μαλ. A): scripsi μάλκιον ut in Catal., l. c., 19, ubi item μαλακόν codd. tradunt. 5-6 χειμώνος σπάνις : i. e. tempestatis (non hiemis) defectus ; Catal., 1. c., 17, secundum P scripsi σπανία καὶ πνεύμασιν ἔκλειψις (cod. M. : σπανία πνευμάτων), sed locus corruptus videtur. 7 Eadem fere verba Catal., l. c, 22, ἕξει δὲ καὶ τοὺς σπόρους καὶ εὐκαιρίους· εὐφορία δὲ κατὰ πάντα ἔσται διὰ τὴν τῶν πνευμάτων πρός τινα <καιρόν> ἔκλειψιν (καιρόν supplendum esse me monuit Theod. Preger.) 8 διὰ τὴν τῶν ἀνθρώπων θλίψιν codd. : scripsi ἀνέμων ἔκλειψιν. 9 τὸ δὲ ἔαρ (δὲ omis. A) κτλ. ; cf. Geopon., p. 23, 15. 9-10 Cf. Catal., 1. c., 25, πᾶσαν δὲ ἐργασίαν προλαμβάνειν, μὴ προλάβωσιν οἱ καρποὶ τὰ ἔργα. 11 εὔκρατον κτλ.; cf. Geopon., p. 23, 16, τὸ θέρος εὔκρατον διὰ τὸ τοὺς ἐτησίας ἀνέμους λαμπροὺς ἐπιπνεῦσαι ἐπὶ πολὺν χρόνον; Catal., I. c. 19, διὰ τὸ τοὺς ἀνέμους λαμπροὺς εἶναι καὶ ἐπὶ πολὺν χρόνον παραμένοντας. 12 Εὔλων A : καρπῶν τῶν δένδρων, as above p.173, 21, M. 12-13 Cf. Catal., 1. c., 20, ἀπὸ Κυνὸς ἀνατολῆς •••ἔσονται νότοι λαμπροὶ καὶ ὑδάτων ἐπισημασίαι. 13 After ἡμέρας the manuscripts omit a number. ἐπιτήδειον κτλ.; cf. Catal., 1. c., 27 : ἐπιτήδειον τὸ ἔτος πρὸς φυτείαν καὶ τὰς λοιπὰς ἐργασίας. 14-15 After εὐάρμοστον a lacuna of approximately 18 letters is indicated in A; the words καὶ ἔσονται are missing, and at the end πρὸς αὔξησιν, which I have taken from M, where τὰ is omitted. 16 Cf. Catal., 1. c., 146, 1 : ἔχον πνεύματα ἀρκτικὰ ἐκ καιροῦ (? unless one should write ἀρκτικά (i. e. incipientia) ἐξ ἄρκτου?). 17 Cf. Geopon., 23, 28, ὁ χειμὼν τὰ πλεῖστα ἀπὸ τῶν ἀνατολικῶν ἔσται ψυχρός τε καὶ χαλαζώδης καὶ γνοφώδης. ἢ I have inserted. 19 ἄκαιροι: cf. Catal., 1. c., 2, χειμώνα ... χιονώδη καὶ ἄκαιρον κατὰ τὸ πλεῖστον καὶ χαλαζώδη. δὲ I have inserted. 20 ποταμούς μεγάλους : cf. Geopon., p. 24, 2, ἔχων καὶ ποταμούς μεγάλους προχειμάσει κτλ.; cf. Catal., I. c., 4, προχειμάσει δὲ καὶ βραδέως παύσεται. On the word προχειμάζειν, cf. Pliny, XVIII, 207.

ἀπὸ τροπῆς δὲ χειμερινῆς ἀνοχὴ ἔσται ἐπὶ χρόνον τινά· μετὰ δὲ τὴν ἐαρινὴν ἰσημερίαν ἔσονται πυκναὶ καὶ συνεχεῖς χάλαζαι· ἀκαταστατήσει δὲ ὁ ἀὴρ ἕως τροπῶν θερινῶν, πυκνὰς ἔχων ἐπισημασίας ὄμβρους τε καὶ χαλάζας. εἶναι δὲ καὶ τὸν σπόρον τῷ ἔτει τούτῳ ἐν ἡμέραις κε' ταῖς πρώταις ἀπὸ Πλειάδος ἀνατολῆς, ἀφ' ἧς ἂν ἡ γῆ πρῶτον ὑπὸ τῶν ὄμβρων ποτισθῇ. τῶν δὲ τόπων οἱ στεινοὶ καὶ τραχεῖς μᾶλλον εὐφορήσουσι τούτῳ τῷ ἔτει· παντὸς γὰρ καρποῦ ἀφορία καὶ ἔλλειψις καὶ βοσκημάτων φθορά· ἔσται γὰρ τὸ φθινόπωρον ξηρόν, τὸ δὲ θέρος <....> ὑπό<θερ>μον ἔσται.

Πέμπτον ἔτος Λέοντος. Ἔσται τὸ ἔτος τοῦτο πνεύματα μεγάλα ἔχον ἀπὸ Πλειάδος ἀνατολῆς· ὁ δὲ χειμὼν ἔσται κατάψυχρος καὶ συνεχὴς καὶ ἀδιάλειπτος· χειμάσει δὲ ὀψέ καὶ οὐ ψαύσεται τοῦ σπόρου ἀρξάμενος ἀπὸ Φοινίκου μέσου ἕως ἡμερῶν λε'· οἱ γὰρ ἐπιγενόμενοι μετὰ ταῦτα σπόροι ἔσονται καταδεέστεροι· καὶ ὁ μὲν χειμὼν ἔσται ὑπὸ τροπὴν χειμερινὴν αὐχμώδης· τὸ δὲ ἔαρ ἔπομβρον· πνεύσουσι γὰρ βορέαι συνεχεῖς σχεδὸν ὅλον τὸ ἔτος· πάντες δὲ οἱ καρποὶ πεσοῦνται σύμμετροι· καὶ οὔτε φόριμον τὸ ἔτος τοῦτο οὔτε ἄφορον· πάσῃ δὲ ἐργασίᾳ δεῖ προσιέναι τοῖς εἰωθόσι <καιροῖς>· καὶ μὴ φυτεύειν· διαψεύσονται γὰρ τὰ φυτευθέντα· τῷ δὲ θέρει καὶ πηγαὶ ἐκλείψουσι τῶν ὑδάτων· τοῖς δὲ βοσκήμασιν εὔθετον τὸ ἔτος τοῦτο.

Ἕκτον ἔτος Παρθένου. Ἔσται τὸ ἔτος τοῦτο ὅλον ἔχον πνεύ-

1 ἀπὸ τροπῆς : cf. *Catal.*, l. c., 3, εἰ μὴ <κατὰ> τροπὰς χειμερινὰς ... ἀνοχὴ ἔσται ὑδάτων ἐπὶ χρόνον τινά. ἀνοχή A : ἀνομβρία M. μετὰ A : κατὰ M. 1-2 Cf. *Geopon.*, p. 24, 4, μετὰ δὲ τὴν ἐαρινὴν ἰσημερίαν συνεχεῖς ἔσονται χάλαζαι. 2 Cf. *Catal.*, l. c., 10, καὶ μεταστήσεται ὁ ἀὴρ χρώμενος πυκναῖς ἐπισημασίαις ὄμβροις τε καὶ χαλάζαις. 6 τῶν δὲ τόπων οἱ (οἱ omis. A) κτλ. : cf. *Catal.*, l. c., 14, τὰ τραχύτερα φοριμώτερα et *Geopon.*, l. c., 24, 5, οἱ δὲ τραχεῖς τόποι μᾶλλον οἴσουσι καρπόν. 7 παντὸς κτλ. : cf. *Catal.*, l. c., 14, καὶ τῶν λοιπῶν καρπῶν δεῖ διὰ τὸ σύμμετρον φθορὰν (sic scribendum cum Marciano, ut iam video : φορὰν P) ἔσεσθαι καὶ βοσκημάτων φθορὰν. 8-9 Post θέρος et ante μον in codd. lacunae significantur : suppleas e. g. <εὔκρατον καὶ> ὑπό<θερ>μον. 11 Πλειάδος ἡλίου (signo astrol.) codd. : scripsi ἀνατολῆς quod simili quodam signo librarii notant. ὁ δὲ χειμὼν κτλ. : cf. *Catal.*, l. c., 21, ὁ μὲν χειμὼν ἀδιάλειπτος ... ψυχρός τε. 12 Cf. *Catal.*, l. c., 23, χειμά (sic) in fine versus A. παύσεται τὸν σπόρον M. 13 De vocabulo φοινίκου, cf. supra p. 173, 4. 15-16 Cf. *Catal.*, l. c., 23, τὸ δὲ ἔαρ ἔσται ἔπομβρον· ἀπὸ δὲ ἰσημερίας ἐαρινῆς ... πνεύσουσι βορραῖ συνεχεῖς διόλου. *Geopon.*, p. 24, 15, τὸ ἔαρ ἔπομβρον. 16 βορέαι M : βροχαὶ A. 17 σύμμετροι : cf. *Geopon.*, p. 24, 20, ὁ σῖτος ἔσται σύμμετρος; *Catal.*, p. 147, 1, πάντες δὲ οἱ καρποὶ φανήσονται σύμμετροι· καὶ τὸ ἔτος οὔτε εὔφορον οὔτε ἄφορον. πνεύματα μεγάλα : eadem *Geopon.*, 24, 13. 18 καιροῖς suppl. ex *Catal.*, l. c., 2, πάσας δὲ ἐργασίας προϊέναι δεῖ τοῖς εἰωθόσι καιροῖς. Ad μὴ φυτεύειν cf. *Geopon.*, p. 24, 21; *Catal.*, l. c., 3. 19 πηγαὶ ἐκλείψουσι : cf. *Catal.*, p. 146, 24; *Geopon.*, p. 24, 26. 20 τοῖς δὲ M : καὶ A. εὔθετον : videtur corruptum ex ἄθετον, cf. *Catal.*, p. 147, 4; *Geopon.*, p. 24, 22. 21 Cf. *Catal.*, l. c., 8, ἕξει τοῦτο τὸ ἔτος πνεύματα πλεῖστα ἀπὸ δύσεως καὶ μεσημβρίας. In A verba καὶ μεσημβρίας in margine supplevit man. 1.

From the winter solstice there will be a period of calm for some time; but after the spring equinox there will be frequent and continuous hailstorms; the air will be unsettled until the summer solstice, with frequent signs of rain and hail. The sowing in this year should take place within the first 25 days from the rising of the Pleiades, from which time the earth will first be watered by the rains. Of the regions, the narrow and rugged ones will be more fertile in this year; for there will be a failure and shortage of every crop and destruction of livestock; for the autumn will be dry, and the summer will be (.....) excessively hot.

10 Fifth year of Leo. This year will have great winds from the rising of the Pleiades; the winter will be very cold and continuous and unrelenting; it will winter late and will not touch the sowing, beginning from the middle of Phoinikos up to 35 days; for the sowings that come after these will be inferior; and the winter will be dry around the winter solstice; the spring will be rainy, for north winds will blow continuously for almost the whole year; all the crops will fall in moderate amounts; and this year will be neither fruitful nor unfruitful; one must approach every task at the customary times and not plant; for what is planted will disappoint; and in the summer the water springs will also fail; but for livestock this year will be favorable.

Sixth Year of Virgo. This year will have throughout all its wind-

1 in turn : cf. Catal., I. c., 3, εἰ μὴ τὰ> tropas šiminanas ... tolerance of water for a while. tolerance A : anombria M. after A : against M. 1-2 Cr. Geo-npon., p. 24, 4, but after the vernal equinox there are constant disturbances. 2 Cf.nCatal., 1. c., 10, and the air is moved, colored with thick signs of rain and hail. 6 of the places of (of omis. A) etc. : cf. Catal. l. c., 14, tntrachytera forimotera et Geopon., 1. c., 24, 5, but the rough places are rather fruitful. 7 all etc. : cf. Catal., 1. c., 14, and of the other fruits he sees by the symmetrical decay (sic scribendum cum Marciano, ut iam video : they wear P)nhsesthai and pasture decay. 8-9 Post theros et ante uov in codd. lacunaensignificantur : suppleas e. g. temperate and warm 11 Pleiades of the sun (signo astrol.) codd. : scripsi of the east quod simili quodam signo librarii notant.nó δὲ winter etc. : cf. Catal., 1. c., 21, the unceasing winter ... cold 12 Cf. Catal., 1. c., 23, hiema (sic) in fine versus A. pauses the seed M. 13 Denvocabulo of palm, cf. supra p. 173, 4. 15-16 Cf. Catal., 1. c., 23, tô dè kap korainĕpombron from dâ Spring Equinox ...They blow from the north continuously. Geopon.,np. 24, 15, ĕar epombron. 16 northern M : rain A. 17 symmetrical : cf. Geopon.,np. 24, 20, is the wheat symmetrical? Catal., p. 147, 1, all the fruits seem symmetrical and the year neither fertile nor unproductive. great spirits :neadem Geopon., 24, 13. 18 καιροῖς suppl. ex Catal., I. c., 2, but of all works produced in these times. Ad don't plant cf. Geopon. p. 24, 21; Catal., n1. c., 3. 19 went and disappeared : cf. Catal., p. 146, 24; Geopon., p. 24, 26. 20 τοῖς δὲnM : and A. eutheton : videtur corruptum ex ἀθετον, cf. Catal., p. 147, 4; Geopon.,np. 24, 22.n21 Cf. Catal., 1. c., 8, six this year spirits mostly from the west

and the meridian. In A verba καὶ mesimvrias in margine supplevit man. 1.

ματα ἀπὸ δύσεως καὶ μεσημβρίας· ὁ δὲ χειμὼν ἔσται ἀρχόμενος ψυχρός, μεσεύων δὲ εὔκρατος, λήγων δὲ χιονώδης καὶ ἀνεμώδης, πάγους <ἔχων> πολλοὺς καὶ ὕδατα καὶ ποταμοὺς μεγάλους καὶ συνεχεῖς· ἔσονται δὲ ὄμβροι ἕως Πλειάδος ἀνατολῆς ἐν ἡμέραις μθ'. τῶν δὲ τόπων οἱ τραχεῖς μᾶλλον δώσουσι καρπόν· τῶν δὲ ξυλίνων καρπῶν γίνεται φθορά· σῖτος δὲ σύμμετρος ἔσται, τὴν δὲ γέννησιν <ἥττων> εἰ ἐν τῷ μὴ δέοντι καιρῷ σπαρῇ. ἐπιτήδειον δὲ τὸ ἔτος εἰς φυτείαν· πάσας δὲ ἐργασίας <ἐφυστερεῖ>· τὴν δὲ συγκομιδὴν τῶν σιτικῶν καρπῶν δεῖ σύντομον γενέσθαι, μὴ ὄμβροι γενόμενοι ἀπὸ ἀνατολῆς διαφθείρωσι· τὸ γὰρ θέρος ἔσται ἔπομβρον καὶ γνοφῶδες· τὸ δὲ μετόπωρον ἀνεμῶδες καὶ ὑγιεινόν. ἔσται δὲ τῶν καρπῶν <καὶ> τῶν ζιφῶν φθορά· οὐκ ἐπιτήδειον δὲ τὸ ἔτος εἰς † φυτείαν· εἰς ἀνθρώπων δὲ ὑγείαν ἐπιτήδειον.

Ἕβδομον ἔτος Ζυγοῦ. Ἔσται τὸ ἔτος τοῦτο τὸ μὲν ὅλον ἔχον πνεύματα νότια <. . . . . τὸ ἔαρ ἔσται> ἐπιτεταμένον καὶ ψυχρόν· καὶ εὐδιάλυτοι ἔσονται <οἱ ἄνεμοι> ἐπὶ ἡμέρας <. .>. τοῦ χειμῶνος δὲ ἔσονται ἐν ἐπιτάσει. χρὴ δὲ τοὺς σπόρους τοὺς ἀνθρώπους τῷ ἔτει τούτῳ συντελεῖν ἀπὸ Πλειάδος ἀνατολῆς ἐν ἡμέραις ν'· εἰ δέ τις ὑστερήσει τοῦ σπόρου τούτου, πολὺ καταδεέστερος ἔσται. καὶ ἀπὸ μὲν τροπῆς ἐαρινῆς ἕως ζεφύρου πνοῆς πνεύματα ἔσονται λαμπρὰ ἀπὸ δύσεως καὶ μεσημβρίας· τῶν δὲ τόπων τὰ πεδινὰ <φοριμώτερα>. ἔσται τοῦ σιτικοῦ καρποῦ φθορά, Διονυσιακοῦ δὲ εὐφορία. ἀέρες ἔπομβροι <. . . .> ἐν ἡμέραις ια'· τὸ δὲ θέρος ἔσται ἀπὸ ἀνατολῆς <Κυνὸς> ἕως

1 Cf. *Geopon.*, p. 24, 26, ὁ χειμὼν ἀρχόμενος ... ψυχρός, εὔκρατος δὲ μεσάζων καὶ λήγων χειμεριώδης, πάγους ἔχων πολλοὺς, ὄμβρους καὶ ποταμοὺς μεγάλους; *Catal.*, l. c., 10. 2 ἔχων inserui. 4 Haec de Vergiliarum exortu desiderantur et in *Catal.* et in *Geopon.*; *Catal.*, l. c., 11, ἔαρ ... ἄνομβρον, εἰ μὴ ἀπὸ Κυνὸς ἀνατολῆς (? ἐπιτολῆς) ἔσονται ὄμβροι σφοδροί κτλ.; *Geopon.*, p. 25, 2, ἔαρ κάτομβρον. 5 τῶν δὲ τόπων : cf. *Catal.*, l. c., 15, τὰ ὀρεινώτερα <φοριμώτερα>. 6 φθορά : aliter *Catal.*, l. c., 17, σύμμετρος ἡ φορά. σίτου δὲ συμμετρία M. Post τὴν δὲ γέννησιν addidi ἥττων. εἰ omis. A. 7 φυτείαν; cf. *Catal.*, l. c., 17; *Geopon.*, p. 25, 8 (πρὸς ἀμπέλων φυτείαν). 8 πάσης codd. ἐφυστερεῖ : lacuna in codd.; supplevi ex *Catal.*, l. c., 18, πᾶσαν δὲ ἐργασίαν ἐφυστερεῖ. τὴν δὲ συγκομιδὴν κτλ. : fere ad verbum in *Geopon.*, p. 25, 5; cf. *Catal.*, l. c., 18; sed verba ἀπ' ἀνατολῆς utrobique desunt. 10 τὸ θέρος κτλ. : eadem *Geopon.*, p. 25, 4; τὸ δὲ μετώπωρον κτλ., ib., 7 : dissentit *Catal.*, l. c., 4. 11 καὶ addidi; cf. *Geopon.*, p. 25, 9, εὔχεσθαι δεῖ περὶ τῶν καρπῶν. 12 φυτείαν corruptum (cf. supra, v. 11). 13 ὑγείαν : cf. *Catal.*, l. c., 22, ἀνθρώπων δὲ ὑγεῖαι; *Geopon.*, p. 25, 10, ὑγιεινὸν ὅλον τὸ ἔτος. 15 Post νότια lacuna in cod.; ἔαρ suppl.; cf. *Catal.*, l. c., 28, τὸ δὲ ἔαρ ... ψυχρόν. ἐπιτεταμένοι καὶ ψυχροὶ A. 16 οἱ ἄνεμοι addidi; post ἡμέρας numerus excidit (in A in marg. notavit quidam ζήτει πόσας). 17 τοὺς ἀνθρώπους omis. M. 18 τούτῳ omis. A. Πλειάδος omis. M. εἰ δέ τις (τι A) κτλ.; cf. *Catal.*, p. 148, 5; an scribendum ὁ σπόρος τούτου? 19 ἀπὸ M : περὶ A. 20 ἔφορ πνοῆς M. 21 φοριμώτερα supplevi ut *Catal.*, l. c., 6; lacuna in codd. significatur. 22 ἐφορία cod. : aliter *Catal.*, l. c., 7. Post ἔπομβροι lacunam statui. 23-p. 177, 1 Κυνὸς (in codd. lacuna) suppl. ex *Catal.*, l. c., 2.

winds from the west and south; winter will begin cold, be temperate in the middle, and end snowy and windy, with many frosts, rains, great and continuous rivers; there will be showers until the rising of the Pleiades, for 49 days. The rough places will yield more fruit; there will be destruction of wooden fruits; grain will be moderate, and its production lesser if sown at an inopportune time. The year is suitable for planting; it delays all labors; the gathering of grain crops must be done quickly, lest rains coming from the east destroy them; for summer will be rainy and gloomy; autumn will be windy and healthy. There will be destruction of fruits and animals; the year is not suitable for planting; but it is suitable for human health.

Seventh year of Libra. This year as a whole will have southerly winds; the spring will be intense and cold; and the winds will be easily dissolved over several days. During winter they will be intensified. People must complete their sowings in this year from the rising of the Pleiades within 50 days; and if anyone is late with this sowing, he will be much worse off. From the spring equinox until the breath of Zephyr, the winds will be bright from the west and south; the flat places among the regions will be more fertile. There will be destruction of grain crops, but abundance of Dionysiac produce. Rainy weather for 11 days; summer will be from the rising of the Dog Star until

1 Cf. Geopon., p. 24, 26, δ χειμών ἀρχόμενος ... ψυχρός, εύκρατος δὲ μεσάζων καὶ λήγων χειμεριώδης, πάγους ἔχων πολλούς, ὄμβρους καὶ ποταμούς μεγάλους ; Catal., 1. c., 10. 2 ἔχων inserui. 4 These passages concerning the rising of the Pleiades are lacking both in Catal. and in Geopon. ; Catal., l. c., 11, ἔαρ ... ἄνομβρον, εἰ μὴ ἀπὸ Κυνὸς ἀνατολῆς (? ἐπιτολῆς) ἔσονται ὄμβροι σφοδροί κτλ.; Geopon., p. 25, 2, ἔαρ κάτομβρον. 5 τῶν δὲ τόπων : cf. Catal., I. c., 15, τὰ ὀρεινώτερα <φοριμώτερα>. 6 φθορά: otherwise Catal., I. c., 17, σύμμετρος ἡ φορά. σίτου δὲ συμμετρία M. After τὴν δὲ γένεσιν I added ἥττων. et omis. A. 7 φυτείαν; cf. Catal., 1. c., 17; Geopon., p. 25, 8 (πρὸς ἀμπέλων φυτείαν). 8 πάσης codd. έφυστερεί : lacuna in codd. ; supplemented from Catal., 1. c., 18, πᾶσαν δὲ ἐργασίαν ἐφυστερεῖ. τὴν δὲ συγκομιδήν κτλ. : almost word for word in Geopon., p. 25, 5; cf. Catal., 1. c., 18; but the words ἀπ᾽ ἀνατολῆς are absent in both places.

10 τὸ θέρος κτλ. : the same in Geopon. p. 25, 4; τὸ δὲ μετώπωρον κτλ., ibid., 7 : Catal., 1. c., 4 disagrees. 11 καὶ added by me, cf. Geopon. p. 25, 9, εὔχεσθαι δεῖ περὶ τῶν καρπῶν. 12 φυτείαν corrupted (cf. above, v. 11). 13 ὑγείαν : cf. Catal., 1. c., 22, ἀνθρώπων δὲ ὑγεῖαι; Geopon. p.25, 10, υγιεινὸν ὅλον τὸ ἔτος. 15 After vória there is a lacuna in the codex; čap supplied; cf. Catal., 1. c., 28, τὸ δὲ καρ᾽ ψυχρόν. ἐπιτεταμένοι καὶ ψυχροί A. 16 οἱ ἄνεμοι added by me; after ἡμέρας a numeral is missing (in A someone has noted in the margin ζήτει πόσας). 17 τοὺς ἀνθρώπους omitted in M. 18 τούτῳ omitted in A. Πλειάδος omitted in M. εἰ δέ τις (τι A) κτλ. ; cf. Catal., p. 148, 5; should one perhaps write ὁ σπόρος τούτου? 19 and M : nepl A. 20 ἐφορ πνοῆς M. 21 φορεμώτερα supplied by me as in Catal., 1. c., 6; a lacuna is indicated in the codices. 22 εφορία cod. : otherwise Catal., I. c., 7. After επομβροι I posit a lacuna. 23–p. 177, 1 Κυνός (lacuna in codices) supplied from Catal., 1. c., 2.

Ἄρκτου δύσεως καυματῶδες· <ἔπομβρον> δὲ τὸ φθινόπωρον. καὶ τῶν ὅλων ξυλικῶν καρπῶν φθορά· ἐπιτήδειον δὲ τὸ ἔτος τοῦτο εἰς φυτείαν· ἔχει δὲ καὶ βοσκημάτων φθοράν.

Ὄγδοον ἔτος Σκορπίου. Ἔσται τοῦτο τὸ ἔτος πνεύματα ἔχον διόλου, χειμῶνα εὔκρατον καὶ οὔτε θερμὸν οὔτε ψυχρόν· εὐκαίρους δὲ τοὺς σπόρους οὔτε πρωίμους οὔτε ὀψίμους <ἕξει>, φορίμους δὲ εἴς τε τὰ χωρία τὰ πεδινὰ καὶ ταχεῖς· μέσον δὲ τοῦ χειμῶνος † ἀπὸ γῆς πολλὴν ὑδάτων φοράν ταραχώδη καὶ ποταμῶν πολὺ πλῆθος ὁμοίως· τὸ δὲ ἔαρ νότιον, τὸ δὲ θέρος ἔπομβρον δι' ἡμερῶν δέκα ἕως Πλειάδος <ἀνατολῆς> ἐπὶ τὸ εὔφορον <ἐκπίπτει>· πᾶσαν δὲ ἐργασίαν δεῖ προλαμβάνειν, μὴ καιροὶ καταποδίσωνται καὶ ὑστερήσωσι. θέρος ἐπίνοσον· τὸ δὲ φθινόπωρον καυματῶδες· <....> ἰχθύων σπάνις καὶ ἀλόγων ζῴων, μάλιστα δὲ βοῶν καὶ ὄνων θάνατος.

Ἕνατον ἔτος Τοξότου. <Ἐν> τούτῳ τῷ ἔτει ἀρχὴ ἀνέμων διόλου ἀρκτικῶν· χειμὼν ψυχρὸς καὶ χιονώδης καὶ χαλαζώδης, κρυσταλλώδης, οὐκ εὐδιάλυτος· εἴωθε δὲ καὶ πνεύματα ἐκπίπτειν ἐν τούτῳ μοχθηρά τε καὶ ἄκαιρα· καὶ οὔτε χειμῶνες ἔσονται οὔτε εὐδίαι, ἀλλὰ ταραχαί. <ὁ χειμὼν> ἀρχόμενος μὲν ψυχρός, λήγων δὲ πολύς, περὶ μέσον δὲ τὸν χειμῶνα θερμός. σπόρον <δεῖ συντελεῖν> ἀπὸ Πλειάδος δύσεως ἐν ἡμέραις λ'. τῶν δὲ τόπων μᾶλλον οἱ πεδινοὶ καρπὸν οἴσουσι· παρὰ πάντας δὲ τοὺς καρποὺς ὁ ἐλαϊκὸς ἔσται φόριμος. ἀκατασταστήσει δὲ ὁ ἀὴρ μέχρι τροπῶν χειμερινῶν ἐπισημασίας· καὶ ἔσται εὔκρατος, ἐπισφαλῶς δὲ ἔχει καὶ ἀνέμους ἀπράκτους δυνάμεως μεγάλης· τὸ δὲ ἔτος τοῦτο οὔτε πρὸς φυτείαν οὔτε πρὸς θεραπείαν <ἐπιτήδειον>· ἐκλείψουσι δὲ ἐν αὐτῷ καὶ πηγαί.

1 Ἄρκτου : in *Catal.*, l. c., Ἀρκτούρου recte. Lacuna in A ante δὲ significatur; in M δὲ ante lacunam transpositum; supplendum ἔπομβρον δὲ secundum *Catal.*, l. c., 4. 1-2 καὶ τῶν ὅλων ξυλικῶν καρπῶν φθορά : dissentit *Catal.*, l. c., 7, τῶν ξυλίνων εὐφορία. 2 ἐπιτήδειον : οὐκ ἐπιτήδειον, *Catal.*, l. c., 8. 3 ἔχει δε κτλ. = *Catal.*, p. 148, 7. 4 τὸ ἔτος τοῦτο M. 5 εὔκρατον = *Catal.*, l. c., 12. εὐκαιρεῖ δὲ τοὺς σπόρους· οὔτε κτλ. M. 6 ἕξει addidi. 7 ταχεῖς vix sanum. An τραχέα? cf. 175, 6; 176, 5. ἀπὸ γῆς haud dubie corruptum; *Catal.*, l. c., μέσου δὲ χειμῶνος τῇ πρὸ ε' καλανδῶν Φεβρουαρίων, Ὀκταβαίου κζ', ἔσονται λεῖα πνεύματα καὶ πολλῶν ὑδάτων φορά † ταραχοροί (conieci ταραχώδης· χείμαρροι) καὶ ποταμοὶ ἔσονται πλημμυροῦντες. 9 Cf. *Catal.*, l. c., 17, τὸ δὲ ἔαρ νότιον καὶ ἔπομβρον, τὸ δὲ θέρος ἐπίνοσον. δὲ δέκα M. 10 ἀνατολῆς addidi (Vergiliae mane exoriuntur initio mensis Maii). ἐκπίπτει inserui. 11 ὑστερήσουσι A. 12 Post καυματῶδες lacuna fere duodecim litterarum in codd. significatur. 5 μάλιστα βοῶν καὶ τῶν ὄνων A. 14 ἐν addidi. ἐν τούτῳ omis. A. 15 ἀρκτικῶν κτλ.; cf. *Catal.*, l. c., 20. 18 ὁ χειμὼν addidi; cf. *Catal.*, l. c., 22. 19 δεῖ συντελεῖν add.; cf. *Catal.*, l. c., 28. 20 τῶν δὲ τόπων κτλ.; cf. *Catal.*, p. 149, 1; *Geopon.*, p. 26, 14. καρπὸν omis. A. 21 ἐλαδικός codd.; *Catal.*, l. c., 3, diversa docentur (παρὰ πάντας δὲ ὁ σιτικὸς φοριμώτατος ἔσται). 22 καὶ A : εἶτα M. 25 ἐπιτήδειον inserui. Plane contraria in *Geopon.*, p. 26, 16 et in *Catal.*, p. 149, 4. ἐκλείψουσι κτλ.; eadem in *Catal.*, l. c.

The setting of the Bear is scorching; the autumn is rainy. And there is destruction of all woody fruits; but this year is suitable for planting; it also has destruction of livestock.

Eighth year of Scorpio. This year will have winds throughout, a temperate winter that is neither hot nor cold; it will have timely sowings, neither early nor late, productive for the flat regions and swift; in the middle of winter there will be a great turbulent flow of waters from the ground and likewise a great abundance of rivers; the spring will be southerly, the summer rainy for ten days until the rising of the Pleiades, turning toward fruitfulness; all labor must be undertaken in advance, lest the seasons be overtaken and fall behind. The summer is sickly; the autumn scorching ... scarcity of fish and of irrational animals, and especially death of oxen and donkeys.

Ninth year of Sagittarius. In this year there is a continuous onset of northerly winds; the winter is cold and snowy and hailing, icy, not easy to dissolve; and unusual and untimely winds are also wont to break out in it; and there will be neither storms nor fair weather, but turbulence. The winter, beginning cold, ending abundant, and warm around mid-winter; the sowing must be completed within 30 days from the setting of the Pleiades. Of the regions, the flat ones will bear more fruit; but above all the other fruits, the olive will be productive. The air will be unsettled until the signs of the winter solstice; and it will be temperate, but it is precarious and has inactive winds of great force; this year is suitable neither for planting nor for cultivation; and springs will also fail in it.

1 "Arktou: in Catal., 1. c.. 'Arkturou recte. Lacuna in A ante is not signified; nin M dék ante lacunam transpositum; supplendum epombron dék secundum Catal.,n1. c., 4. 1-2 and of all the fruits of the tree decay: dissentit Catal., 1. c., 7, of the trees euphoria. 2 epithetion: no Catal., 1. c. 6; 176, 5. from the earth haud dubie, 1. c., in the middle of the winter, Octaveus, there are many turbulent waters and rivers overflowing. 9 Cf. Catal. 1. δὲ ἔροντιον ἔπομπρον. δὲ M. 10 ἀσορίνίτης addidi. 11 tût. 15 arktika., 20.n18 d. Catal., 22. cf. Catal., 28. n20 of other places etc.? cf. Catal., p. 149, 1; Geopon., p. 26, 14. karpon omis. A. n21 ἐλαδικός codd.; Catal., 1. c., 3, diversanforimotatos ἔσται). 22 and A: said M.nin Geopon., p. 26, 16 et in Catal., p. 149, 4.

docentur (in spite of everything, but the sitikosn25 epitideion inserui. Plane contrarianἐκληπουσι etc.? eadem in Catal., 1. c.

Δέκατον ἔτος Αἰγοκέρωτος. Ἔσται <ἐν> τῷ ἔτει τούτῳ πνεύματα πλεῖστα ἀπὸ ἀνατολῆς· ἀλλάξει δὲ ἀπὸ μέσου χειμῶνος καὶ περὶ τὰς τοῦ Ἡλίου τροπὰς ἀπὸ μεσημβρίας, † περὶ δὲ μεσημβρίαν τὴν ἀπὸ δύσεως ἐποχήν· ὕδατα περὶ τὸν χειμῶνα γίνεται· ἀπὸ δὲ ἰσημερίας ἔσται ὕδατα πολλὰ καὶ μαλακά. ἐν δὲ τῷ ἔτει τούτῳ δεῖ τὸν σπόρον συντελεῖν ἐν ἡμέραις μ'· οἱ δὲ μετὰ ταῦτα σπόροι ἔσονται καταδεέστεροι. τῇ δὲ περὶ τὰ ξύλινα ἐργασίᾳ δεῖ ἐξιέναι ἐν τάχει· οἱ δὲ καρποὶ ἔσονται καταδεέστεροι· τῶν δὲ τόπων οἱ τραχεῖς μᾶλλον οἴσουσιν· εἴωθε δὲ μᾶλλον ὁ Διονυσιακὸς καρπός <.....>. ἔσται δὲ τὸ ἔτος τοῦτο ἐπισφαλὲς πρὸς τὰς τικτούσας γυναῖκας. πνεύσουσι δὲ τούτῳ τῷ ἔτει καὶ ἐτησίαι λαμπροί· οἱ δὲ λοιποὶ ἄνεμοι ἐκλείψουσι. τετράποσι μέντοι τὸ ἔτος εἰς θεραπείαν ἐπιτήδειον.

Ἑνδέκατον ἔτος Ὑδροχόου. <Ἐν> τούτῳ τῷ ἔτει πνεύσουσιν ἄνεμοι ἀπὸ Ἡλίου ἀνατολῆς· γίνονται δὲ καὶ χειμῶνες πολλοί. εὔφοροι δὲ πάντες οἱ σιτικοὶ καρποί, μάλιστα δὲ οἱ ξύλινοι· καὶ οἱ πρώιμοι καὶ οἱ ὄψιμοι σπόροι καλοί· τῇ δὲ περὶ τὰ ξύλινα ἐργασίᾳ δεῖ προσιέναι ὀψιαίτερον· ἐν δὲ τῷ φθινοπώρῳ ἐμπίπτει πνεύματα λαμπρὰ ἐπὶ ἡμέρας ς' ἢ η'. ταῦτα δὲ γνοφώδη· βλαβήσονται δὲ οἱ καρποί, κἂν εὐφορήσωσι πάντα· καὶ τὰ βοσκήματα δὲ εὖ ἕξουσι καὶ αἱ φυτεῖαι ἐπιτήδειαι ἔσονται· τὰ δὲ τῶν τετραπόδων ζῴων πάντων ἔκγονα φαῦλα ἔσονται διὰ τὴν τῶν καρπῶν πολυπλήθειαν.

Δωδέκατον ἔτος Ἰχθύων. <Ἐν> τούτῳ τῷ ἔτει ὁ χειμὼν ἔσται πρώιμος καὶ παύσεται ὄψιμος, πολὺς καὶ σφοδρός, καὶ ἄκαιρος γίνεται χάλαζα καὶ οἱ σπόροι φαῦλοι ἔσονται· οἱ μὲν γὰρ καρποὶ ἐκ τῆς γῆς καλῶς βλαστήσουσιν, ὑπὸ δὲ τῶν ὑδάτων φθαρήσονται· διὸ ἀκαρπία ἔσεται, μάλιστα δὲ τῶν σιτικῶν καρπῶν· ὁ δὲ Διονυσιακὸς καρπὸς σύμμετρος ἔσται· περὶ μὲν γὰρ τὸ ἔαρ πνεύσουσιν ἄνεμοι λαμπροὶ ζέφυροι. τὸ δὲ θέρος ἔσται καυματῶδες· τὸ δὲ φθινόπωρον ἐπίνοσον.

1 ἐν addidi. 3 ἀπό usque ad ἐποχήν : nonnulla verba intercidisse videntur. 4 ὕδατα; cf. *Catal.*, l. c., 7. 7 τῇ δὲ περὶ τὰ ξύλινα κτλ.; cf. *Catal.*, l. c., 13. ἐν omis. A. 9 Post καρπός lacuna in codd.; cf. *Geopon.*, p. 27, 7, ὁ οἶνος φθινήσει ὑπὸ πάχνης. 10 πνεύσουσι ... ἐτησίαι λαμπροί : cf. *Geopon.*, p. 27, 1, πνεύσουσι δὲ καὶ ἐτησίαι λαμπρῶς. λοιποί omis. A. 12 θεραπείαν item *Catal.*, l. c., 16. 13 ἐν addidi. 14 εὔφοροι τε codd. *Catal.*, l. c., 18, ἄνεμοι ... εὔκαιροι, σύμφοροι πάντες τῷ σιτικῷ καρπῷ, μάλιστα δὲ τοῖς ξυλίνοις; similia in *Geopon.*, p. 27, 11. 15-16 οἱ πρώιμοι καὶ ὄψιμοι καὶ ὄψιμοι (sic) A. 16 σπόροι καλοί : cf. *Catal.*, l. c., 20; *Geopon.*, p. 27, 21. 17 πνεύματα λαμπρά : cf. *Geopon.*, p. 27, 17. 18 γνοφώδη : an ὑδατώδη ut in *Geopon.*, l. c.? βλαβήσονται : cf. *Geopon.*, l. c. (τοῖς καρποῖς βλαβερά). 19 βοσκήματα : cf. *Catal.*, l. c., 22 (βοσκημάτων εὐετηρίαν). δὲ omis. A. 19-20 αἱ φυτεῖαι ἐπιτήδειαι : cf. *Catal.*, l. c., 23. 20 τὰ δὲ usque ad πολυπλήθειαν fere ad verbum in *Catal.*, l. c., 23. πάντων A : πάντα M. 22 ἐν supplevi. 23 Cf. *Catal.*, p. 150, 1. εὔκαιρος codd. : ἄκαιρος scripsi secundum *Catal.*, l. c. 23 sqq. : simillima in *Catal.*, p. 150, 4. 28 ζέφυροι : eadem in *Catal.*, p. 150, 2; *Geopon.*, p. 28, 2. θέρος κτλ. : eadem *Geopon.*, p. 28, 3. Ubi p. 28, 4 scribendum πυρῶδες <καὶ ἐπίνοσον>, μάλιστα γυναιξί κτλ.

Tenth year of Capricorn. In this year there will be very many winds from the east; it will change from mid-winter and around the solstices of the Sun from the south, † and around the southern station from the west, waters occur around winter; and from the equinox there will be many and gentle rains. In this year the sowing must be completed within 40 days; the sowings after that will be inferior. For work involving timber one must go out quickly; the fruits will be inferior; of the regions, the rough ones will bear more; the Dionysiac fruit is usually more <....>. This year will be dangerous for women in childbirth, and in this year the Etesian winds will blow brightly; the remaining winds will fail. For four-footed animals, however, the year is suitable for treatment.

Eleventh year of Aquarius. In this year winds will blow from the rising of the Sun; and many storms also occur. All grain crops are fertile, especially the tree fruits; both early and late sowings are good; for work involving timber one must approach it later; and in autumn brilliant winds fall for 4 or 8 days. These, being dark, will damage the fruits, even if everything bears abundantly; and the livestock will fare well and plantings will be favorable, but the offspring of all four-footed animals will be poor on account of the abundance of fruits.

Twelfth year of Pisces. In this year winter will be early and will cease late, abundant and severe, and unseasonable hail will occur, and the sowings will be poor; for the fruits will sprout well from the earth, but will be destroyed by the waters; therefore there will be unfruitfulness, especially of grain crops; the Dionysiac fruit will be moderate; for around spring bright Zephyr winds will blow. Summer will be scorching; and autumn will be sickly.

1 in addidi. 3 from usque ad ephod: nonnulla verba intercidisse videntur.n4 Ödara; cf. Catal., 1. c., 7. 7 What about the wooden etc.? cf. Catal., 1. c., 13.nὲν omis. A. 9 Post fruit lacuna in codd.; cf. Geopon., p. 27, 7, the wine is reduced to dew. 10 they breathe ... bright annuals : cf. Geopon., p. 27, 1, breathless and this year brilliantly. other omis. A. 12 θεραπαν item Catal., 1. c., 16.n13 ἐν addidi. 14 fertile te codd. Catal., 1. c., 18, winds ... fair weather, all agreeable to the fruit of wheat, but not to those of wood? similia in Geopon., p. 27, 11.n15-16 the early and the late and the late (sic) A. 16 good seeds : cf. Catal., n1. c., 20; Geopon., p. 27, 21. 17 spirits bright : cf. Geopon., p. 27, 17. 18 gno-nphoid : an aqueous ut in Geopon., 1. c. are damaged : cf. Geopon. 1. c. (harmful fruits). 19 pastures : cf. Catal., l. c., 92 (pasture anniversary). nδὲ omis. A. 19-20 the plants are quick: cf. Catal., 1. C.,23. 20 τὰ δὲ usque adlnpolyphlythean fere ad verbum in Catal., 1. c.,

23. always A : always M. 22 ἐνnsupplevi. 23 Cf. Catal., p. 150, 1. opportune codd. : untimely scripsi secundum Catal.,n1. c. 23 sqq.: simillima in Catal., p. 150, 4.23 Ζέφυροι: eadem in Catal., p. 150, 2; Geopon., p. 28, 2. θέρος κτλ.: eadem Geopon., p. 28, 3. Where p. 28, 4 should be written πυρώδες <καὶ ἐπίνοσον>, μάλιστα γυναιξί κτλ.

τῷ ἔτει τούτῳ γίνεται ἀκατασταστία· ἐπιπνεύσουσι δὲ καὶ πνεύματα μοχθηρά, ὥστε τὸν ξυλινὸν ἐπιδαίεσθαι καρπόν· τὸ ἔτος τοῦτο πρὸς φυτείαν ἀνεπιτήδειον <.....> φόριμα δὲ τὰ ἀκρόδρυα. F. B.

F. 97r. Ex cap. ς'. Περὶ καταρχῶν [1].

Ζήτει καὶ τὸ πρόσωπον τοῦ δεκανοῦ πρώτου ἐν ᾧ ἐστιν ὁ ὡροσκόπος· φυλάττου δὲ καὶ τὰς τρεῖς ἐννεάδας τῆς Σελήνης καὶ τὰς δ' ἑβδομάδας καὶ παντὸς μηνὸς κατὰ Ῥωμαίους τὴν η' ἡμέραν καὶ τὴν ιη' καὶ τὴν κη'· πρὸς δὲ πολλὴν ἀσφάλειαν φυλάττου καὶ τὰς μαλίνας τῆς Σελήνης καθὰ οἱ Γάλλοι φυλάττουσιν· ἀπὸ οὖν κζ' τῆς Σελήνης ἕως γ' ἥμισυ ἡμερῶν [ἤτοι ζ' ἥμισυ] αὗται καλοῦνται μαλῖναι· ἐν ταύταις ταῖς ἡμέραις οὐδὲν δεῖ πράττειν· ἀπὸ δὲ γ' ἥμισυ τῆς Σελήνης ἕως ια' καλοῦνται λιδοῦναι· ἐν ταύταις πάντα δεῖ πράττειν· ἀπὸ δὲ ιβ' ἕως ιη' ἥμισυ πάλιν μαλῖναι. ἀπὸ ιθ' ἕως κς' λιδοῦναι. αἱ δὲ λοιπαὶ πᾶσαι ἕως γ' ἥμισυ τῆς Σελήνης μαλῖναι. δεῖ δὲ ἐν ταῖς λιδούναις πάντα πράττειν Σελήνης οὔσης ὑπογείου καὶ μὴ ὑπεργείου. F. C.

F. 106. λγ'. Περὶ συναλλαγῶν πρὸς γυναῖκας Σεραπίωνος [2].

Παρατηρεῖν δεήσει τὴν Σελήνην καὶ τὴν Ἀφροδίτην ὑπὸ τίνων μαρτυροῦνται· ὅταν οὖν ἡ Σελήνη ἐν δισώμῳ ζῳδίῳ τύχῃ, μάλιστα δὲ ἐν ἀνθρωποειδεῖ, ὁ δὲ ὡροσκόπος ἐν στερεῷ τριγωνίζων τὴν Σελήνην, καὶ τοῦ Ἡλίου τριγώνου ὄντος τῇ Σελήνῃ, ὄντων δὲ αὐτῶν ἐν χρηματιστικοῖς τόποις, τοῦ Διὸς αὐτοῖς μαρτυροῦντος καὶ τῶν κακοποιῶν ἀποστρόφων ὄντων, ἐπιτήδειοι ἔσονται αἱ συναλλαγαί· ἐὰν δὲ τοῖς τεκνοσπορικοῖς τόποις μαρτυρήσωσιν ὁ τῆς Ἀφροδίτης καὶ τοῦ Διός,

1 ἀκατασταστία; cf. *Catal.*, l. c., 7, τὸ ἔτος ὅλον ποικίλον. ἐπιπνεύσουσι δὲ κτλ.: eadem verba *Geopon.*, p. 28, 4. 2 ἐπιχεῖσθαι M. 3 Post ἀνεπινήδειον lacuna fere viginti litterarum in codd. significatur. τὸ ἀκρόδρυα A. 4 A(ngelicum) descripsi; M(ediolanensem) f. 99, contuli. 6 τρεῖς omis. A. 9 γάλοι A. 10 ἤτοι ζ' ἥμισυ secl. μαλίναι A : μαλίναι cum γ superscr. M = *malignae*. 12 λιδοῦναι verbum novum fortasse ex *d(ies) idoneae* corruptum. 13 δὲ omis. A. 15 ὑπὸ γῆν καὶ ὑπὲρ γῆν M. 16 Edidi ex codice Ambrosiano B 38 sup. (= Mediolanensis 8), f. 108, cuius apographum benigne mihi misit Dominicus Bassi : Angelico ipso ex quo Ambrosianus ille descriptus esse videtur, utendi copia mihi data non est. 18 δισσωμένω cod. 19 στερεῷ Δ^{a} cod.

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[1] De hac Gallorum computandi ratione, cf. *Revue des études anciennes*, IV, 1902, p. 290 s., ubi hic Palchi locus iam publici iuris factus est.

[2] Fortasse Serapio Antiochenus qui in Hipparchi geographiam commentaria scripsit, cf. *Byz. Zeitschr.*, VIII, 1899, p. 525. — Eiusdem nonnulla excerpta in *Catal.*, I, p. 99, 101 edidimus.

In this year there will be instability; evil winds will blow, so that the woody fruit will be scorched; this year is unsuitable for planting <... ...> but the tree fruits are productive. Γ. B.

F. 97. From chapter 6. On Elections 1.

Seek also the face of the first decan in which the horoscope is; and observe the three enneads of the Moon and the four hebdomads, and on each month according to the Romans the 8th day and the 18th and the 28th; and for greater safety observe also the malinas of the Moon as the Gauls observe them; from the 27th of the Moon until 3 and a half days [that is, 7 and a half] these are called malinae; on these days nothing should be done; from 3 and a half of the Moon until the 11th they are called lidounai; on these all things should be done; from the 12th until 18 and a half again malinae; from the 19th until the 26th lidounai; and all the remaining days until 3 and a half of the Moon are malinae. One must do all things during the lidounai when the Moon is below the earth and not above the earth. F. C.

Γ. 106. 33. On transactions with women, by Serapion.

It will be necessary to observe the Moon and Venus, by whom they are witnessed; when therefore the Moon happens to be in a bicorporeal sign, especially in a human-shaped one, and the horoscope in a fixed sign forming a trine with the Moon, and the Sun being in trine to the Moon, and these being in chrematistic places, with Jupiter bearing witness to them and the malefics being averse, the transactions will be favorable; but if Venus and Jupiter bear witness to the places of procreation,

1 ακαταστασία; cf. Catal., I. c., 7, τὸ ἔτος ὅλον ποικίλον. ἐπιπνεύσουσι δὲ κτλ. : eadem verba Geopon., p. 28, 4. 2 ἐπιχεῖσθαι M. 3 Post ἀνεπινήδειον lacuna fere viginti litterarum in codd. significatur. τὸ ἀκρόδρυα A. 4 Angelicum) descripsi; Mediolanensem) f. 99, contuli. 6 τρεῖς omis. A. 9 γάλοι A. 10 ἤτοι ζ' ἡμισυ secl. μαλίναι A : μαλίναι cum y superscr. M malignae. 12 λιδοῦναι a new word perhaps corrupted from d(ies) idoneae. 13 dè omis. A. 15 ὑπὸ τὴν καὶ ὑπὲρ γῆν M. 16 Edited from Codex Ambrosianus B 38 sup. (= Mediolanensis 8), f. 108, a copy of which was kindly sent to me by Dominicus Bassi: I was not given access to the Angelicus itself, from which that Ambrosianus appears to have been copied. 18 διο σωμένω cod. 19 στερεφ Δα cod.

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1 On this Gallic method of reckoning, cf. Revue des études anciennes, IV, 1902, p. 290. Perhaps Serapion of Antioch, who wrote commentaries on Hipparchus's geography, cf. Byz. Zeitschr., VIII, 1899, p. 525. Some excerpts of the same in Catal., I, p. 99, 101 we have edited.

τεκνοποιήσουσιν· ἐὰν δὲ καὶ πολύσπερμα ᾖ τὰ ζῴδια, πολύτεκνοι ἔσονται. τῶν δὲ κακοποιῶν ἐπὶ τῶν προκειμένων σχημάτων ὄντων ἀποστρόφου Διὸς ὄντος διαλυθήσονται. ἐὰν μὲν οὖν τοῖς τροπικοῖς ζῳδίοις ἢ δισώμοις, οὐ διαλλαγήσονται· ἐὰν δὲ ἡ διάλυσις γένηται, καὶ σχῶσί τινος ἀγαθοῦ ἐπικουρίαν, διαλλαγήσονται· ἐὰν δὲ τοῖς 5 στερεοῖς ἢ ὑπὸ σύνδεσμον μάλιστα κακωθέντες, οὐ μὴ ἐπανήξουσιν. ἐὰν δέ πως ἡ Ἀφροδίτη ἐπὶ σύνδεσμον τύχῃ, κρύφιμος ὁ γάμος· συμπαραλαμβάνειν δὲ δεῖ τὸν πολεύοντα καὶ διέποντα καὶ τὸν κύριον τῆς ὥρας κατὰ τὴν προκειμένην περὶ τοῦ γάμου ἀγωγήν· τὰ δὲ περὶ συναστρίας ἐν τοῖς προτέροις ἐπὶ τοῦ γαμοστολικοῦ λόγου γεγραμμένα 10 εὑρήσεις. F. B.

F. 107ᵛ. μ'. Τοῦ αὐτοῦ περὶ πάσης κοινωνίας.

Δεήσει τὰς ἐπικοίνους κοινωνίας ποιεῖσθαι ὅταν ἡ Σελήνη ἔτι καὶ ὁ ταύτης καὶ ὁ τοῦ ὡροσκόπου κύριος ἐν χρηματιστικοῖς τόποις τυχόντες, ὑπὸ ἀγαθοποιῶν μαρτυρούμενοι ἀποστρόφων τῶν κακοποιῶν ὄντων 15 ἐπισύμφοροι γένωνται· ὅταν δὲ οἱ μὲν κακοποιοὶ μαρτυρήσωσιν αὐτοῖς, οἱ δὲ ἀγαθοποιοὶ ἀπόστροφοι ὦσι, τὰ ἐναντία ἔσται. πρὸς μέντοι τὰς πρὸς ἀνθρώπους συναλλαγὰς χρὴ τὸ ζῴδιον τῆς Σελήνης ἢ καὶ τοῦ ὡροσκόπου εἶναι ἀνθρωποειδές, περὶ δὲ συναλλαγῆς κτηνῶν τὰ τετράποδα, περὶ δὲ ἐγγαίων τὰ χερσαῖα [καὶ] τῆς Σελήνης μαρτυ- 20 ρούσης Κρόνῳ καὶ Διί, περὶ δὲ ναυτικῶν τὰ κάθυγρα τῆς Σελήνης μαρτυρούσης Κρόνῳ καὶ Διί, περὶ δὲ κληρονομιῶν <τῆς Σελήνης> μαρτυρούσης Κρόνῳ καὶ Διί, περὶ δὲ στρατείας τῆς Σελήνης μαρτυρούσης Ἄρει καὶ Διί, περὶ πραγματειῶν ἢ ἑρμηνείας ἢ ὅσα διαδόσεως ἢ λήψεως τῆς Σελήνης μαρτυρούσης Ἑρμῇ καὶ Διί, συμπαραλαμβάνοντός σου 25 τὸν πολεύοντα καὶ διέποντα καὶ τὸν κύριον τῆς ὥρας ἀκολούθως τῇ περὶ τούτου προκειμένῃ ἀγωγῇ. F. B.

F. 110. νδ'. Περὶ ἑκάστου ἀστέρος ἣν χροιὰν καὶ ὄσφρησιν κέκτηται [1]. διότι ἕκαστος αὐτῶν ἰδίαν ἔχει καὶ ἐνήλλακται.

Ἐν ἑπτὰ χροιαῖς † τε καὶ γενεαῖς, λευκῇ τε καὶ μελαίνῃ, ἐρυθρᾷ τε καὶ 30 κιτρίνῃ, ὁμοίως δὲ καὶ πρασινιζούσῃ, ἔτι τε εὐχροίᾳ καὶ βενετιζούσῃ,

3 Διὸς corr. Kroll : ζῳδίου cod. 4 διισωμένοις cod. 5 ἐπικουρίοις cod. 12 Edidimus ex codd. A(ngelico) et M(ediolanensi). 14 τυχόντες A : τύχωσιν M. 17 αὐτοῦ ut vid. M. 19 ἀνοειδές M. συλλαγῶν A. 20 καὶ secl. 22 τῆς Σελ. inserui. 22-23 μαρτυροῦσι M. 24 πραγμάτων ἢ ἑρμηνεία M. λήψεως A : πόσεως A. An πίστεως? 25 μαρτυροῦσιν (σης superscr.) M. 30 Prima verba corrupta : ἐν ἑπτὰ χροιαὶ καθεστήκασιν γενεαῖς (pro γένεσι?) vel tale quid. 31 εὐχροίᾳ] An ὠχρᾷ? vel σιτοχρόῳ, cf. infra v. 181, 19?

[1] Edimus hoc capitulum de coloribus gustibus plantis animalibus singulis planetis subiectis ex cod. Ambrosiano B 38 sup., quem ex cod. Angelico 29 fortasse

they will beget children; and if the signs are also prolific, they will have many children. But if the malefics are in the aforementioned configurations while Jupiter is in aversion, they will separate. If, then, they are in the tropical or bicorporeal signs, they will not be reconciled; but if the separation occurs and they obtain the assistance of some benefic, they will be reconciled; but if they are in the fixed signs or especially afflicted under a bond, they will by no means return. And if Venus happens to be in conjunction with a bond, the marriage is secret; but one must also take into account the planet that rules and governs, and the lord of the hour, in accordance with the proposed method concerning marriage; and the matters concerning synastry you will find written in the earlier sections under the chapter on marriage.

F. B.

F. 107. 40. By the same author, on every kind of partnership. One should enter into mutual partnerships when the Moon and her decans and the lord of the horoscope, falling in chrematistic places, are witnessed by benefics while the malefics are turned away, and become favorable; but when the malefics bear witness to them and the benefics are turned away, the opposite will result. For transactions with people, however, the sign of the Moon or of the horoscope should be human-shaped; for transactions involving livestock, the four-footed signs; for transactions involving land, the terrestrial signs, with the Moon bearing witness to Saturn and Jupiter; for naval affairs, the watery signs, with the Moon bearing witness to Saturn and Jupiter; for inheritances, with the Moon bearing witness to Saturn and Jupiter; for military service, with the Moon bearing witness to Mars and Jupiter; for business affairs or interpretation or whatever involves transmission or receipt, with the Moon bearing witness to Mercury and Jupiter — taking into account alongside these the planet that is domicile lord and dispositor, and the lord of the hour, in accordance with the method set forth concerning this matter. F. B.

G. 110. 54. On the color and scent that each star possesses, and why each of them has its own distinct and varied qualities. In seven colors and kinds — white and black, red and yellow, and likewise greenish, and furthermore fair-complexioned and violet-blue,

3 Jupiter corr. Kroll : Zodiac cod. 4 confused cod. 5 epicuriois cod.n12 Edidimus ex codd. Angelico) et Mediolanensi). 14 potential A : tychosin M.n17 αὐτοῦ ut vid. M. 19 anoid M. collections A. 20 and secl. 22 of Page inse-nrui. 22-23 testifying M. 24 the interpretation of things M. reception A : drinking A.nIf faith 25 they testify (σης superscr.) M. 30 Prima verba corrupta : ἐννΐρτὰ χροιαε καστέστικασιν γενεαις (pro genesi) vel tale quid. 31 εὐχροία] Annὼχρᾷ vel σιτοχροῳ, cf. infra v. 181, 197

1 We edit this chapter on the colors, tastes, plants, and animals subject to each of the individual planets from cod. Ambrosianus B 35 sup., which perhaps from cod. Angelicus 29

ὁμοίως δὲ καὶ τὰ βρώματα ἐν ἑπτὰ γένεσι, γλυκεῖ τε καὶ πικρῷ, ἁλυκῷ τε καὶ ὀξεῖ, καὶ τῷ ἔχοντι λίπος <καὶ> δριμὺ καὶ μεμιγμένον τὰ εἴδη κρίνονται. ὅταν οὖν θέλῃς γνῶναι τί ἐστι τὸ εἶδος ὅπερ ἐπερωτᾷ σε περὶ αὐτοῦ, ἢ βούλῃ μαθεῖν τὴν γεῦσιν καὶ τὴν ὄσφρησιν καὶ τὸ ὄνομα, σκόπησον τὸ πρόσωπον τοῦ ὡροσκοποῦντος ζῳδίου, ποίου ἀστέρος ἐστὶ πρόσωπον· καὶ μέτρει ἀπ' αὐτοῦ τοῦ προσώπου ἕως τοῦ τόπου οὗ ἐστι ὁ κύριος αὐτοῦ· καὶ ταῦτα ἔκβαλε ἀνὰ η'· εἶτα βλέπε πόσαι ὑπολείπονται ἀπὸ τοῦ αὐτοῦ ψήφου. ἐὰν οὖν ἀπολειφθῇ ἕν, τῆς Ἀφροδίτης ἐστί· καὶ ἔστιν ἕν τι γέμον, ἰσχυρόν, ὁλόσφυρον, ἡδὺ τῇ γεύσει· τούτου δὲ ἡ χροιὰ ἐρυθρά, τῇ φύσει δὲ ψυχρόν, ἐλαφρόν, οὐκ ἔστι δὲ στρογγύλον ἀλλ' ὑπόμηκες, ἔχον γλυκύτητα καί ἐστι μεμιγμένον τῇ φύσει· ἔστι δὲ ἐκ τῶν φυομένων ἐν τῇ ἀνατολῇ καὶ ἐκ τῶν ἐν τοῖς ὕδασι φυομένων. ἔχει δὲ ἐκ τῶν δένδρων τάδε· κυπάρισσον καὶ πλάτανον καὶ στρόβιλον καὶ ἀπὸ τῶν σπορίμων σῖτον, κριθήν, ὄρυζαν τὴν λευκήν, ὁμοίως δὲ καὶ γογγύλην· ἔτι δὲ καὶ τὰ ἐν τοῖς ὕδασιν ὄρνεα· ἔτι δὲ καὶ τὰ τεθηλυμένα καὶ μαλακά. καὶ ἐκ τῶν τετραπόδων κάμηλον· ἐκ δὲ τῶν μεταλλευομένων ἐν τῷ πυρὶ χρυσόν τε καὶ ἄργυρον· καὶ ἐκ τοῦ ὕδατος, μαργαρίτας.

Ἐὰν δὲ ὑπολειφθῶσι δύο, ἐστὶν Ἄρεως. ἔστι δὲ σιτόχροον, τρίγωνον, οὐ στρογγύλον· θερμὸν δέ ἐστι καὶ ἡδὺ τῇ γεύσει, θερμὸν καὶ ξηρόν· ἔχει δὲ ἀπὸ τῶν δένδρων πᾶν εἰργασμένον ὡς ἐπὶ πινάκων καὶ πᾶν ξύλον ξηρὸν καὶ τὰ ἐν τοῖς ὄρεσι φυόμενα· ἔχει δὲ ἀπὸ τῶν ἐν τῇ γῇ μετάλλων σανδαράχην καὶ ἀδάμαντα καὶ πάντα τὰ τεφρώδη καὶ τὰ βαρέα τῶν λίθων καὶ τὰ ὅμοια, καὶ τὰ ὄρνεα τὰ ἐν τῇ γῇ, ἔτι καὶ τῶν τετραπόδων τοὺς ἀγρίους χοίρους. καὶ τὰ ἐν τοῖς Τούρκοις γινόμενα.

Ἐὰν δὲ τρία ἀπολειφθῶσι, τοῦ Ἀναβιβάζοντός ἐστιν· ὑπάρχει δὲ τῇ χροιᾷ κροκίζον, τετράγωνον, οὔτε θερμὸν οὔτε ψυχρόν, γέμον δὲ καὶ ὁλόσφυρον, ξηρόν· ἐκ τῶν εἰς τὰς νήσους τῶν ὑδάτων γινομένων· ἔτι δὲ καὶ ἀνέργαστόν ἐστιν· ἔχει δὲ ἀπὸ τῶν μετάλλων χρυσὸν κεκλασμένον καὶ χαλκὸν τὸν λευκόν, ἔτι δὲ καὶ στίμμι καὶ ὕελον. καὶ ἀπὸ τῶν

2 καὶ inserui. 3 ἐπερωτᾶσαι cod. : scripsi ἐπερωτᾷ σε (τις). 5 τὸν προσ. cod. 6 μέτρα cod. 7 ἔκβαλαι cod. 8 ὁ (non ἡ) ψῆφος dixerunt Byzantini. τῇ ♀ cod. 9 ἔντιμον coni. Kroll. 27 τετράγνον cod. 28 ὁλόσφυλον cod.

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descriptum esse iam supra monuimus. Apographum comiter nobis misit Dom. Bassi Mediolanensis. Atque Palchi opusculo haec multo post intermixta esse ex sermone prorsus vulgari satis superque elucet, neque desunt alia temporis vestigia, velut Turci nominati p. 181, 25. Itaque ne Palchum quidem integrum in codice Angelico accepimus; qua de re cf. *Catal.*, VI, p. 63, n. 1; Cumont et Stroobant, *Bull. Acad. Belgique*, 1903, p. 573 s. — De tutelis planetarum, cf. Roscher in *Lexico mytholog. s. v. Planetae.* — Ceterum hoc ipsum capitulum non integrum esse videtur: nam Veneri, Marti, Saturno, Iovi, Mercurio, Lunae, Soli tertio loco admiscetur ὁ Ἀναβιβάζων s. Caput Draconis, sed Cauda Draconis nunc quidem desideratur, quae novem planetarum numerum Arabibus et Indis consuetum expleat. F. B.

Likewise also foods are distinguished in seven kinds: sweet and bitter, salty and sour, and that which has fat, and pungent, and mixed in kind. When, therefore, you wish to know what kind of thing it is about which you are being asked, or wish to learn its taste and smell and name, look at the face of the sign ascending on the horoscope, of which star it is the face; and count from that face to the place where its lord is; and cast these out by eights; then see how many remain from that same number. If, then, one remains, it belongs to Venus; and it is something full, strong, solid-hoofed, pleasant to the taste; its color is red, by nature cold, light, not round but somewhat oblong, having sweetness and it is mixed in nature; it is among the things that grow in the east and among those that grow in the waters. It has from among the trees these: cypress, plane tree, and pine cone, and from among the sown crops, wheat, barley, white rice, and likewise also turnip; and furthermore also the birds in the waters; and furthermore also those that are feminized and soft. And from among the four-footed animals, the camel; and from among those smelted in fire, gold and silver; and from the water, pearls.

But if two remain, it belongs to Ares. It is grain-colored, triangular, not round; it is warm and pleasant to the taste, warm and dry. It has from trees everything worked as on boards, and every dry wood, and things growing on the mountains; it has from the metals in the earth realgar and diamond and all ashen things and the heavy stones and similar things, and the birds of the earth, and also among the four-footed animals, wild pigs. And the things produced among the Turks.

But if three remain, it belongs to the Ascending Node; it is in color saffron-yellow, square, neither warm nor cold, but full and solid, dry; from the things produced on the islands of the waters; moreover it is also unworked; it has from the metals broken gold and white copper, and also antimony and glass. And from the

2 καὶ inserted by me. 3 ἐπερωτάσαι cod. : I wrote ἐπερωτά σε (τις). 5 τὸν προσ. cod. 6 μέτρα cod. 7 έκβαλαι cod. 8 ὁ (non *) ψῆφος was the Byzantine usage. τῇ 2 cod. 9 ἔντιμον conj. Kroll. 27 τετράγνον cod. 28 δλόφυλον cod.

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we have already noted above that it was copied. A copy was kindly sent to us by Dom. Bassi of Milan. And it is more than sufficiently clear from the thoroughly vernacular style that these passages were mixed into Palchus's little work much later, nor are other traces of the period lacking, such as the Turks mentioned on p. 181, 25. And so we have not received even Palchus complete in the Angelicus codex; regarding which matter cf. Catal., VI, p. 63, n. 1; Cumont and Stroobant, Bull. Acad. Belgique, 1903, p. 573 f. - On the guardianships of the planets, cf. Roscher in Lexico my[redacted]- log. s. v. Planetae. Moreover, this very chapter does not appear to be com[redacted]te: for to Venus, Mars, Saturn, Jupiter, Mercury, the Moon, and the Sun is added in third place the Ascending Node or Caput Draconis, but the Cauda Draconis is now indeed missing, which would complete the number of nine planets customary among the Arabs and Indians. F. B.

δένδρων τὴν τερέβινθον· ὁμοίως θάσια καὶ βαλάνια· καὶ τὰ δένδρα τὰ ἐν τοῖς ὑψηλοῖς τόποις τῆς γῆς καὶ τῶν οἰκημάτων· ἔχει δὲ καὶ ἀπὸ τῶν σπορίμων λουβία καὶ φάβατα, σήσαμον καὶ τὰ μὴ ἔχοντα φλοιόν· καὶ ἀπὸ τῶν ἑρπετῶν τοὺς ὄφεις.

Ἐὰν δὲ ὑπολείπωνται δ', Κρόνου ἐστίν· ἔστι δὲ μαῦρον, τεθολω- 5
μένον, ζυμωτόν, ξηρόν, ψυχρόν, ἁλυκόν· ἔχει δὲ ἀπὸ τῶν μετάλλων τοῦ πυρὸς σίδηρον, καὶ τῶν τοῦ ὕδατος μετάλλων μυάκια, ἔτι δὲ καὶ τίμιά τινα· ἀπὸ δὲ τῶν δένδρων ἀνακακαβαίαν· ἔτι δὲ καὶ τὰς ὀξυκοκίας καὶ τὰς ἀπίους <καὶ> σταφίδας, καὶ μαῦρα· καὶ τῶν ὀσμῶν τὰ μὴ ἐσθιόμενα. ἔτι δὲ καὶ τὰ ἑρπετὰ τῆς γῆς· καὶ ἀπὸ τῶν τετραπόδων κύνας· καὶ 10
τὰ ἀνέργαστα τῶν δερμάτων καὶ χαλκὸν κεκαυμένον.

Ἐὰν ε' ὑπολείπωνται, ἐστὶ Διός· ἔστι δὲ κρόκινον, εὐοσμένον, ἡδὺ τῇ γεύσει, οὔτε θερμὸν οὔτε ψυχρόν, ἔτι δὲ τετράγωνον, ὑπόμηκες, γέμον λίπους. ἔτι δὲ τῇ φύσει ὑγρόν· ἔχει δὲ τῶν τοῦ ὕδατος μετάλλων σμάραγδον, καὶ τῶν τοῦ πυρὸς χαλκὸν λευκὸν καὶ τὸν κρόκον 15
καὶ χρυσὸν τὸν εἰργασμένον· καὶ τὰ γυναικεῖα χρυσοκόσμια· ἔτι δὲ ἀπὸ τῶν ὀπωρῶν τῶν δένδρων μυράπια, δαμάσκηνα, κυδώνια, δωράκινα, μῆλα καὶ σῦκα, ῥοιὰς γλυκείας καὶ ἀπίους, καὶ τὰς ὀσμὰς τὰς μὴ ἐσθιομένας, καὶ πᾶν τετράποδον ἐσθιόμενον ὑπὸ τῶν ἀνθρώπων καὶ σικύας. ἔστι δὲ τούτου ἡ ἐξουσία ἐπὶ τοὺς ὄντας ἀπὸ Περσίδος καὶ 20
πάντα ὀνομαστὸν ἄνθρωπον.

Ἐὰν δὲ ὑπολειφθῶσιν ς', τοῦ Ἑρμοῦ ἐστιν. ἔστι δὲ πράσινον, ὑποκροκίζον, μεμιγμένον, πεπηγμένον, μακρόν, ἀνεμῶδες πάνυ· οὔτε θερμὸν οὔτε ψυχρὸν καὶ μὴ γέμον, τὸ ἔνδον αὐτοῦ καλὴν ὀσφρησιν ἔχον· ἔχει δὲ τῶν ἀπὸ τοῦ ὕδατος μετάλλων ὑάκινθον τὸν πυρρόν καὶ 25
μαργαρίτας καὶ κοράλλια καὶ κρύσταλλον· τοῦ δὲ μετάλλου τοῦ πυρὸς τὸν εἰργασμένον ἄσημον. τῶν δὲ δένδρων καλάμους καὶ τὰς ἀμπέλους, ἔτι δὲ καὶ ἰάσμην· καὶ ἀπὸ τῶν σπορίμων τὰ μὴ ἐσθιόμενα τῶν ξηρῶν καὶ τὰ ὄρνεα *** τῶν δὲ τετραπόδων ὄνους καὶ κατίονας· καὶ τὰ δέρματα τὰ εἰς τὰς βίβλους εἰσερχόμενα ἤτοι τὰς βεβράνας. 30

Ἐὰν ζ' ὑπολειφθῶσιν, Σελήνης ἐστίν· ἔστι δὲ τῇ χροιᾷ ὑποβενετίζον, οἷον τὸ λαζουρόν, τετράγωνον, ἰσχυρόν, κοντόν, εὔοσμον, ὑγρόν, ἀκρόκυφον δέ· ἔχει δὲ ἀπὸ τῶν μετάλλων καὶ τῶν μεταλλευομένων τῷ πυρὶ ἄσημον τὸν μὴ φορούμενον οὔτε ὑπὸ γυναικῶν οὔτε ὑπὸ παίδων· ἔχει δὲ ἀπὸ τῶν κηπευομένων μηδικὴν καὶ χόρτον χλωρὸν καὶ λίνον τὸν 35

8 ἀνακακαβαία " lotus arbor „ Ducangius, vol. II, in Addendis, p. 16. ὀξυκοκία ignotum (ὀξύα fagus). 9 καὶ suppl. καὶ ὄντων ὀσμῶν cod. 10 κύνας] " codex ni fallor καύας „ Bassi. 11 ἀνέργαστρα cod. 12 εὐόσμενον cod. An εὔοσμον? cf. l. 32. 14 ἔτι corr. Kroll : ἐπὶ cod. 17 μυράπια genus piri latine quoque myrapia dictum; cf. μυραπίδια, *Geopon.*, 10, 76, 11. κυδώρια δωρακια (ut videtur) cod. 17 ἀπιδ' cod. 20 Post σικύας semilinea vacua. 21 πυρόν cod. 26 ὄσπρια coni. Kroll. 27 ἄσημον = ἀργύριον : hic ὁ ἄσημος eodem sensu. 29 post ὄρνεα lacuna in codice semilinea vacua significatur. fort. κάττας legendum vel ἡμιόνους? 30 εἰσερχόμενος cod. βεβράνας = membranas.

of trees, the terebinth; likewise, thyme and acorns; and the trees in the high places of the earth and of dwellings; it also has among cultivated plants, beans and broad beans, sesame, and those without husks; and among reptiles, snakes.

But if 4 remain, it belongs to Saturn; it is black, turbid, fermented, dry, cold, salty; it has among the metals of fire, iron, and among the metals of water, mussels, and also certain precious things; among trees, the anacakabaia; and also hawthorn berries, pears, and raisins, and black things; and among odors, those that are not eaten; and also the reptiles of the earth; and among four-footed animals, dogs; and unworked hides and burnt copper.

If 5 remain, it belongs to Jupiter; it is saffron-colored, fragrant, pleasant to the taste, neither hot nor cold, moreover square, somewhat oblong, full of fat; and by nature moist; it has among the metals of water, the emerald, and among those of fire, white copper and saffron and wrought gold; and women's golden ornaments; and among the fruits of trees, myrabolan plums, damsons, quinces, peaches, apples and figs, sweet pomegranates and pears, and odors that are not eaten, and every four-footed animal eaten by humans, and gourds. The authority of this one extends over those who are from Persia and every distinguished person.

But if 6 remain, it belongs to Mercury. It is green, saffron-tinged, mixed, dense, long, very windy; neither hot nor cold and not full, its interior having a pleasant fragrance; it has among the metals from water the reddish hyacinth and pearls and corals and crystal; and among the metals of fire, wrought silver. Among trees, reeds and vines, and also jasmine; and among cultivated plants, the inedible dry ones and the birds *** and among the four-footed animals, asses and weasels; and the skins used for books, that is, parchments.

If 7 remain, it belongs to the Moon; it is in color somewhat blue-violet, like lapis lazuli, square, strong, short, fragrant, moist, and slightly humped; it has among the metals and those smelted by fire, unwrought silver not worn either by women or by children; it has among garden plants, alfalfa and green grass and flax the

8 ἀνακακαβαία " lotus arbor, Ducangius, vol. II, in Addendis, p. 16. οξυκοκία unknown (οξύα fagus). 9 και suppl. καὶ ὤντων ὀσμών cod. 10 κύνας] * codex ni fallor καύας, Bassi. 11 ἀνέγαστρα cod. 12 εὐόσμενον cod. An εύοσμον ? cf. l. 32. 14 έτι corr. Kroll : ἐπὶ cod. 17 μυράπια a species of pear also called myrapia in Latin; cf. μυραπίδια, Geopon., 10, 76, 11. κυδώρια δωράκια (as it appears) cod. 17 ἀπιδ' cod. 20 Post σικύας semilinea vacua. 21 πυρόν cod. 26 όσπρια coni. Kroll. 27 ἄσημον = ἀργύριον : here ὁ ἄσημος in the same sense. 29 post ὄρνεα lacuna in codice semilinea vacua significatur. fort. κάττας legendum vel ἡμιόνους ? 30 εἰσερχόμενος cod. βεβράνας = membranas.

νηθόμενον· καὶ πᾶν δένδρον γινόμενον εἰς τοὺς πρόποδας τῶν ὀρέων· καὶ ἀπὸ τῶν ἀνθρώπων τὰς κόρας· καὶ τῶν τετραπόδων τοὺς βόας· καὶ τὰ τῆς μετάξης νήματα· καὶ τὰ ἐν τοῖς Πέρσαις γινόμενα.

Ἐὰν ἡ ἀπολειφθῶσιν, Ἡλίου ἐστίν· ἔστι δὲ ἐρυθρὸν τῇ χροιᾷ· ὑποπρασινίζον, κοντόν, ἰσχυρόν, καθαρόν, δριμύ, θερμόν, ξηρόν, οὔτε μὴν γέμον, οὔτε κοῦφον· ἔχει δὲ ὀπήν· ἔχει οὖν τῶν τοῦ ὕδατος μετάλλων ὑάκινθον πυρρόν· τῶν ὄφεων τὸν ἰόν· καὶ πᾶν θερμόν καὶ πᾶν γινόμενον εἰς γῆν θερμήν· τῶν δὲ μετάλλων τοῦ πυρὸς τὸν σίδηρον, τὸν μόλυβδον καὶ πάντα τὰ τῆς ἀνατολῆς· καὶ τὰς μετάλλους τὰς μὴ πολυτίμους· καὶ τῶν δενδρικῶν πᾶν τὸ μὴ φαινόμενον τὰ ὀστᾶ αὐτοῦ οἷον κάρυα, στρόβιλον, ἀμύγδαλα, καὶ πᾶν ὡς ἐπὶ σκευαρίου εἰργασμένον, ὡσαύτως καὶ τὰ ἄλφιτα καὶ τὸ κοριόσπερμον· καὶ ἀπὸ τῶν ἀνθρώπων τοὺς βασιλεῖς καὶ μεγάλους καὶ ἐξουσιαστὰς ἄνδρας· τῶν δὲ ἑρπετῶν, πᾶν τὸ ἔχον πολλοὺς πόδας· τῶν δὲ τετραπόδων ἵππους, βορδόνια· καὶ τὰ γινόμενα ἐν πᾶσι τοῖς κλίμασιν. F. B.

F. 113. ξα'. Ἰουλιανοῦ Λαοδικέως περὶ πολέμου [1].

Πολέμου δὲ ὄντος, πόλεμος μὲν ὁ Ἄρης ἔσται· οἱ δὲ ἐπιόντες ἀφ' ὧν φέρεται ἢ ἀπορρεῖ ἤτοι σωμάτων ἢ κατὰ ἀκτῖνα· οἱ δὲ πολεμούμενοι, οἷς συνάπτει· εἰ μὲν οὖν ἀπὸ ἀγαθῶν φέροιτο, δικαία ἡ ἔφοδος· εἰ δὲ ἀπὸ κακοποιῶν, ἄδικος· καὶ ἀπὸ μὲν αἱρετιστῶν ἀπορρέων ἢ συνάπτων, ὁμογενεῖς τοὺς μαχομένους δηλώσει· ἀνθαιρετισταῖς δὲ συνάπτων ἢ ἀπορρέων, οὐχ ὁμοφύλους· καὶ ταπεινούμενος μέν, οὐ μέγαν ποιήσει τὸν πόλεμον, ὑψούμενος δέ, μέγαν· καὶ ἐν μὲν τροπικοῖς ἢ ἐπίκεντρος ἔνδοξον, ἐν δὲ στερεοῖς ἢ ἄκεντρος οὐκ ἔνδοξον· καὶ πάλιν στηρίζων μὲν ἢ αὐτὸς ἢ οἱ συναπτικοί, πολυχρόνιον, μὴ στηρίζοντες δέ, ὀλιγοχρόνιον· καὶ μεσουρανῶν μέν, περὶ ἀρχῆς πολεμεῖν φησί, ὡροσκοπῶν δέ, περὶ ζωῆς, δύνων δέ, περὶ βλάβης, ὑπόγειος δέ, περὶ γῆς ἢ τάφων· ἐν δὲ τῷ θ' περὶ θεῶν ἠμελημένων ἢ νόμων, ἐν δὲ τῷ γ' περὶ γένους ἢ θεῶν θηλειῶν, ἐν δὲ τῷ ς' περὶ ἀκρωτηριασμοῦ

6 Ἡλίου εἰσιν ἐστίν· ἔστι cod. 7 πυρόν cod. 16 Titulus est Vaticani, f. 87 : Περὶ πολέμου A. 18 φέρεται ἢ omis. Mai. ἤτοι σ. ἢ κ. ἀκτῖνα omis. A. δὲ omis. A. 19 οἱ μὲν Mai. 20 ἑρετιστῶν Mai. ἢ A : τε καὶ Mai. 21 δηλῶν Mai : ἀντερετισταῖς δὲ M : ἀπὸ δὲ ἀνθαιρετιστῶν A. 23 καὶ ἐν μὲν τροπικοῖς Mai : ἐν τροπικῷ A. 24 ἐπικέντρῳ A. δὲ omis. A. 24-25 καὶ πάλιν Mai : εἰ A. 25 μὲν ἢ α. ἢ οἱ συναπτικοὶ omis. A. 25-26 στηρίζων A. 27 δὲ (bis) omis. A. ὑπόγεις A : ἐν δὲ τῷ δπ' (sic) Mai. 28 δὲ omis. A. 29 θηλειῶν θεῶν Mai. δὲ omis. A.

[1] Tria haec de bello fragmenta edidit Angelo Mai (*Script. vet. nova collectio*, t. II, 1827, p. 675-7), codice Vaticano 1056, saec. XIV usus (cf. *Catal.*, IV, p. 102, n° 2). Quae hic simul cum aliis Iuliani excerptis repetere visum est, praesertim cum codicis Angelici textus saepe correctior sit Maii editione, quae interdum vix ac ne vix quidem intellegi potest.

spinning; and every tree growing at the foothills of the mountains;
and from humans, the girls; and of quadrupeds, the oxen;
and the threads of silk; and the things produced in Persia.
If 8 are left behind, it belongs to the Sun; it is red in color,
5 tending slightly toward green, short, strong, pure, sharp, hot, dry, neither
full nor light; it has a hole; it has then among the water metals
a fiery hyacinth; among serpents, the viper; and everything hot and everything
produced in hot earth; and among the metals of fire, iron,
lead and all things of the East; and the metals that are not
10 precious; and among tree-products, everything whose bones are not visible,
such as walnuts, pine cones, almonds, and everything worked as if in a vessel,
likewise also the meal and the coriander seed; and from among
humans, kings and great and powerful men; among
reptiles, everything having many feet; among quadrupeds, horses,
15 mules; and the things produced in all the climes.

F. B.

G. 113. Ch. 21. Julian of Laodicea on War I. When there is war, Ares
will be the war itself; the attackers come from those from whom it is
carried or flows, whether by bodily presence or by ray; and the ones being
warred upon are those to whom it applies; if then it is carried from
benefics, the assault is just; 20 but if from malefics, unjust; and flowing from
or applying to those in haeresis, it will indicate that the combatants are of
the same race; but applying to or flowing from those in anthaeresis, not of
the same tribe; and when in depression, it will not make the war great, but
when in exaltation, great; and in cardinal signs or angular, glorious, but in
fixed signs or succedent, not glorious; and 25 again when stationing, whether
itself or those in conjunction, long-lasting, but when not stationing,
short-lived; and when culminating, it says the war is fought over rule,
when on the ascendant, over life, when setting, over harm, when under
the earth, over land or tombs; in the 9th, over neglected gods or laws, in
the 3rd over family or female gods, in the 6th over mutilation

6 Of the Sun is / is: is cod. 7 πυρόν cod. 16 The title is from the Vatican, f. 87: On War A. 18 φέρεται ἢ omis. Mai. ἤτοι σ. ἢ κ. ἀκτῖνα omis. A. δε omis. A. 19 οἱ μὲν Mai. 20 ἐρετιστών Mai. ἢ A : τε καὶ Mai. 21 δηλῶν Mai: ἀντερετισταῖς δὲ M : ἀπὸ δὲ ἀνθαιρετιστών A. 23 καὶ ἐν μὲν τροπικοῖς Mai: ἐν τροπικῷ A. 24 ἐπικέντρω A. δε omis. A. 24-25 καὶ πάλιν Mai : et A. 25 μεν ἢ α. ἢ οἱ συναπτικοί omis. A. 25-26 στηρίζων A. 27 δὲ (bis) omis. A. ὑπόγεις A : ἐν δὲ τῷ δπ' (sic) Mai. 28 δὲ omnis. A. 29 θηλειῶν θεῶν Mai. δὲ omis. A.

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1 These three fragments on war were edited by Angelo Mai (Script. vet. nova collectio, vol. II, 1827, p. 675-7), using the Vatican codex 1056, 14th century (cf. Catal., IV, p. 102, no. 2). It seemed appropriate to reproduce them here together with the other excerpts of Julian, especially since the text of the Angelicus codex is often more correct than Mai's edition, which is at times scarcely, if at all, intelligible.

τινος καὶ ἀδικίας, ἐν δὲ τῷ ιβ' περὶ ὑπηκόων, ἐν δὲ τῷ ἀγαθοδαιμονητικῷ διὰ φιλίαν ἢ τέκνα, ἐν δὲ τῷ ε' διὰ γυναῖκα ἢ πόλιν, ἐν δὲ τῷ β' διὰ χρημάτων, ἐν δὲ τῷ η' διὰ ἀρχαῖα ἢ νεκρικὰ πράγματα· ὕπαυγος δὲ ὢν ὁ Ἄρης δόλῳ ἀνύσει τὸν πόλεμον, ἀνατολικὸς δὲ φανερῶς, ἐν τροπικοῖς δὲ δημοσίᾳ, ἐν δισώμοις μετὰ πολλῶν· καὶ Ἑρμῆς μὲν προσνεύσας οἷς συνάπτει ὁ Ἄρης καλῶς μὲν καὶ μετὰ ἀγαθῆς μαρτυρίας προδώσει τὰ τῶν ἐπιόντων τοῖς πολεμουμένοις, τῇ δ' ἀπορροίᾳ συσχηματισθεὶς τὸ ἐναντῖον ποιήσει· καὶ ὑπαύγου μὲν ὄντος τοῦ Ἑρμοῦ λήσεται ὁ προδούς, ἀνατολικοῦ δὲ οὐ λήσεται· ἐν ἑτέρῳ δὲ ὢν ζῳδίῳ Ἑρμῆς ἀνατολικὸς καὶ ἀκάκωτος φανερῶς τῷ προδόντι ἀποφυγὴν παρέξεται· εἰ δὲ τὸν τοῦ ζῳδίου κύριον σὺν ἑαυτῷ ἔχῃ, συλλήπτορας ἕξει· καθυπερτερηθεὶς δὲ ὑπὸ μὲν ἀγαθῶν, κἂν ληφθῇ, οὐδὲν πείσεται, ὑπὸ δὲ κακοποιῶν, κολάσθησεται· μαρτυρουμένου δὲ τοῦ καθυπερτεροῦντος ὑπὸ μὲν Διὸς ὑπὸ μεγάλου προσώπου, ὑπὸ δὲ Ἡλίου ὑπὸ πλήθους ἢ δημοσίᾳ, ὑπὸ δὲ Ἄρεως ὑπὸ στρατηλάτου ἢ στρατιώτου. F. C.

ξβ'. Περὶ πολέμου ἄλλη σκέψις.

Πάλιν οἱ μὲν ἐπιόντες ἀπὸ τοῦ ὡροσκόπου ληφθήσονται, οἷς δὲ ἐπίασιν ἀπὸ τοῦ δύνοντος, τὸ αἴτιον ἀπὸ τοῦ μεσουρανήματος, ἡ ἔκβασις ἀπὸ τοῦ ὑπογείου· τὰ φρούρια ἑλέσθαι καὶ τὰς συμμαχίας οἱ περιέχοντες τοὺς τόπους δηλοῦσιν καὶ ὑψούμενοι μὲν ἢ προστιθέντες πρόσθεσιν αὐτοῖς σημαίνουσι, ταπεινούμενοι δὲ ἢ ἀφαιροῦντες καθαίρεσιν τειχῶν μὲν ἢ ἐγγαίων, ὅταν Κρόνος περιέχων κακῶται, μηχανημάτων δὲ ὅταν ὁ Ἑρμῆς, ἱερῶν δὲ ἢ ναῶν, ὅταν ἡ Ἀφροδίτη, τοῦ δὲ ἐδάφους, ὅταν ἡ Σελήνη, συμμάχων δέ, ὅταν ὁ Ζεύς, δήμου δέ, ὅταν Ἥλιος· οἱ δέ, τοῦ ὡροσκόπου καὶ τοῦ δύνοντος δεσπόται, εἰ καλῶς πρὸς ἀλλήλους σχηματισθεῖεν ἢ ἐν κοινῷ ζῳδίῳ εἶεν, διαλλαγήσονται οἱ πολεμισταί· καὶ τετραγωνιζόμενοι μὲν ὑπὸ ἀγαθοποιῶν ἐπὶ συμφέροντι, ὑπὸ δὲ κακοποιῶν ἐπὶ λύμῃ· τῶν δ' ἐπαναφορῶν οἱ δεσπόται εἰ ταὐτὰ πάθοιεν, σύμμαχοι αὐτοὺς διαλλάξουσι· ἐκλείψεως δὲ γενομένης

1 δὲ omis. A ac sic deinceps. 1-2 ἀλαθοδαιμονητικῷ (τικῷ non omnino certum) A : σ' Mai. 3 ἀρχαῖα Mai : ἀρχὴν A. 3-4 ὕπαυτος (sic) δὲ ὢν ὁ Ἄρης Mai : κρυπτόμενος cet. omis. A. 4 φανερῷ Mai. 7 ἀπορίᾳ Mai. 8 τοὐναντίον Mai. ὑπαύτου Mai. 9 An λύσεται? 10 Ἑρμῆς omis. A. προδίδοντι A. 11 παρέξονται A. 11-12 αὐτῷ ἔχει συλλήπτορα A. 12 καθύπερτερηθεὶς A : τερηθεὶς Mai. 13 κακῶν A. 14-15 μεγάλης κεφαλῆς. Ἥλιου δὲ A. 15 ὑπὸ δὲ omis. A. 15-16 στρατηλάτου ἢ στρατιώτου A : στρατιωτικοῦ προσώπου Mai; cf. infra p. 189, 2-3. 17 περὶ πολέμου omis. A. 19 ἀπὸ του (alterum) omis. Mai. 20 τοὺς φρουροὺς δὲ ἑκουσίως (?) A. 20-21 περισχόντες Mai. 21 καὶ omis. A. 23 κακοῦται cod. 25 δὲ (post δήμου) omis. A. 25-26 εἰ δὲ οἱ Mai. 26 εἰ omis. A. 27-28 πολεμοῦντες Mai. 28 καὶ omis. A. ἀγαθῶν A. 29 εἰ δ' ὑπὸ A. ἐπ' ἀναφορῶν Mai. 30 ταῦτα A : τοῦτο Mai.

of injustice, and in the 12th house concerning subjects, and in the house of the Good Daemon on account of friendship or children, and in the 5th on account of a woman or a city, and in the 2nd on account of money, and in the 8th on account of old or funerary matters; when Mars is under the rays, he will accomplish the war by stealth, but when oriental, openly; in tropical signs, publicly; in bicorporeal signs, with many people; and Mercury, inclining toward those to whom Mars applies, if in a good condition and with favorable testimony, will betray the plans of the aggressors to those at war, but configured in separation he will do the opposite; and when Mercury is under the rays, the betrayer will go undetected, but when oriental, he will not go undetected; and when Mercury is oriental and unafflicted in another sign, he will openly provide escape for the betrayer; and if he has the lord of the sign with him, he will have accomplices; but if he is overcome by benefics, even if he is caught, he will suffer nothing, but if overcome by malefics, he will be punished; and when the planet overcoming is testified to by Jupiter, the punishment comes from a great personage, by the Sun from the multitude or publicly, by Mars from a general or a soldier. F. C.

62. Another consideration concerning war.

Again, the attackers will be taken from the Ascendant, those against whom they attack from the Descendant, the cause from the Midheaven, the outcome from the subterranean pivot; the planets occupying the places indicate fortresses and alliances, and when they are elevated or in addition they signify augmentation for them, but when they are depressed or subtracting they signify the destruction of walls or earthworks when Saturn occupying them is afflicted, of siege engines when Mercury, of sacred places or temples when Venus, of the ground when the Moon, of allies when Jupiter, of the populace when the Sun; and the lords of the Ascendant and Descendant, if they are well configured toward one another or are in a common sign, the combatants will be reconciled; and when they are squared by benefics, to advantage, but by malefics, to harm; and if the lords of the succedent houses suffer the same, allies will reconcile them; and when an eclipse occurs

1 δὲ omitted A and so following. 1-2 ἀλαθοδαιμονητικώ (τικώ not entirely certain) A : σ' Mai. 3 ἀρχαῖα Mai : ἀρχὴν A. 3-4 ὑπαυτος (sic) δὲ ὧν δ' Αρης Mai : κρυπτόμενος rest omitted A. 4 φανερῷ Mai. 7 ἀπορίᾳ Mai. 8 τοὐναντίον Mai. ὑπαύτου Mai. 9 Αη λύσεται ? 10 Ἑρμῆς omitted A. προδίδοντι A. 11 παρέἔονται A. 11-12 αὐτῷ ἔχει συλλήπτορα A. 12 καθύπερτερηθείς A : τερηθείς Mai. 13 κακῶν A. 14-15 μεγάλης κεφαλῆς. Ἥλιου δέ A. 15 ὑπὸ δὲ omitted A. 15-16 στρατηλάτου ἢ στρατιώτου A : στρατιωτικοῦ προσώπου Mai; cf. below p. 189, 2-3. 17 περὶ πολέμου omitted A. 19 ἀπὸ τοῦ (second) omitted Mai. 20 τοὺς φρουροὺς δὲ ἑκουσίως (?) A. 20-21 περισχόντες Mai. 21 καὶ omitted A. 23 κακοῦται cod. 25 δὲ (after δήμου) omitted A. 25-26 εἰ δὲ οἱ Mai. 26 et omitted A. 27-28 πολεμοῦντες Mai. 28 καὶ omitted A. ἀγαθῶν A. 29 εἰ δ' ὑπὸ A. ἐπ' ἀναφορῶν Mai. 30 ταῦτα A : τοῦτο Mai.

σεληνιακῆς μὲν πολὺς φόνος ἔσται, ἡλιακῆς δὲ παντελὴς ὄλεθρος, ἢ πρὸς τὰ μεγέθη τῶν ἐκλείψεων· ἔσται δὲ οἷς ἂν προσοικειωθῇ ἡ ἔκλειψις· καὶ εἰ μὲν ἀμφοτέροις προσοικειωθείη, ἀμφοτέροις κακῶς γενομένη, *** ἀσύμφορος τοῖς ἐπιοῦσιν, εἰσβάντων δὲ εἰς τὴν πολεμίαν
5 τοῖς πολεμουμένοις· καὶ περὶ σεισμοῦ δὲ τὸ αὐτὸ λέγομεν, σάλπιγγός τε ἢ δοκίδος ἢ κομήτου· οἱ δὲ ἀνωμαλοῦντες τῶν ἀστέρων, οἷς ἂν προσγένωνται, ἐκείνοις ἀνωμαλήσειν μαντεύονται· μεταβαίνοντες δὲ ἢ ἀναποδίζοντες οἱ μὲν τοῦ ὡροσκόπου δεσπόται πρὸς τὸν κύριον τοῦ δύνοντος, οἱ δὲ τοῦ δύνοντος πρὸς τὸν τοῦ ὡροσκόπου, μετανάστασιν
10 αὐτῶν πρὸς ἀλλήλους σημαίνουσιν· εἰ δὲ ἐν οἰκείοις ὄντων τόποις, οἷον Διὸς μὲν ἐν Ἰχθύσι, Ἄρεως δὲ ἐν Κριῷ, φαίνοιτό τις τότε τοῦ ἀστέρος προποδίζων καὶ ἀναποδίζων εἰς τὰ εἰρημένα δύο ζῴδια αὐτῶν, διὰ μέσου τινὲς ἔσονται ἤτοι προδιδόντες ἢ φιλοποιοῦντες, καθὼς ἂν ἡ μαρτυρία λέγῃ· καὶ εἰ μὲν ἀγαθοποιὸς τύχοι ἢ ὑπὸ ἀγαθοῦ κατο-
15 πτεύοιτο, εἰλικρινὴς καὶ ἄδολος ὁ διὰ μέσου ἔσται· εἰ δὲ κακοποιὸς καὶ ὑπὸ κακοποιῶν βλέποιτο, δόλιος καὶ ἀλλοπρόσαλλος· ἔνθα δ' ἂν μεταβὰς ἀγαθοποιηθῇ, ἐκείνῳ πιστὸς ἔσται· καὶ ἀπὸ μὲν οἰκείων εἰς ἀλλότρια μεταβαίνων, ὑπὸ τῶν οἰκείων πεμφθήσεται πρὸς τοὺς ἀλλοδαπεῖς, εἰ δ' ἀπ' ἀλλοτρίων εἰς τὰ ἴδια, ὑπὸ τῶν ἀλλοτρίων πρὸς τοὺς οἰκείους.
20 ἐν δὲ αὐτῷ τῷ ζῳδίῳ τὸν προποδισμὸν ἢ τὸν ἀναποδισμὸν ποιούμενος καὶ ἔχων μεθ' ἑαυτοῦ <τοὺς> τὰ πρόσωπα τῶν πολεμούντων σημαίνοντας ἀστέρας ἐπὶ τόπου, διαγγελεῖ ἃ ἑκάτεροι βούλοιντο· καὶ Ἑρμῆς μὲν κήρυκος πρόσωπον ἐφέξει, Ζεὺς δὲ ἡγεμόνος, Ἄρης δὲ στρατιώτου, Κρόνος δὲ πρεσβύτου ἢ ἐντίμου, Ἥλιος δὲ δημάρχου,
25 Ἀφροδίτη δὲ θεῶν ἢ εἰκόνων θεῶν, Σελήνη δὲ στοιχείων ἢ φυτῶν, οἷον ὡς ὅταν κλάδους πέμποντες ἢ γῆν καὶ ὕδωρ ἱκετεύουσι τοὺς κρείττονας. καὶ γυναῖκας δὲ αἱ αὐταὶ δηλώσουσι, τουτέστι ἥ τε Σελήνη καὶ ἡ Ἀφροδίτη· πολλάκις γὰρ καὶ γυναῖκες ἐν τοιαύταις ὑπηρεσίαις μεσιτεύσασαι διήλλαξαν ἑκατέρους, οἷον ὡς ἐπὶ τοῦ πρὸς Σαβίνους τῶν
30 Ῥωμαίων πολέμου αἱ γυναῖκες τὴν εἰρήνην ἐν μέσῳ τῶν στρατοπέδων παρελθοῦσαι ἐβράβευσαν ἑκατέροις. F. C.

1 μέν omis. A. 4 Lacun. sign. Kroll. τὸν πόλεμον A. 5 ταῦτα λέγω A. 6 δὲ omis. A. 7 ἐκείνου Mai. ἀνωμαλίσειν A (ἀνομαλίζω cum ἀνωμαλέω confudit librarius); cf. infra p. , l. 21, 12. 9 οἱ δὲ A : ἢ οἱ Mai. μετανάστασιν corr. Boll : μεταστάντων cod. 11 Ζεὺς et Ἄρης Mai. 11-12 τότε τοῦ ἀστέρος omis. A. 12 τὰ εἰρημένα omis. A. αὐτῶν omis. A. 13 ἤτοι ἢ A. 14 τύχῃ codd. 15 εἰλικρινὴς καὶ ἀ. A : ἄδολος καὶ ἀληθὴς Mai. κακὸς A. 16 κακῶν A. 16-17 κλέπτοιτο δολικὸς καὶ ἀλλοτριοπρόσαλλος· ἔνθα δ' ἀγαθοποιῇ Mai. 18 ἀλλοδαπεῖς Mai : ἑταίρους A. 20 ἐν Mai : ἐὰν A. 21 τοὺς supplevi. 22 ἀστέρας omis. A. δι' ἀγγέλου ἑκάστου βούλοιντο A. βούλοντο Mai. 23 ὑφέξει A. δὲ omis. A. 24 δὲ omis. A. 25 εἰκόνων τούτων A. 26 ὡς omis. A ; at cf. v. 29. ὕδωρ τούτους ἱκετεύουσι ἢ δυσωποῦσι A. 27 δὲ omis. A. 30-31 τοῦ στρατοπέδου A. 31 Iulianus exempla ex prisca historia petita afferre solet; cf. *Catal.*, IV, 105, 20.

in a lunar eclipse there will be much slaughter, but in a solar eclipse utter destruction, proportionate to the magnitudes of the eclipses; and it will affect those to whom the eclipse is related; and if it should be related to both, being harmful to both, *** unprofitable to those advancing, but to those entering enemy territory, harmful to those being made war upon; and concerning earthquake we say the same, and concerning a trumpet, or a beam, or a comet; and the planets that are in irregularity, they portend irregularity for those to whom they are joined; and when the lords of the horoscope transit or retrograde toward the lord of the setting, and those of the setting toward the lord of the horoscope, they signify a migration of each toward the other; and if while they are in their own places — for example Jupiter in Pisces and Mars in Aries — some planet should appear at that time advancing forward and retrograding into those two said signs of theirs, there will be intermediaries, either betrayers or peacemakers, according as the testimony may indicate; and if it should chance to be a benefic, or be surveyed by a benefic, the intermediary will be sincere and without guile; but if it be a malefic and be beheld by malefics, deceitful and inconsistent; and wherever it passes and is benefited, to that one it will be faithful; and when passing from its own signs into foreign ones, it will be sent by its own people to theforeigners, but if from foreign signs into its own, by the foreigners to those of its own side. And when making its direct or retrograde motion within the same sign itself, and having with it the stars that signify the persons of those at war, stationed in place, it will convey what each side wishes; and Mercury will take the role of herald, Jupiter that of a commander, Mars that of a soldier, Saturn that of an elder or person of distinction, the Sun that of a magistrate of the people, Venus that of gods or images of gods, the Moon that of elements or plants — as for instance when men sending branches or earth and water supplicate those who are superior. And women too will be indicated by the same planets, that is, both the Moon and Venus; for often women also, having mediated in such services, have reconciled both sides — as for instance in the war of the Romans against the Sabines, when the women came forward in the midst of the armies and arbitrated peace for both sides. F. C.

1 μέν omis. A. 4 Lacun. sign. Kroll. τὸν πόλεμον A. 5 ταῦτα λέγω A. 6 δὲ omis. A. 7 ἐκείνου Mai. ανωμαλίσειν A (the scribe confused ἀνομαλίζω with ανωμαλέω); cf. infra p. , l. 21, 12. 9 of dè A : § of Mai. μετανάστασιν corr. Boll : μεταστάντων cod. 11 Ζεὺς et Ἄρης Mai. 11-12 τότε τοῦ ἀστέρος omis. A. 12 τὰ εἰρημένα omis. A. αὐτῶν omis. A. 13 ἤτοι ή A. 14 τύχη codd. 15 εἰλικρινής καὶ α. A : ἄδολος καὶ ἀληθὴς Mai. κακός A. 16 κακῶν 16-17 κλέπτοιτο δολικὸς καὶ ἀλλοτριοπρόσαλλος· ἔνθα δ' ἀγαθοποιῇ Mai. A.
18 ἀλλοδαπεῖς Mai : ἑταίρους A. 20 ἐν Mai : ἐὰν A.
ρας omis. A. δι' ἀγγέλου ἑκάστου βούλοιντο A.
δι' ἀγγέλου ἑκάστου βούλοιντο A.
δὲ omis. A. 24 δὲ omnis. A. 25 εἰκόνων τούτων A.
21 τούς supplied by me. 22 αστέ "
ρας omis. A. βούλοντο Mai. 23 υφέξει A.
26 dus omis. A; but cf. v. 29.
ὕδωρ τούτους ἱκετεύουσι ή δυσωποῦσι A. 27 δέ omis. A. 30-31 του στρατο-
πέδου A.
31 Julianus is accustomed to adduce examples drawn from ancient history; cf. Catal., 17, 106, 20.

ξγ'. Περὶ ἀναλύσεως πολέμου.

Τὸν δὲ χρόνον τῆς ἀναλύσεως τοῦ πολέμου εἰπεῖν μὲν τρανῶς καὶ βεβαίως οὐ ῥᾴδιον· στοχάσασθαι δὲ μόνον ἀπό τε τοῦ οἰκοδεσπότου τοῦ ὑπογείου καὶ ἀπὸ τῶν ἐπὶ τοὺς τοῦ Ἄρεως τόπους ἢ τετράγωνα παραγινομένων, ὡς τῶν μὲν ἀγαθοποιῶν κατάλυσιν τῷ πολέμῳ φερόν- 5 των, ὅταν ἐλεύθεροι καὶ ἀκάκωτοι ἔρχωνται καὶ ἐν στερεοῖς ὦσιν, ἵνα μὴ πάλιν πολεμήσωσι, τῶν δὲ κακοποιῶν ἐπίτασιν, καὶ μάλιστα εἰ παρ' αἵρεσιν εἶεν ἢ ἐπιτείνοιντο πρὸς κάκωσιν. τὰ δὲ πρὸς ἡμέραν ἑκάστῳ συμβαίνοντα γνωσθήσονται ἀπὸ τῶν παρόδων τῆς Σελήνης, σκοπούντων ἡμῶν πῶς ἐσχηματίζετο πρότερον ἢ σχηματίζεται νῦν πρὸς 10 τὴν ἑκατέρου τῶν δύο μερῶν καταρχήν, τῶν μὲν ἐπιόντων ἀπὸ τῆς ἐξόδου αὐτῆς, τῶν δὲ πολεμουμένων ὅτε αὐτοῖς εἰσβεβλήκασιν οἱ πολέμιοι ἢ εἰσβεβληκέναι διηγγέλθησαν. καὶ ἐκ τῶν τῷ Δωροθέῳ ἐν τοῖς ἔπεσιν εἰρημένων περὶ τοῦ «πῶς πράξας ἐπανήξει[1]» δυνατόν ἐστι σκοπεῖν, εἴτε οἱ πολεμοῦντες κρατοῖεν, εἴτε οἱ πολεμούμενοι· γενέσεως 15 δὲ τῇ πολεμουμένῃ ὑπαρχούσης πρὸς ἐκείνην δεῖ τὴν κρίσιν ποιεῖσθαι τοῦ μέλλοντος· εἰ δὲ καὶ τοῦ ἡγεμόνος τις διαγινώσκοι τὸ θέμα, ἀνενδοίαστος καὶ βεβαία ἔσται ἡ τοῦ ἐσομένου πρόγνωσις· ἐπὶ γὰρ τοὺς φωστῆρας αὐτῶν ἢ τοὺς κακοποιοὺς ἢ † τετραγώνων κατάγουσιν ἐκ τῶν μηνῶν, ἐπεμβαίνοντες οἱ ἀγαθοποιοὶ εἰρήνην αὐτοῖς ἢ ἄνεσιν 20 μαντεύονται. F. C.

F. 118v. οδ'. Ἑρμοῦ περὶ κατακλίσεων.

Ψήφισον τὸ ὄνομα τοῦ ἀρρώστου καὶ τῆς ἡμέρας ἐν ᾗ κατεκλίθη καὶ τὰ ζ' φωνήεντα καὶ τὴν τοῦ μηνὸς ἡμέραν, καὶ πάντα μίξας μέρισον παρὰ τὸν γ', καὶ ἐὰν μὲν ἓν ὑπολειφθῇ, ταχέως ὑγιαίνει· ἐὰν δὲ δύο, 25

2-3 μὲν κατ' ἀποτομὴν οὐ ῥᾷον A. 3 δεσπότου Mai. 4 τῶν ἀστέρων, in marg. γρ. τοῦ Ἄρεως A. τετραγώνων Mai. 5 μὲν omis. A. 6 ἵνα A : ἃ Mai. 8 ἐπιτείνοντο Mai. ἐπιγένοιντο A. 8 τὰ Mai : τὸ A. 9 σημαίνοντα, in marg. γρ. συμβαίνοντα A. 10 ἡμῶν omis. A. πρότερον et νῦν superscr. A. 10-11 πρὸς τὴν ἑκάστην καταρχὴν sed in marg. sicut Mai, A. 11 ἀπὸ τῆς superscr. A. 12 αὐτῆς superscr. A. 12-13 διηγγέλθησαν οἱ πολέμιοι (οἱ πολ. superscr.). Post διηγγέλθησαν aliquid deesse videtur. 13-14 ἢ εἰσβεβλ. - εἰρημένων omis. A, qui haec habet : καὶ ἀπὸ τοῦδε πῶς πρ. ἐπ. ἀμφότερον σκοπεῖν προσέσθαι εἴτε κρατοῦσιν οἱ ἐπιόντες εἴτε καὶ μή. 15 κρατεῖεν Mai. 16 ἐκείνων codd.; corr. Kroll. 16-17 δεῖ - μέλλοντος] ἡ κρίσις cet. omis. A. 17 διαγινώσκει A. 18 καὶ βεβαία omis. A. ἔσται - ἡ πρόγνωσις superscr.; in textu : ἡ ἀπόφασις A. 19-20 αὐτοὺς ἢ τοὺς κακοποιοὺς ἢ τετραγώνους, εἰ κατάρχουσιν ἐτῶν ἢ coni. Boll. De ἐπεμβάσει cf. Kroll, *Gött. Gel. Anzeig.*, 1900, p. 971. 20 ἐτῶν καὶ Mai : ἐκ τῶν A.

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[1] Capitulum Dorothei " De absentis reditu " ex arabica lingua in latinam versum invenitur in *Libro Novem Iudicum in Iudiciis astrorum* a Petro Liechtenstein Venetiis a. 1508 edito, f. 74v (= p. 546, edit. a. 1571).

Ch. 63. On the Resolution of War.

To state with clarity and certainty the time of the resolution of the war is not easy; one can only make a conjecture from the lord of the subterranean house and from those planets coming to the places of Mars or to his squares, since the benefics bring an end to the war when they come free and unafflicted and are in fixed signs — so that war may not break out again — while the malefics bring an intensification, especially if they happen to be contrary to sect or are intensifying toward affliction. The events that befall each party day by day will be known from the transits of the Moon, as we observe how it was previously configured or is now configured with respect to the inception of each of the two sides: for the aggressors, from the moment of their departure; for those being attacked, at the time when the enemies invaded them or when news of the invasion was announced.And from what has been stated by Dorotheus in his verses concerning "in what manner he shall return having fared" it is possible to examine whether those who are waging war prevail, or those against whom war is waged; if a nativity of the side being attacked is available, the judgment of the future must be made with reference to it; and if one should also determine the chart of the commander, the foreknowledge of what is to come will be certain and beyond doubt. For when the benefics, descending upon their luminaries or the malefics or † the squares from the months, make their ingress, they prophesy peace or respite for them. F. G.

G. 118. 74. Hermes on Bedridden Patients.

Calculate the name of the sick person and the day on which he took to his bed and the 7 vowels and the day of the month, and mixing all together divide by 3, and if 1 remains, he recovers quickly; but if two, 25

2-3 μὲν κατ' ἀποτομὴν οὐ ῥᾷον A. 3 δεσπότου Mai. 4 τῶν ἀστέρων, in marg. γρ. του Αρεως A. τετραγώνων Mai. 5 μὲν omis. A. 6 ἵνα A : @ Mai. 8 ἐπιτεί-νοντο Mai. ἐπιγένοιντο A. 8 τὰ Mai : τὸ A. 9 σημαίνοντα, in marg. γρ. συμβαί-νοντα A. 10 ἡμῶν omis. A. πρότερον et νῦν superscr. A. 10-11 πρὸς τὴν ἑκάστην καταρχήν sed in marg. sicut Mai, A. 11 ἀπὸ τῆς superscr. A. 12 αὐτῆς superscr. A. 12-13 διηγγέλθησαν οἱ πολέμιοι (οι πολ. superscr.). Post διηγγέλθη-σαν aliquid deesse videtur. 13-14 ἢ εἰσβεβλ. - ειρημένων omis. A, qui haec habet: καὶ ἀπὸ τοῦδε πῶς πρ. ἐπ. ἀμφότερον σκοπεῖν προσέσθαι εἴτε κρατοῦσιν οἱ ἐπιόντες εἴτε καὶ μή. 15 κρατεῖεν Mai. 16 ἐκείνων codd. ; corr. Kroll. 16-17 δεῖ - μέλλοντος] ἡ κρίσις cet. omis. A. 17 διαγινώσκει A. 18 καὶ βεβαία omis. A. ἔσται - ἡ πρόγνωσις superscr.; in textu: ἡ ἀπόφασις A. 19-20 αὐτοὺς ἢ τοὺς κακοποιοὺς ἢ τετραγώνους, εἰ κατάρχουσιν ἐτῶν ἢ coni. Boll. De επεμβάσει cf. Kroll, Gött. Gel. Anzeig., 1900, p. 971. 20 τῶν kai Mai : ék τῶν A.

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1 Capitulum Dorothei * De absentis reditu, ex arabica lingua in latinam versum is found in the Book of Nine Judges in Iudiciis astrorum edited by Petrus Liechtenstein in Venice in the year 1508, f. 74" (= p. 546, edit. a. 1571).

βραδέως· ἐὰν δὲ γ', ἀπόλλυται. οἷον Νόννος· ἡ ψῆφος γίνεται υϛ', τοῦ μηνὸς γίνονται γ', τῆς δὲ ἑβδομάδος ἡμ(έρα) Ἄρεως ἔχει ψῆφον ,αρς', προσθὲς καὶ τὰ ζ' φωνήεντα ἃ ἔχουσι ψῆφον ,ασϛδ', γίνονται ,βωϛγ' μεριζόμενα παρὰ τὸν γ', ὑπολείπεται ἓν καὶ οὗτος ταχέως
5 ὑγιαίνει. F. B.

F. 120. οζ'. Περὶ ἀποδήμου ἀνακομιδῆς[1].

Τῶν ζῳδίων τὰ μὲν τροπικὰ τοῖς μεταβολῆς χρήζουσιν ἁρμόζει, προσώποις δὲ ὀχλικοῖς, πράγμασι δὲ δημοσίοις, τόποις δ' ἐπιφανέσιν, τρόποις δὲ τὰ μὲν ὑψηλὰ δικαίοις, ὁ δὲ Καρκίνος ὀχλοχαρέσιν οὐκ
10 ὀρθῶς, ὁ δὲ Αἰγόκερως κούφοις, δυσκαταλήπτοις· τὰ δὲ στερεὰ πλαγίαις χρείαις ἁρμόζει, προσώποις δὲ ἀνεπιφάντοις μέν, οὐ πάντη δ' ἀδόξοις, πράγμασι δὲ βεβαίοις, σκληροῖς, ἐπιμόχθοις, τόποις δὲ τραχέσιν· ὁ δὲ Ὑδροχόος ὑγροῖς ἢ παρύγροις, τρόποις δὲ ὡσὰν ἕκαστος φύσει ἔχῃ, τὰ δὲ δίσωμα τοῖς χρήζουσιν ἢ πρόσωπον ἀντὶ προσώπου
15 ἢ τόπον ἀντὶ τόπου ἢ χρόνον ἀντὶ χρόνου ἢ πρᾶγμα ἀντὶ πράγματος, προσώποις δὲ πολλοῖς, πράγμασι δὲ ποικίλοις ἢ διπλοῖς, τόποις δὲ τοῖς μὲν τραχέσι, τοῖς δ' εὐθηνουμένοις. καὶ ὅλως τὰ μὲν ἡμερινὰ ταῖς ἡμεριναῖς καταρχαῖς ἐπιτήδεια, τὰ δὲ νυκτερινὰ ταῖς νυκτεριναῖς, τὰ δὲ ἀρσενικὰ ἀνδράσι, τὰ δὲ θηλυκὰ θήλεσι, τὸ δὲ διὰ Κριὸν Λέοντα
20 Τοξότην τρίγωνον βασιλεῦσι, τὸ δὲ διὰ Δίδυμον Ζυγὸν Ὑδροχόον ἄρχουσι, τὰ δὲ ὑποτακτικὰ ὑπηρεσίαις, τὰ δὲ λογικὰ λογικοῖς, τὰ δὲ ἄλογα ἀλόγοις [f. 120v], τὰ δὲ Ἑρμαϊκὰ ἐμπόροις ἢ ἑρμηνεῦσι, τὰ δ' ὑγρὰ τοῖς δι' ὑγρῶν ἐργαζομένοις, τὰ δὲ πυρώδη τοῖς διὰ πυρός, τὰ δὲ στερεὰ τοῖς ἐπὶ διφρίοις ἢ κτηναγωγοῖς, τὰ δὲ ἰσημερινὰ τοῖς
25 διὰ σταθμῶν, τὰ δὲ διφυῆ ἢ δίσωμα ταῖς κοινωνίαις ἢ τοῖς δύο μετιοῦσιν ἔργα καὶ τῶν ἀστέρων δὲ οἱ κατὰ β' τῆς αὐτῆς αἱρέσεως ἑστῶτες ἢ ἐν ἐπικοίνοις· τὸ γὰρ ἐναντίον διάλυσιν φέρει. τὰ δὲ

1 ἀπόλυται cod. 2 κνδρεως cod.; corr. 3 αρ' cod.; corr. Summa litterarum non est 1100 sed 1106. 4 ,βσϛγ' cod. Numerus 2293 sanus non est, nam 490 + 3 + 1106 + 1294 = 2893, ergo ,βωϛγ' scripsimus. 6 Codicem A(ngelicum) usque ad p. 190, 26 ipse descripsi: reliquam partem comiter mihi misit Dominicus Bassi. 11 ἁρμόγει cod., cf. 7. 14 φύσεως coni. Kroll. 25 διφυὰ cod. 26 χρόνων ut vid. cod.: ἀστέρων corr. Bidez.

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[1] Titulus ad extremam tantum capituli partem convenit (cf. p. 192, 18 ss.). Quod iam animadvertit lector quidam qui in margine codicis Angelici scripsit: Κεφάλαια διάφορα χρήσιμα εἰς διαφόρους χρήσεις. Revera excerpta esse ex opere Iuliani Laodicensis crediderim, cuius nomen et in titulis capitum Περὶ πολέμου (supra p. 183, 15) omissum est. Nam p. 190, 6 legitur Πάλιν δὲ ὁ αὐτὸς Ἰουλιανὸς λέγει, etsi prius in textu astrologus ille non commemoretur. Haec coniectura ideo quoque quadrare videtur quod p. 190, 6 verba quaedam Procli anno 484 mortui proferuntur. Scimus enim Iulianum extremis saeculi V annis scripsisse. Vide supra p. 171, infra p. 195; cf. etiam ad 189, 23.

slowly; but if 3, he perishes. For example, Nonnus: the calculation comes to 450, of the month there are 3, and the day of the week) Mars has the numerical value 131, add also the 7 vowels which have the numerical value 1264, making 1272, divided by 3, the remainder is one, and this person recovers quickly. F. B.

F. 120. 77. On the return of one who is abroad.

Among the Signs of the Zodiac, the tropical ones are suited to persons who need change, to persons of the crowd, to public affairs, to prominent places, and in character: the lofty ones to the just, Cancer to those who please the crowd, though not correctly, and Capricorn to the light-minded and hard to comprehend; the fixed ones are suited to oblique needs, to persons who are not conspicuous yet not entirely without reputation, to firm, hard, and laborious affairs, and to rough places; Aquarius to moist or semi-moist ones, and in character as each naturally is; the bicorporeal ones to those who need either one person in place of another, or one place in place of another, or one time in place of another, or one matter in place of another, to many persons, to varied or double affairs, to places both rough and prosperous. And in general, the diurnal signs are suitable for diurnal elections, the nocturnal for nocturnal ones, the masculine for men, the feminine for women, the triangle through Aries, Leo, and Sagittarius for kings, the one through Gemini, Libra, and Aquarius for rulers, the subservient signs for services, the rational for rational beings, the irrational for irrational ones [f.120v], the Hermetic signs for merchants or interpreters, the moist ones for those who work through water, the fiery ones for those who work through fire, the fixed ones for those who travel in carriages or drive pack animals, the equinoctial ones for those who work with weights, the bicorporeal or double-bodied ones for partnerships or for those two who pursue the same work; and among the stars, those that stand in pairs of the same sect or in common signs — for the opposite brings dissolution. And the

1 απόλυται cod. 2 κνάρεως cod. ; corr. 3 αρ' cod. ; corr. The sum of the letters is not 1100 but 1106. 4 βσ ς γ' cod. The number 2293 is not sound, for 490 + 3 + 1106 + 1994 = 2893, therefore we wrote βω γ'. 6 The codex A(ngelicus) up to p. 190, 26 I transcribed myself: the remaining part was kindly sent to me by Dominicus Bassi. 11 αρμόζει cod., cf. 7. 14 φύσεως coni. Kroll. 25 διφυά cod.

26 χρόνων as it appears in cod. : ἀστέρων corr. Bidez.

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1 The title applies only to the very last part of the chapter (cf. p. 192, 18 ff.). This was noted by a certain reader who wrote in the margin of the Codex Angelicus: Κεφάλαια διάφορα χρήσιμα εἰς διαφόρους χρήσεις. I would believe that these are in fact excerpts from the work of Julian of Laodicea, whose name is also omitted in the chapter headings On War (above p. 183, 15). For at p. 190, 6 one reads Πάλιν δὲ ὁ αὐτὸς Ἰουλιανὸς λέγει, even though that astrologer is not previously mentioned in the text. This conjecture also seems fitting because at p. 190, 6 certain words of Proclus, who died in 484, are cited. For we know that Julian wrote in the final years of the 5th century. See above p. 171, below p. 195; cf. also on 189, 23.

ἄφωνα ἐχεμυθίαις, τὰ δὲ ἐμφωλεύοντα ἱπποπομευταῖς, τὰ δ' αἰνιγματώδη μεθοδευταῖς, γεωργοῖς δὲ τὰ χερσαῖα καὶ ὁ Στάχυς. οἰκοδόμοις δὲ ἢ τοιασταῖς τὰ πολυανάφορα καὶ τῶν ἀστέρων οἱ ἀναβαίνοντες τῷ πλάτει καὶ τῷ ὑψώματι καὶ οἱ προσθετικοί, θεμελιουργοῖς δὲ ἢ ὀφειλέταις τἀναντία, τὰ δ' ὀρθὰ συνθήκαις, ταῖς δὲ παραβασίαις τὰ πλάγια, ὀρνιθοθήραις ἢ καταβάταις τὰ πτερωτά, δραπέταις τὰ τοῦ ζῳδιακοῦ ἐκτός, τὰ δὲ λατρώδη κολακείαις, ἀθυμίαις τὰ ἀσελγῆ καὶ ὁ Ὑδροχόος διὰ τὴν ῥύσιν, σαλπιγκταῖς ἢ αὐληταῖς κατὰ ἀντιπάθειαν τὰ ἄφωνα, παλαισταῖς τὰ Ἑρμαϊκά, μάλιστα <οἱ> Δίδυμοι· Ἀπόλλων γὰρ καὶ Ἡρακλῆς οὗτοι.

Καὶ ἐκ τῶν τῇ Σελήνῃ παραβαλλόντων τὸ ὅμοιον γνωσθήσεται· στεφανηφορίαις μὲν γὰρ ὁ Στέφανος ἁρμόσει, ἡ δ' Ἀργὼ πλοϊζομένοις, δημοσίοις δὲ ὁ Περσεὺς καὶ ἡ Ἀνδρομέδα, κτηναγωγοῖς οἱ Ὄνοι, κυνηγοῖς ὁ Λαγώς, ὁ Κύων, ὁ Ὠρίων, αἰπόλοις ἡ Αἴξ καὶ οἱ Ἔριφοι, ἱκέταις ὁ ἐν Γόνασιν, εὐωχίαις ὁ Κρατήρ, ἐρασταῖς ὁ Ἀριάδνης στέφανος καὶ ἡδυπαθέσιν καὶ ἀγωνισταῖς, ἱερεῦσι τὸ Θυμιατήριον, οἰωνισταῖς ὁ Ἀετός, ὁ Κόραξ καὶ τὰ πτερὰ τῆς Παρθένου, ἱππεῦσιν ὁ Κένταυρος καὶ ὁ Τοξότης, ἱπποδρομίαις ὁ Πήγασος, ἡ κεφαλὴ τοῦ Ἵππου, ἀκοντισταῖς ὁ Τοξότης, ὁ Ὀϊστός, ἡ Κάλπις, μουσικοῖς ἡ Λύρα, τελεταῖς θεῶν ἢ ὑπηρεσίαις οἱ Φρύγιοι Αὐλοὶ καὶ τὰ Κύμβαλα, δᾳδουχίαις ὁ τὰ λύχνα φέρων, γεωργοῖς τὸ Ἄροτρον, ὁ Στάχυς· ταῦτα δ' ἡμῖν καὶ Ἀσκληπιάδης ὁ Μυρλεανὸς [ὁ] ἐν τῇ Βαρβαρικῇ Σφαίρᾳ δεδήλωκε. τὰ δὲ ζῴδια καὶ ὁποίας ἕκαστα φύσεώς τε καὶ ἐνεργείας ἐστίν, ὅτε Τρισμέγιστος Ἑρμῆς καὶ οἱ ἀπ' ἐκείνου ἐδίδαξαν· εἰ δέ τις καὶ τὰς μορφώσεις τῶν δεκανῶν ἐξετάζειν ἐθέλοι, οὐκ ἂν ἁμαρτάνοι πρὸς τὸ ὅμοιον αὐτὰ λαμβάνων.

Τῶν δὲ πλανωμένων Ἥλιος μὲν βασιλεῦσι ἢ δήμοις ἢ ἀξίαις ἐπιτήδειος ἢ ἐλέγχοις[1], πατράσι τε καὶ πατρῴοις καὶ δανειταῖς διὰ τὸ φωτίζειν τὴν Σελήνην, δανειζομένοις ὅταν ἡ Σελήνη ἀποκρούῃ. τινὲς δὲ τοὐναντίον εἰρήκασιν. ἡ δὲ Σελήνη βασιλίσσαις μητράσι, θείαις, μάμμαις καὶ αὐξιφωτοῦσα μὲν ἀπὸ συνόδου ὑγροῖς, ἀπαγέλοις, ἀρχομένοις, νεωτέροις, πανσέληνος δὲ μεσήλιξι, λήγουσα δὲ γέρουσι

1 ἱπποπομεύταις cod.; corr.; verbum novum, sed ἱπποπομεύς αἰγοπομεύς inveniuntur: ἱπποπομεύταις finis hexametri erat. 4 πλ(άτει) compendio cod. Legendum πόλῳ? 6 καλαβάταις, τα superscr.. cod. 7 ἀθυμίαις vix sanum. 8 σαλπηγγταῖς ut vid. cod. 9-25 Cf. Boll, *Sphaera*, p. 543 s. 9 Ἑρμαϊκά] cf. p. 187, 22. οἱ suppl. Boll. 16 ἡδυπαθεῖς cod. 18 ἱπποδρομίαις ex ἱπποδρόμοις corr., cod. 22 μυρλιανὸς cod. De Asclepiadis Myrleani Sphaera barbarica, cf. Boll, *l. c.*, p. 544 s. Albin. Müller, *De Ascl. Myrl.*, Lipsiae, 1903, p. 22 ss. 30 ματράσι cod. 31 ὑγρός est puer tener. ἀπαγελ(οις) cod.: ἀπάγελος est adulescens minor XVII annos natus (Hesych.). 32 πλησιοσέληνος cod.

[1] In epitaphiis Sol saepe invocatur ut eum qui iuvenem dolo malo interfecit, indicet; cf. notulam meam ad titulum ex Amiso Ponti in *Rev. études gr.*, 1904.

the voiceless signs to those who keep secrets, the lurking ones to horse-herders, the enigmatic ones to those who deal in methods, and the terrestrial ones and the Ear of Grain to farmers. To builders or plasterers the signs of many risings and the stars that ascend in latitude and in exaltation and those that are additive; to those who lay foundations or to debtors the opposites; the straight signs to those who make agreements; to those who violate agreements the oblique signs; to fowlers or those who descend the winged signs; to fugitives the signs outside the Zodiac; the servile signs to flatterers; to the despondent the licentious signs and Aquarius on account of its flowing; to trumpeters or flute-players by antipathy the voiceless signs; to wrestlers the Hermaic signs, especially Gemini; for these are Apollo and Heracles. 10

And from those compared to the Moon, the same will be known: for the Crown suits those who wear crowns, the Argo suits sailors, Perseus and Andromeda suit public figures, the Asses suit herdsmen, the Hare, the Dog, and Orion suit hunters, the Goat and the Kids suit goatherds, the figure on his Knees suits suppliants, the Crater suits banquets, the Crown of Ariadne suits lovers and pleasure-seekers and competitors, the Censer suits priests, the Eagle, the Raven, and the wings of the Virgin suit augurs, the Centaur and the Archer suit horsemen, Pegasus and the head of the Horse suit chariot races, the Archer, the Arrow, and the Water Jar suit javelin throwers, the Lyre suits musicians, the Phrygian Pipes and the Cymbals suit rites of the gods or their services, the torch-bearer suits torch-bearing processions, the Plough and the Ear of Grain suit farmers; and these things have also been shown to us by Asclepiades of Myrlea in the Barbaric Sphere. The signs of the zodiac and of what nature and activity each of them is, Hermes Trismegistus and those who followed him taught; and if anyone wishes to examine also the forms of the decans, he would not err in applying them to the same purpose.

Among the planets, the Sun is suited to kings or peoples or dignities or accusations, and to fathers and paternal matters and creditors because it illuminates the Moon, and to borrowers when the Moon is waning. But some have said the opposite. The Moon suits queens, mothers, aunts, and grandmothers; and when waxing from conjunction it suits the moist, the gregarious, those beginning things, and the young; at full moon it suits those of middle age; and when waning it suits the elderly.

1 ἱππονεμεύταις cod. ; corr. ; verbum novum, sed ἱπποονομεύς αἰγονομεύς inveniuntur: ἱπποονομεύταις finis hexametri erat. 4 πλάτει) compendio cod. Legendum πόλῳ ? 6 καλαβάταις, τα superscr.. cod. 7 ἀθυμίαις vix sanum. 8 σαλπηγηταῖς ut vid. cod. 9-25 Cf. Boll, Sphaera, p. 543 3. 9 'Ερμαϊκά] cf. p. 187, 22. ol suppl. Boll. 16 ἡδυπαθεῖς cod. 18 Ιπποδρομίαις ex Ιπποδρόμοις corr., cod. 22 μυρλιανός cod. On the Sphaera barbarica of Asclepiades of Myrleia, cf. Boll, l. c., p. 544 s. Albin. Müller, De Ascl. Myrl., Lipsiae, 1903, p. 22 ss. 30 ματράσι cod. 31 υγρός est puer tener. απαγελ(οις) cod. : απάγελος est adulescens minor XVII annos natus (Hesych.). 32 πλησιοσέληνος cod.

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1 In epitaphs the Sun is often invoked to identify the one who treacherously slew a young man; cf. my note on the inscription from Amisus in Pontus in Rev. études gr., 1904.

κατὰ τὸ ἀνάλογον τῆς ἀποστάσεως· ὁ δὲ Ζεὺς ἄρχουσι, βασιλεῦσι, υἱοῖς, δόξαις, [f. 121] τιμαῖς, πρεσβείαις· ὁ δὲ Ἄρης στρατιώταις, στρατηλάταις, ἀδελφοῖς, πολέμοις, σιδηρεῦσιν, ἀκμήνοις, θύταις, χειρουργοῖς. ὁ δὲ Κρόνος γεωργίαις, κληρονομίαις, ἐπιτρόποις, πρεσβύταις, γέρουσι, πατράσι, πάπποις, † χρίνοις, εὐνούχοις, στολισταῖς, γεωμέτραις, μάγοις, παραχύταις, νεκροστόλοις, βυρσοδέψαις· καὶ εἰ μὲν τόπος ἢ φάσις γένοιτο ἔνδοξος, ἕκαστος ἀστὴρ τὰ τιμιώτερα ποιεῖ, εἰ δὲ τοὐναντίον, ἔμπαλιν· Ἀφροδίτη δὲ γάμοις, ἐπιθυμίαις, εὐμορφίαις, πορφυροφορίαις, μυροβαφίαις, ἀνθοπλοκίαις, ὀρχησμοῖς, χάρισι, μούσαις· ὁ δὲ Ἑρμῆς σοφισταῖς, ῥήτορσι, παλαισταῖς, ἐμπόροις, ἰατροῖς, νομικοῖς ἢ ὅσοις διὰ λόγου πράττεται, δούλοις, υἱοῖς νεωτέροις, πραγματευταῖς, φίλοις.

Ἐπὶ τῶν ἄστρων οἱ μὲν εἰς ὕψος ἐρχόμενοι ἢ ὑψούμενοι οἷον Ἀφροδίτη ἐν Ὑδροχόῳ ἢ ἐν Ἰχθύσι προκοπαῖς· οἱ δὲ ταπεινούμενοι, ἀποπτώσεσιν· οἱ δὲ ὕπαυγοι καὶ μάλιστα αἱ ἐκλείψεις τοῖς λάθρα τι πράττουσιν· ἀλλὰ καὶ αἱ σύνοδοι τῶν φώτων τὸ αὐτό. τοῖς δὲ τὰ ῥηθέντα μετ' ὀλίγον διαρρήδην θρυλλήσουσιν οἱ ἀπὸ κρύψεως ἐπὶ φάσιν ἀνατολικὴν ἐρχόμενοι, ταῖς δὲ φανερώσεσιν οἱ ἀνατολικοί. ἐπὶ δὲ γενέσεως, ὥς φησι Δημόφιλος[1], τὰς μὲν ἀνατολικὰς φάσεις τῶν ἀστέρων καὶ τὰ ὑψώματα καὶ τὰς κεντρώσεις πρὸς δύναμιν καὶ ἰσχὺν καὶ ἐπιφάνειαν καὶ κατόρθωσιν πραγμάτων ἡγητέον, τὰς δὲ δύσεις καὶ ἀκεντρότητας καὶ ταπεινώσεις πρὸς ἀτονίας καὶ ὑποταγὰς καὶ ἀπὸ ὑπερεχόντων καταβαρήσεις καὶ ἥττας καὶ πτώσεις, τοὺς δ' ἀναποδισμοὺς πρὸς ἐλαττώσεις καὶ φυγὰς καὶ ὑποκρίσεις, τοὺς δὲ στηριγμοὺς πρὸς πλοῦτον καὶ βεβαιότητα καὶ παραμονὴν καὶ εὐστάθειαν καὶ εὐδαιμονίαν· καὶ ἀγαθοποιοὶ δὲ τῆς ὥρας καὶ τῆς Σελήνης δεσπόζοντες ἀγαθὸν σημαίνουσι.

Ὁ δέ γε θεῖος Πρόκλος ὑπομνηματίζων τὰ περὶ προνοίας Πλωτίνου[2] οὕτω λέγει· αἱ μὲν ὑψώσεις τῶν ἀστέρων τῶν λαμπρῶν σημεῖα πράξεων, αἱ δὲ ταπεινώσεις τῶν ἀφανῶν καὶ εὐτελῶν, καὶ τὰ μὲν κέντρα τῶν δυνάμεων, αἱ δὲ ἀποκλίσεις τῶν ἀποπτώσεων· ἀναλόγως

1 An ὑποστάσεως? Sed de distantia a coniunctione loqui videtur. 2-3 Cf. supra Iulianum, p. 184, 15 ὑπὸ στρατηλάτου ἢ στρατιώτου. 3 πολεμίοις coni. Boll. 5 χρίνοις non capio. χρονίοις coni. Bidez. χλούναις " castratis " dubitanter coni. Boll. 9 Cf. infra p. 212, 12 μυροπώλους ἢ ἀνθοπλόκους. 10 ὀρχισμοῖς cod. 11 ὅσα cod. 16-17 Exspect. μὴ ῥηθέντα vel κρυφθέντα. θρυλληθεῖσιν cod. 31 ἀνάλογον, in marg. ἀναλόγως cod.

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[1] De Demophilo, cf. Boll in Pauly-Wissowa, *Realencycl.*, V, 147, n° 12.

[2] Hoc Procli opus hodie exstare non videtur. Idem sine dubio in scholiis ad Commentarios in Rempublicam Platonis (t. II, p. 371, 18 ed. Kroll) designatur verbis : ἐν τοῖς εἰς τὴν τρίτην ἐννεάδα. Tertiae enim Enneadis Plotini capita II et III de providentia agunt.

proportionally to the distance; Jupiter governs rulers, kings, sons, glories, [f. 121] honors, embassies; Mars governs soldiers, generals, brothers, wars, smiths, those at the peak of strength, sacrificers, surgeons. Saturn governs agriculture, inheritances, guardians, old men, elders, fathers, grandfathers, † those concerned with time (?), eunuchs, vestment-keepers, geometers, magi, pourers of libations, preparers of the dead, tanners; and if the place or phase should become glorious, each star produces the more honorable effects, but if the contrary, the opposite; Venus governs marriages, desires, beauty, wearing of purple, use of perfumes, weaving of garlands, dances, the graces of the Muses; Mercury governs sophists, orators, wrestlers, merchants, physicians, lawyers or all those whose business is conducted through words, slaves, younger sons, agents, friends.

For the stars, those rising to exaltation or being exalted, such as Venus in Aquarius or in Pisces, signify advancements; those in dejection signify downfalls; those under the rays, and especially eclipses, signify those who act in secret; and likewise the conjunctions of the luminaries signify the same. But what was said will shortly be spoken openly by those coming from concealment to their eastern phase, while the easterners signify manifestations. In nativities, as Demophilus says, the eastern phases of the stars, their exaltations, and their angular positions are to be considered with respect to power and strength and distinction and the accomplishment of affairs, while settings, cadency, and depressions are to be considered with respect to weakness, subjugations, oppression from superiors, defeats, and downfalls; retrogradations with respect to diminutions, flights, and pretenses; stations with respect to wealth, stability, perseverance, steadfastness, and prosperity; and the benefics ruling the hour and the Moon signify good.

But the divine Proclus, commenting on Plotinus's work on providence, says as follows: the exaltations of the stars signify illustrious actions, while the dejections signify obscure and lowly ones, the angles signify powers, and the declines signify failures; analogously

1 Αη ὑποστάσεως? Sed de distantia a coniunctione loqui videtur. 2–3 Gr. supra Iulianum, p. 184, 15 ὑπὸ στρατηλάτου ἢ στρατιώτου. 3 πολεμίοις coni. Boll. 5 χρίνοις non capio. χρονίοις coni. Bidez. χλούναις "castratis, dubitanter coni. Boll. 9 Cf. infra p. 212, 12 μυροπώλους ἢ ἀνθοπλόκους. 10 ὀρχισμοῖς cod. 11 ὅσα cod. 16–17 Exspect. μὴ ῥηθέντα vel κρυφθέντα. θρυλληθεῖσιν cod. 31 ἀνάλογον, in marg. ἀναλόγως cod.

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1 On Demophilus, cf. Boll in Pauly-Wissowa, Realencycl., V, 147, n° 12.

* This work of Proclus does not appear to exist today. The same work is undoubtedly referred to in the scholia on the Commentaries on Plato's Republic (vol. II, p. 371, 18 ed. Kroll) by the words: ἐν τοῖς εἰς τὴν τρίτην ἐννεάδα. For chapters II and III of the Third Ennead of Plotinus deal with providence.

γὰρ ἔχει τὰ σημεῖα πρὸς ἄλληλα ὡς ἔχει καὶ τὰ ὧν εἰσι ταῦτα σημεῖα· κατὰ τὰ αὐτὰ δὲ καὶ ἐπὶ τῶν διαττόντων τὰ μὲν λαμπρὰ χρώματα τῶν ἐπιφανῶν ἔργων σημεῖα, τὰ δὲ σκοτεινὰ τῶν ἐναντίων· καὶ τὰ σχήματα δὲ καὶ αἱ κινήσεις ὡσαύτως διαφορᾶς τύχωσιν ἢ προσνεύσεσιν ἢ οἰκειώσεσιν καὶ ταῖς τοιαύταις ἀναλόγοις παρατηρήσεσιν. 5

Πάλιν δὲ ὁ αὐτὸς Ἰουλιανὸς λέγει ὅτι οἱ στηρίζοντες μοναῖς οἰκειοῦνται, παρολκαῖς δὲ καὶ [f. 121v] ἀναχαιτισμοῖς οἱ ἀναποδίζοντες, ταχυεργίαις δὲ οἱ εὐθυποροῦντες, οἱ τοῖς φωσὶν καὶ τοῖς ἀριθμοῖς προστιθέντες κέρδεσιν ἢ προσλήψεσι βιωτικαῖς, οἱ δ' ἀφαιροῦντες ἀφαιρέσεσιν ἢ ζημίαις, οἱ δὲ βραδέως κινούμενοι νωχελίαις, βραδυ- 10 τῆσιν, οἱ δὲ ταχέως ταχυτῆσι, δρόμοις, εὐπλοΐαις, οἱ δὲ κατὰ αἵρεσιν τοῖς κατ' ἀξίαν καὶ κατὰ φύσιν, οἱ δὲ παρ' αἵρεσιν βιαίοις, ἀδίκοις, οἱ ἐν ἰδίοις τόποις κακούμενοι ἢ ἀναποδίζοντες τοῖς ἐπὶ τῆς πατρίδος κακουμένοις, οἱ δ' ἐν ἀλλοτρίοις τοῖς ἐπὶ ξένης, οἱ ἀγαθοποιούμενοι τοῖς καλοπραγοῦσιν, οἱ δὲ κακούμενοι τοῖς δυσπραγοῦσιν, οἱ δὲ μηδέ- 15 τερον πάσχοντες τῶν ἀστέρων τοῖς μέσως βιοῦσιν, οἱ δ' ἑκάτερον τοῖς ἀνωμαλοῦσιν· ἀγαθοποιούμενα οὖν στάσει ἢ καθυπερτερήσει τὰ σημαίνοντα τὸ ζητούμενον πρακτικὰ ἔσται καὶ ἄφοβα, κακοποιούμενα δὲ ἐπίφοβα καὶ ἄπρακτα, πλὴν εἴ τις καταμαντεύοιτό τινος· οὕτω γὰρ οὐδὲν κωλύει. εἰ δὲ κατὰ αἵρεσιν καθυπερτεροῖτο ἢ τετραγωνίζοιτο ὑπὸ 20 μὲν ἀγαθοποιῶν, ἔμπρακτα ἂν εἴη καὶ ἄφοβα, ὑπὸ δὲ κακοποιῶν ἄπρακτά τε καὶ ἐπίφοβα, εἰ δὲ ἀναποδίζοιεν ἢ κρύπτοιντο οἱ κακοποιοί, ἄφοβα· αἱ δὲ διαμετρήσεις οὐδετέρων καλαί, ἐναντιώματα γὰρ σημαίνουσι, ἐλάσσω δὲ ἐν τούτοις τὰ ἐκ τῶν ἀγαθῶν ἐναντιώματα· ἐὰν δὲ ἀπὸ τῶν ἰδίων τόπων διαμετροῖεν ἢ κατὰ αἵρεσιν, οὐκ ἄπρακτοι ἔσονται, 25 ἀλλ' οἱ μὲν ἀγαθοποιοὶ δικαίως, Κρόνος δὲ καὶ Ἄρης μετὰ βίας ἀνύσουσι. τὰ δὲ τρίγωνα βραδυτῆτα μὲν ἔχει, φόβου δ' ἀπολύει πλὴν οἱ ἐπίκεντροι ** ὁμοίως δὲ καὶ τὰ ἑξάγωνα· αἱ δὲ παρουσίαι ὡς ἐπὶ τῶν τριγώνων λαμβανέσθωσαν· καὶ ὅλως μαντείαις μὲν ἁρμόσει τετράγωνα τὰ ἀγαθοποιούμενα, καταμαντείαις δὲ τετράγωνα τὰ κακοποιούμενα καὶ τὰ διάμε- 30 τρα, ὡς εἴρηται, ἀπομαντείαις δὲ τὰ τετράγωνα· καὶ τὰ ἡμίκεντρα οὐδὲ πρακτικὰ εἴη, οὐδὲ πρακτικὰ ἔσται καὶ πάλιν οἱ μὲν φθαρτικοὶ ἀναποδίζοντες ἢ κρυπτόμενοι ἢ ταπεινούμενοι ἢ ἄκεντροι ταῖς ἀπομαντείαις ἁρμόσουσιν, οἱ δ' ἀγαθοὶ οὕτω κακούμενοι ταῖς καταμαντείαις, καὶ μάλιστα εἰ στερήσεται ὁ δεῖνα τῶν παρόντων αὐτῷ ἀγαθῶν, πυνθά- 35 νοιντό τινες. ὡσαύτως δὲ οὕτως οἱ ἀγαθοποιοί, ὡς εἴρηται, κακωθέντες, περὶ μὲν χρηστῶν ἐλπίδων μαντευομένῳ, εἰ καλὰ σημαίνοιτο,

2 διατόντων cod. 4 διαφόρας cod. τύχωσιν cod., διαφορὰς τύχης σημαίνουσιν coni. Kroll. πρὸς νεύσεσιν cod. 7 παρ' ὁλκαῖς cod. 13 ἢ scripsi : οἱ cod. 16 ἑκάτερον] in marg. alia manu γρ. οἱ δ' ἑκάτεροι. 26-27 cf. eundem Iulianum, *Catal.*, IV, p. 105, 5. 27 post ἐπίκεντροι lacunam sign. παροῦσαι cod.; corr. Kroll. 31-32 ἡμίκ. - ἔσται] εἰ μὴ κέντρα εἴη (cet. omiss.) cod. Lectionem codicis Mediolanensis praetuli, quam mecum communicavit Dominicus Bassi, cf. v. 18-20.

for the signs bear the same relation to one another as do the things of which they are signs; and likewise in the case of shooting stars, the bright colors are signs of illustrious deeds, while the dark ones are signs of the contrary; and the shapes and motions similarly, according to whatever differences, additions, affinities, and analogous observations of such kinds may occur.

Again, the same Julian says that those that are stationary are associated with settlements, those that are retrograde with delays and [f. 121'] setbacks, those that are direct in motion with swift actions, those that add to the luminaries and numbers with gains or acquisitions of livelihood, those that subtract with losses or damages, those that move slowly with sluggishness and tardiness, those that move quickly with speed, journeys, and prosperous voyages, those that act according to sect with things according to worth and according to nature, those that act contrary to sect with violent and unjust things, those that are afflicted or retrograde in their own places with those who are harmed in their homeland, those in foreign places with those who are abroad, those that are benefitted with those who fare well, those that are afflicted with those who fare badly, those that experience neither condition of the stars with those who live moderately, and those that experience both with those whose lives are uneven; therefore those that signify the matter under inquiry, when benefitted by station or superior position, will be effective and free from fear, but when afflicted, fearful and ineffective, unless one is divining against someone; for in that case nothing prevents it. But if according to sect it is in superior position or in square aspect by benefics, it would be effective and free from fear, but by malefics ineffective and fearful; and if the malefics are retrograde or hidden, free from fear; and oppositions are good for neither, for they signify oppositions, though the oppositions from the benefics are lesser in these matters; but if they cast oppositions from their own places or according to sect, they will not be ineffective, but the benefics will accomplish things justly, while Saturn and Mars will accomplish things by force. Trines involve slowness but free from fear, except those that are angular ** and likewise the sextiles; and conjunctions should be taken as in the case of trines; and in general, squares that are benefitted will be suited for divination, squares that are afflicted and oppositions, as has been said, will be suited for counter-divination, and squares for divination against; and the semi-angular ones would be neither effective, nor will they be effective; and again the destructive ones that are retrograde or hidden or in depression or cadent will be suited for divination against, while the benefics thus afflicted will be suited for counter-divination, and especially if a certain person should be deprived of the good things present to him, should some people inquire.And likewise the benefics, as has been said, when afflicted, concerning one who divines about favorable hopes, if favorable things are signified,

2 diagonal cod. 4 different cod. tychosin cod., difference of fortune mean-nsi coni. Kroll to nod cod. 7 par' dlkais cod. 13 A scripsi : of cod.n16 ἑκατερον] in marg. alia manu gr. the eleventh. 26-27 cf. eundem Iulianum,nCatal., IV, p. 105, 5. 27 post epicenters lacunam sign. present cod. ; corr. Kroll.n31-32 hemik. - ἔσται] εἰ μὴ centers εἴη (cet. omiss.) cod. Lectionem codicis Mediola-nnensis praetuli, quam mecum communicavit Dominicus Bassi, cf. v. 18-20.

οὐ μόνον οὐ πραχθήσονται τὰ ὡς εἰκὸς δηλούμενα ἀγαθά, ἀλλὰ καὶ φόβος ἔσται· εἰ δὲ φαῦλα σημαίνοιτο ἐν ταῖς τοιαύταις τῶν ἐλπίδων ἐρωτήσεσι καὶ οἱ ἀγαθοποιοὶ ἐρρωμένοι ὦσιν ἀντὶ τῶν φαύλων, ἀγαθὰ ἔσται· μιχθείσης δὲ τῆς κράσεως [f. 122], τῆς μὲν ἐρωτήσεως περὶ καλῶν οὔσης καὶ ἀγαθὰς ἐλπίδας ὑποφαινούσης καὶ τῶν ἀγαθῶν μᾶλλον ἐνισχυόντων, δυσκολίαν τὸ πρᾶγμα λαβὸν ὅμως τελεσθήσεται· τῶν δὲ ἀγαθῶν ἀτονησάντων καὶ τῶν κακοποιῶν ἰσχυσάντων τὸ ἐλπιζόμενον προσδοκηθὲν ἀνατραπήσεται· ὧν δ' ἂν ἡ ἐπίσκεψις ἀπᾴδῃ τῶν προειρημένων, ἄπρακτον τὸ ἐρωτηθὲν ἔσται, ἢ οὐ τοῦτο ἕτερον δὲ τελεσθήσεται.

Καὶ τὰ ὅρια δὲ ὡς τοὺς δεσπότας αὐτῶν προσήκει λαμβάνειν καὶ συγκρίνοντας οὕτω συνεπιλογίζεσθαι, οἷον — ἐφ' ἑνὸς γὰρ τὸ συνέχον εἰρήσθω — τροπικῶν μὲν ζῳδίων τὴν ἐπίσκεψιν ἐχόντων τροπὴ ἔσται, ἀλλ' ἐν μὲν Κρόνου ὁρίοις βραδέως, Διὸς δὲ ἢ Ἑρμοῦ μετ' ὀλίγον, Ἄρεως δὲ ἀπροσδοκήτως ἢ αἰφνιδίως, Ἀφροδίτης δὲ μετὰ ἀθυμίας· καὶ εἰ μὲν οἱ δεσπόται ἐν στερεοῖς εἶεν ἢ ὁρίοις ἢ ζῳδίοις ἢ στηρίζοιεν, τῇ βραδυτῆτι ἁρμόζει, εἰ δὲ ἐν τροπικοῖς ἢ μὴ στηρίζοιεν τῇ ταχυτῆτι.

Ὑπὸ τίνων δὲ προσώπων τραπήσεται, τὰ πρόσωπα τῶν ἀστέρων ἃ σημαίνουσιν δείξει· οἷον, εἰ Κρόνου εἴη, ὑπὸ γερόντων ἢ χρόνῳ τραπήσεται, εἰ δὲ Ἀφροδίτης, ὑπὸ γυναικὸς ἢ πόλεως ἢ ἐρωτικῆς διαθέσεως ἢ ὧν <ἂν> σημαίνῃ, καὶ ἐπὶ τῶν λοιπῶν ἀστέρων ὡσαύτως τὴν τροπὴν κατανοητέον. πάλιν ἐὰν οἱ τὴν τροπὴν σημαίνοντες ἐν ταῖς ἐκλειπτικαῖς εἶεν, κοσμικὰς τὰς περιστάσεις, δι' ὧν τραπήσεται, σημαίνουσιν. ἐκλείψεως δὲ γενομένης, ἀφανοῦς μὲν ἀφανῶς καὶ ληθότως ἡ τροπὴ ἔσται, φανερᾶς δὲ φανερῶς· καὶ Ἀφροδίτης μὲν καὶ Διὸς ἐπιθεωρούντων, εὐεργεσίαις καὶ χάρισιν ἡ τροπὴ ἔσται, Ἑρμοῦ δὲ ὑπηρεσίαις ἢ διά τι χρήσιμον, Ἄρεως δὲ διὰ φόβον, Κρόνου δὲ δι' ἐπιτροπὴν ἢ γεωργίαν, πάλιν Ἑρμοῦ καὶ Ἄρεως τραπήσεται ἢ πλαστογραφίαις ἢ δίκαις, Διὸς <δὲ> καὶ Ἄρεως ἀνδραγαθίαις, Κρόνου δὲ καὶ Ἑρμοῦ ὑπηρεσίαις· Ἡλίου δὲ ἐκλείποντος, διὰ μεγάλου προσώπου ἀφανισμόν, Σελήνης δέ, διὰ κοινὸν πάθος ἢ διὰ γυναικὸς ἀπώλειαν ἡ τροπὴ γίνεται· πάλιν τετραγωνίζοντες ἐπὶ μὲν τῶν κέντρων, κοινῶς μὲν ταχέως τὰ δηλούμενα ἀνύσουσιν, ἰδίως δὲ ἐπὶ μὲν τῶν ἄνω κέντρων ἐνδόξως, ἐπὶ δὲ τῶν ἑτέρων ἀδόξως καὶ ἀνεπιφάντως· εἰ δὲ τὸ μὲν εἴη τῶν ἄνω κέντρων, τὸ δὲ τῶν κάτω, μέσως· καὶ τροπικῶν μὲν ὄντων τῶν κέντρων, δημοσίᾳ καὶ σὺν πολλοῖς καὶ ταχέως, στερεῶν δὲ σὺν μόχθῳ μὲν ὀλίγῳ, βεβαίως δὲ καὶ ἰδίᾳ, δισώμων δὲ ἀμφιβόλως καὶ μεθ' ὑπερθέσεως καὶ παλιγγραφίας ἢ παλιγκρισίας· διὰ δὲ τὸ κέντρον, οὐ πολὺ βραδέως· ἐπὶ δὲ τῶν ἀναφορῶν τὴν ἐρώτησιν ἤγουν τὸν

6 λαβὼν cod. 8 ἀπαίδη, in marg. ἀπάδει cod., corr. Bassi. 15 An εὐθυμίας? 20 πόλεως vix sanum. 29 δὲ suppl. 35 κάτω corr. Boll.: ἄνω codd. 38 παλιγραφίας ἢ παλιγηρισίας cod. 39 πολὺ cod.: πάνυ coni. Kroll.

not only will the goods that are reasonably indicated not come to pass, but there will also be fear; but if bad things are signified in such questions of hopes and the benefics are strong, good things will result instead of the bad; and when the mixture is blended [f. 122], with the question being about good matters and indicating good hopes and the benefics prevailing more, the matter, though encountering difficulty, will nonetheless be accomplished; but when the benefics are weakened and the malefics have grown strong, what was hoped for and expected will be overturned; and in whatever cases the examination departs from what has been said beforehand, the matter inquired about will go unaccomplished, or not this but something else will be brought to pass.

The terms also should be taken as their lords and compared accordingly, so as to reason together — for let the essential point be stated in a single example — when the signs under consideration are tropical, there will be a turn, but in the terms of Saturn it will be slow, in those of Jupiter or Mercury after a short time, in those of Mars unexpectedly or suddenly, and in those of Venus with despondency; and if the lords are in fixed signs or terms or constellations, or are stationary, this accords with slowness, but if they are in tropical signs or are not stationary, it accords with swiftness.

By what persons the change will be brought about, the characters of the stars and what they signify will show: for instance, if it be Saturn's, the change will come about through old men or through time; if Venus's, through a woman or a city or an amorous disposition or whatever else she signifies; and for the remaining stars, the change must likewise be understood. Again, if those signifying the change are in the ecliptic regions, they signify cosmic circumstances through which the change will come about.When an eclipse occurs, if it is invisible, the change will come about invisibly and secretly; if visible, openly. When Venus and Jupiter are in aspect, the change will come about through benefits and favors; when Mercury, through services or on account of something useful; when Mars, through fear; when Saturn, through guardianship or agriculture. Again, under Mercury and Mars the change will come about through forgeries or lawsuits; under Jupiter and Mars, through acts of valor; under Saturn and Mercury, through services. When the Sun is eclipsed, the change comes about through the disappearance of a great personage; when the Moon, through a common affliction or through the loss of a woman. Again, when planets are in square aspect on the angles, they will generally bring about what is indicated quickly; specifically, on the upper angles, gloriously; on the other angles, ingloriously and without distinction. If one is at an upper angle and the other at a lower, moderately. When the angles are in cardinal signs, the matter proceeds publicly, with many people, and quickly; in fixed signs, with little effort but steadily and privately; in mutable signs, ambiguously, with delay, and with revision or re-judgment. On account of the angle, not very slowly. In the succedent houses, the question—that is, the

6 handles cod. 8 return, in marg. returns cod., corr. Bassi. 15 From joy n20 of the city of tih sanum. 29 but suppl. 35 down corr. Boll. : above codd. 38 pali-ngrafia or paligirisa cod. 39 very cod. : coni cloth. Kroll.

δηλοῦντα τὴν φύσιν τοῦ ἐρωτήματος ἀστέρα τετραγωνίζοντες, ἀνυτικοὶ μὲν ὄντες, καὶ [f. 122v] βεβαίως μετ' ὀλίγον ἀνύσουσιν, ἀνήνυτοι δέ, οὐδ' ὅλως· καὶ τροπικοῖς μὲν ἐφεστῶτες ἀφαιρήσουσι τῆς βραδυτῆτος, στερεοῖς δὲ προσθήσουσιν· ἐπὶ δισώμων δ' ὄντες τὸ μὲν ταχέως, τὸ δὲ βραδέως ἀνύσουσι· προσώπων δὲ ἢ χρόνων παρενθέσει βραδυτὴς ἢ παρολκὴ ἔσται.

Ὅταν δ' ἀποκλίναντες τετραγωνίζωσι τὸ ζητούμενον, περὶ μὲν δούλων ἢ ἐχθρῶν ἢ ἐμπόρων ἢ ἀποδημίας ὄντος τοῦ ἐρωτήματος, *** τῶν ζῳδίων φανεροποιηθήσονται καὶ ἡ κατὰ αἵρεσιν ἢ μαρτυρίαν ἐπέμβασις τῶν τοῦ ταπεινώματος † ὑμῖν πρὸς τοὺς οἴκους ἐναντιώσεων μὴ καλῶς θεωρουμένων. ἀπὸ μὲν οὖν ἰδίων εἰς ἴδια ἐρχόμενοι οὐ κρατηθήσονται· κἂν μὲν ἐλθόντες στηρίζωσι τὸν πρῶτον στηριγμόν, ἐπιμενοῦσι τοῖς τόποις εἰς οὓς ἔρχονται· ἐὰν δὲ πρὶν τὸν δεύτερον στηριγμὸν ποιῆσαι ἀναποδίζωσιν, ὅπερ μάλιστα ἐπὶ Ἑρμοῦ καὶ Ἀφροδίτης συμβαίνει, ἐλθόντες παλινδρομήσουσιν· εἰ δὲ μέχρι τῶν διαλειμμάτων γενόμενοι ἀναποδίσαιεν, τουτέστι τῆς μεταξύτητος τῶν ζῳδίων ἐντὸς γενόμενοι, <ἀπὸ> τῶν προσδοκωμένων τόπων ἐπανήξουσιν.

Τὴν δὲ αἰτίαν ἀπὸ τῶν τετραγωνιζόντων ἢ διαμηκιζόντων τοὺς ζητουμένους τόπους ληψόμεθα, ὡς ἐν τῷ κατ' εἶδος δεδήλωται· καὶ ὁποῖαι δ' αὐτοῖς αἱ ἀποδημίαι ἔσονται, ἐξ αὐτῶν τούτων τῶν τετραγωνιζόντων ἢ διαμηκιζόντων ὀψόμεθα. πάλιν στηρίζοντες μὲν εἰς ὃ ἀνεπόδισαν, καθέξουσιν ἐπὶ πολύ, μὴ στηρίζοντες δέ, οὐχ οὕτως· οὐκ ἄθετοι δὲ πρὸς τὰς τῶν ἀποδημούντων ἀνακομιδὰς οἱ ἀπὸ τῶν ὑπὲρ τῶν ἀποκλιμάτων ἰδίων ὄντων ἐπὶ τὰ κέντρα <ἐπεμβαίνοντες> ὅταν ἐντὸς ὅρων ἢ ἐντὸς τῆς ἐπαρχίας ἡ ἀποδημία τυγχάνῃ. ἀγγελτικῶν δ' ὄντων ζῳδίων εἰς ἃ ἔρχονται ἢ τῶν ἀκουόντων καὶ πρὶν ἢ τὸ κέντρον ἐπεμβῆναι αὐτοῖς Ἑρμοῦ πρώτως σχηματισθέντος, ἀγγελθήσεταί τι περὶ τῶν ἀποδήμων ἢ ἀκουσθήσεται. ἔτι οἱ προειρημένοι ἀστέρες, ἐὰν μεθ' ἑτέρου τινὸς ἐπὶ τῶν τόπων καὶ ζῳδίων εἰς ἅπερ εἰσῆλθον τύχωσιν, εἰς ὅρια δὲ αὐτῶν τουτέστι τῶν ἐπεμβάντων, ξένους ἐπὶ τῆς ἑαυτῶν καταλήψονται, καὶ εἰ μὲν κατὰ αἵρεσιν ἢ συμμετέχοντες, φίλους καὶ οἰκείους, εἰ δὲ παρ' αἵρεσιν ἢ <μὴ> συμμετέχοντες, οὐ φίλους ἢ ἀλλοτρίους· οἱ δὲ συμμετέχοντές εἰσιν οὗτοι· ἡ ιβ' τοῦ Κριοῦ μοῖρα ὑπό τε Ἄρεως καὶ Ἀφροδίτης μετέχεται, ἡ δὲ τῶν Διδύμων μοῖρα ι' ὑπό τε Ἑρμοῦ διὰ τὸν οἶκον καὶ ὑπὸ Διὸς διὰ τὸ ὅριον καὶ ὑπὸ Κρόνου διὰ τὸ τρίγωνον, καὶ ἐπὶ τῶν ἄλλων ὁμοίως· εἰ δὲ μετέχοντας μέν, ἀνθαιρετιστὰς [f. 123] δὲ ἢ παρ' αἵρεσιν, οὐ φίλους μὲν καταλήψονται, οἰκείους δὲ ἢ κοινωνούς· εἰ δὲ ἀλλοτρίους τῶν ζῳδίων συναιρετιστὰς δὲ ἢ κατὰ αἵρεσιν,

7 τετραγωνίζουσι cod. 8 ἀποδημίαν ὄντες cod. Post ἐρωτήματος lacun. sign. Kroll. 10 ὑμῖν non capio. 12 ἐπιμένουσι cod.; corr. Parmentier. 15 πάλιν δρομήσουσι cod. 17 ἀπὸ suppl. Kroll. 22 καθέζουσιν cod. οὐ κάθεδοι cod. 24 ἐπεμβαίνοντες suppl. Boll. ὁρῶν cod. ἰδίων ὄντων non capio. 25 ἢ ἀποδημίας cod.; corr. Boll. 32 μὴ suppl. 34 μετέχηται cod. 36 αὐταιρετιστὰς cod.

squaring the star that indicates the nature of the question, if they are effective, they will accomplish it firmly after a short time, but if ineffective, not at all; and when they stand at the cardines of tropical signs they will diminish the delay, but at fixed signs they will increase it; when in bicorporeal signs they will accomplish part quickly and part slowly; and by the interpolation of faces or times there will be delay or prolongation.

But when, having declined, they square the matter under inquiry — if the question concerns slaves, enemies, merchants, or a journey abroad, *** the signs will be made manifest, and the ingress according to sect or testimony of those of the depression † to you against the houses of oppositions, when considered well. Those coming from their own places to their own places will not be detained; and if, having arrived, they make their first station, they will remain in the places to which they have come; but if before making their second station they retrograde — which happens especially in the case of Mercury and Venus — they will come and then turn back; and if having reached the intervals they retrograde, that is, having come within the space between the signs, they will return from the places that were expected.

We will derive the cause from those squaring or opposing the places under inquiry, as has been shown in the specific account; and what kind of journeys abroad they will have, we shall observe from these same squaring or opposing planets. Again, those stationing in the sign to which they turned back will remain for a long time, while those not stationing will not do so; nor are those moving from their own declining places onto the angles without significance for the return of travelers, whenever the journey falls within the bounds or within the province. When the signs into which they enter are signs of announcement or of hearing, and Mercury makes its first aspect before they step onto the angle, something will be announced or heard concerning those abroad. Furthermore, the aforementioned stars, if they happen to be together with some other planet in the places and signs into which they entered, and within the bounds of those same planets — that is, of those that have stepped in — will encounter foreigners in their own land; and if they are in harmony with sect or are co-participating, friends and relations; but if contrary to sect or not co-participating, not friends or strangers. The co-participants are as follows: the 12th degree of Aries is shared by Mars and Venus; the 10th degree of Gemini is shared by Mercury on account of the house, by Jupiter on account of the term, and by Saturn on account of the trine; and similarly for the rest. If they are co-participating but in mutual opposition or contrary to sect, they will encounter not friends but relations or associates; if they are strangers to the signs but co-sectarians or in accordance with sect,

7 square cod. 8 apodemian entities cod. Question post lacun. sign.nKroll. 10 ὑμῖν non capio. 12 persistent cod. ; corr. Parmentier. 15 again dro-nmisousi cod. 17 from suppl. Kroll. 22 reside cod. they don't stick to cod. 24 outgoing suppl. Boll. of cod. ἰδίον ὄντον non capio. 25 or apodimiasncod. ; corr. Boll. 32 not suppl. 34 participates cod. 36 irrevocable cod.

ξένους μέν, φίλους δὲ καὶ ἐπωφελεῖς καταλήψονται, καὶ Ἄρεως μὲν ὄντος στρατιωτικούς, Διὸς δὲ ἀρχοντικούς, καὶ ἐπὶ τῶν ἄλλων ἀστέρων, καθὼς προείρηται, τὸ οἰκεῖον πρόσωπον δηλωθήσεται· εἰ δὲ β' ἀστέρες τῶν ζῳδίων ἐπεμβαίνουσιν, οὐχ εἷς ἔσται ὁ ἐρχόμενος· εἰ δὲ καὶ πλείους εἶεν τῶν β', πρὸς τὸ πλῆθος καὶ τοὺς ἥξοντας λογισόμεθα· κἂν τὰ ζῴδια δὲ δίσωμα ἢ διφυῆ τυγχάνῃ, κἂν μαρτυρῆται ὑπὸ πολλῶν, οἰκείως τὸ αὐτὸ ἔσται· τὸ δὲ πῶς πράξοντες ἥξουσιν, ἀφ' ὧν σημαίνει ἕκαστος δηλωθήσεται.

Ἐν τούτοις δὲ δεῖ τοῦτο κοινῶς εἰδέναι, ὅτι μετὰ τὸ κατάρξασθαί τινος ἔργου, ἐὰν συμβῇ τινα ἀστέρα ἀπὸ ζῳδίου εἰς ζῴδιον μετελθεῖν, ἀλλοιοῦται ἡ καταρχή, οἷον ἐπὶ πολέμου, ἐὰν Διὸς ὄντος ἐν Καρκίνῳ, Ἄρεως ἐν Λέοντι, τοῦ δὲ ὡροσκόπου ἐν Ἰχθύσι, εἶτα μεταξὺ ὁ Ἄρης εἰσελθὼν ἐν Τοξότῃ βλάψῃ τὴν καταρχήν, τόν τε ὡροσκόπον κακώσει τετραγωνίζων καὶ ὁ κύριος τῆς πράξεως τὸν τοῦ Διὸς ἀστέρα ἀποστραφείς. F. C.

12 ὁ δὲ ὡροσκόπος cod. 13 βλάψαι cod.

they will find them strangers indeed, but friends and beneficial, and if Mars is present, they will be soldiers, if Jupiter, men of authority, and in the case of the other stars, as has been said before, the appropriate character will be indicated; but if two stars are entering the signs, the one who comes will not be a single person; and if there are more than two, we shall reckon the number of those who will arrive in proportion to their multitude; and if the signs happen to be bicorporeal or of double nature, even if it is witnessed by many, the same result will follow in the proper manner; but how they will come when they arrive will be made clear from what each one signifies.

In these matters it must be known in general that after the inception of some undertaking, if it happens that a star passes from one sign into another sign, the inception is altered — for example, in the case of war, if Jupiter is in Cancer, Mars in Leo, and the horoscope in Pisces, and then in the meantime Mars, having entered Sagittarius, harms the inception, it will also afflict the horoscope by squaring it, and the lord of the action having turned away from the star of Jupiter. F. G.

12 the devout cod. 13 damage cod.

Astrologus anni 379 p. C. n.

Huius astrologi versus quosdam olim edidimus (*Catal.*, I, p. 80, 113 ss.) sed tota capita a Palcho servata nunc repetere visum est, ut de scriptoris ignoti indole iudicium tutius fieri possit. Utilissima enim sunt ampla illa excerpta non solum ad doctrinam de stellis cum signis zodiaci consurgentibus cognoscendam sed etiam ad modum quo astrologia cum fabulis deorum connexa sit, recte aestimandum. Adde quod auctoritas eius apud posteros plurimum valuit, ita ut sententiae eius decurtatae quidem et retractatae in libris Arabum Byzantinorumque passim reperiantur.

Nonnulla de patria vitaque sua scriptor ipse prodit : Aegyptius erat (p. 204, 18, τῶν ἡμετέρων δὲ πρόγονοι τῶν Αἰγυπτίων) et Aegyptiacam certe doctrinam plerumque refert, nam et Hermetis Trismegisti " Iatromathematica " laudat (p. 209, n. 1) et deos Aegyptios Serapim, Anubin, Isim (p. 199, 18; 210, 6; 211, 1) inter paucissimos nomine commemorat (cf. etiam p. 208, n. 2; p. 211, n. 7); sed Romae librum suum composuit (p. 204, 8) anno 379 p. C. n. (p. 198, 4) quo tempore deorum cultus nondum exstinctus erat (p. 199, 18 s.).

Praecipue apud eum valet auctoritas " divini " Ptolemaei. Eius methodis usus positus stellarum computat (p. 197, 24; 198, 7; 204, 9), et plurima e. g. ex capite Tetrabibli (III, 16) Περὶ ποιότητος ψυχῆς, ubi effectus planetarum singulorum binorumque indicantur, paucis mutatis descripsit (p. 198, 22 ss. etc.; cf. p. 208, n. 1). Sed alterum simul fontem adhibuit nobis quidem ignotum.

Ad unum eundemque librum tria quae edimus capita pertinere cum ex argumento tum ex sermone eorum elucet. Praeterea longitudines stellarum quae in fine tertii praebentur, sicut et in primo et in secundo (ubi quaedam corruptae sunt) ad annum 379 computatae sunt, quo omnis dubitatio tollitur. Alia fortasse eiusdem auctoris excerpta libros astrologicos evolvendo alii invenient. Capita Palchi ρλζ', Περὶ συναφῶν τῆς Σελήνης, et sqq. fortasse cum prioribus coniungenda sunt, et saepe, e. g. in cod. Venet. 7, f. 102ᵛ ss., plura excerpta περὶ σινῶν καὶ παθῶν [1] occurrunt.

Nomen illius astrologi Aegyptii anni 379 in codicibus omissum est. De Paulo Alexandrino cogitavi qui ipso anno 378 Introductionem suam scripsit [2], sed hanc coniecturam validioribus argumentis corroborandam esse fateor ut viris doctis probetur (cf. p. 199, n. 1). Obstare videtur quod Paulus semper aera quae dicitur Diocletiani utitur, cum contra in hoc fragmento annus 379 consulibus Romanis notetur. Exeunte saeculo quarto studia astrologica Alexandriae refloruerunt [3], et

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[1] Has sane quaestiones omnes fere astrologi agitaverunt velut Ptolemaeus, *Tetrab.*, III, 15; Hephaestio, II, 13; II, 16, etc.

[2] Fabricius-Harless, *Bibl. graeca*, IV, p. 140.

[3] Cf. Ammian. Marc., XXII, 16, 17 : " Alexandriae recalet apud quosdam, adhuc licet raros, consideratio mundani motus et siderum, doctique sunt numeros haud pauci, super his scientiam callent quae fatorum vias ostendit. "

Astrologer of the year 379 A.D.

We once published certain verses of this astrologer (Catal., I, p. 80, 113 ff.), but it seemed fitting to repeat here the entire chapters preserved by Palchus, so that a more reliable judgment may be made about the character of this unknown writer. For those extensive excerpts are most useful not only for understanding the doctrine concerning stars rising together with the signs of the zodiac, but also for correctly assessing the manner in which astrology was connected with the myths of the gods. Add to this that his authority carried great weight among later writers, so that his opinions, abbreviated and reworked, are found scattered throughout the books of the Arabs and Byzantines.

The writer himself reveals certain things about his homeland and life: he was an Egyptian (p. 204, 18, τῶν ἡμετέρων δὲ πρόγονοι τῶν Αἰγυπτίων) and he refers for the most part certainly to Egyptian learning, for he praises the Iatromathematica of Hermes Trismegistus (p. 209, n. 1) and mentions by name among a very few the Egyptian gods Serapis, Anubis, and Isis (p. 199, 18; 210, 6; 211, 1) (cf. also p. 208, n. 2; p. 211, n. 7); but he composed his book at Rome (p. 204, 8) in the year 379 A.D. (p. 198, 4), at which time the worship of the gods had not yet been extinguished (p. 199, 18 f.).

With him the authority of the "divine" Ptolemy carries particular weight. Using his methods he computes the positions of the stars (p. 197, 24; 198, 7; 204, 9), and he transcribed a great deal, for example from the chapter of the Tetrabiblos (III, 16) Περὶ ποιότητος ψυχῆς, where the effects of individual and paired planets are indicated, with few alterations (p. 198, 22 ff. etc.; cf. p. 208, n. 1). But he simultaneously employed a second source, one unknown to us.

That three chapters which we publish belong to one and the same book is clear both from their subject matter and from their style. Moreover, the longitudes of the stars provided at the end of the third chapter, as well as in the first and second (where some are corrupt), have been computed for the year 379, by which all doubt is removed. Other excerpts perhaps by the same author will be found by others as they work through astrological books. The chapters of Palchus λΤ', Περὶ συναφῶν τῆς Σελήνης, and the following chapters are perhaps to be connected with the foregoing, and frequently, e.g. in cod. Venet. 7, f. 102 ff., several excerpts περὶ σίνων καὶ παθῶν[1] occur.

The name of that Egyptian astrologer of the year 379 has been omitted in the manuscripts. I thought of Paul of Alexandria, who in that very year 378 wrote his Introduction[3], but I acknowledge that this conjecture must be corroborated by stronger arguments in order to be approved by learned scholars (cf. p. 199, n. 1). An obstacle appears to be the fact that Paul always uses the so-called Era of Diocletian, whereas in this fragment the year 379 is noted by Roman consuls. Toward the end of the fourth century, astrological studies flourished again at Alexandria[3], and

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1 Indeed almost all astrologers have discussed these questions, such as Ptolemy, Tetrab., III, 15; Hephaestio, II, 13; II, 16, etc.

• Fabricius-Harless, Bibl. graeca, IV, p. 140.

* Cf. Ammian. Marc., XXII, 16, 17: * At Alexandria there still persists among some, though now rare, the study of the motion of the universe and of the stars, and not a few are learned in numbers, and they are skilled in the knowledge of these matters which reveals the paths of fate.

complures ibidem edocti mathematici ad Italos migrare potuerunt ut artem suam in urbe regia exercerent.

* * *

Inter auctores qui scriptore anni 379 usi sunt, post Palchum primus est tempore Theophilus Edessenus, astrologus Chaliphae Almahdi, qui Bagdadae anno 785 p. C. obiit [1]. Longitudines stellarum mutavit ut ad aetatem suam quadrarent, et ex numeris quos praebent codices, licet non ubique sani sint, apparet tamen eum anno circiter 768 p. C. librum suum scripsisse. De modo quo exemplari suo usus sit, infra (p. 213) nonnulla adnotabuntur.

Per Palchum vel Theophilum scriptor ἀνώνυμος anni 379 saeculo IX Apomasari innotuisse videtur, ut supra diximus (p. 169, n. 1). Plura eiusdem doctrinae vestigia apud Arabicos astrologos sine dubio detegi potuissent, nisi eorum aditus adhuc quasi interclusus esset.

Multo maioris momenti ad textum veteris auctoris constituendum sunt " Excerpta Parisina ", quae anno χ' Diocletiani, i. e. 884 p. C., homo quidam Byzantinus in sylloge astrologica inseruit sub titulo Περὶ τῆς τῶν ἀπλανῶν ἀστέρων δυνάμεως. Aetas qua scripsit certissima est, et quia annum ipse affert et quod longitudinibus Ptolemaei ubique 7° 30′ addidit, unde eum circa annos 750 post Ptolemaeum vixisse apparet [2].

At excerptor ille saeculi IX fragmenta astrologi anni 379 Iuliano adscribit (p. 219, 5), unde olim dubitanter quidem coniecimus (*Catal.*, IV, p. 100-102), auctorem ἀνώνυμον Iulianum Laodicensem esse, sed cum nunc constet hunc saeculo V exeunte floruisse, sententiam nostram mutare coacti sumus [3]. Aut nebulo quidam sequioris aevi Iulianum cum alio scriptore illustri, fortasse cum Paulo Alexandrino, (v. supra) confudit; aut capita anni 379 περὶ ἀπλανῶν ἀστέρων primum saeculo V a Iuliano exscripta sunt, postea ineunte VI eadem Palchus repetiit, denique saeculo IX excerptor illa in usum suum convertit. Hoc ideo verisimilius videtur, quod simul cum fragmentis anni 379, unum certe anno 488, i. e. tempore Iuliani, conscriptum traditur (cf. infra p. 219).

Qui Byzantinorum more sententias interdum mutavit vel decurtavit (cf. p. 218) sed plerumque exemplar tam fideliter expressit ut vel ad verba codicis Angelici sananda opportunissimum nobis auxilium praebeat.

* * *

Ad caput primum Ἀποτελέσματα - ἐποχῆς codicis Angelici apographo usi sumus quod annos abhinc septem comiter nobis misit v. d. Cerocchius Romanus. Sed cum

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[1] Cf. quae infra (p. 229) ad prooemia Theophili praefati sumus.

[2] Στάχυς : Byz. ♎ 4° 10′ = Ptolem. ♍ 26° 40′; Λύρας λαμπρός : Byz. ♑ 24° [legendum 24° 50′] = Ptolem. ♑ 17° 20′; Μέγας Ἰχθύς : Byz. ♒ 14° 30′ = Ptolem. ♒ 7°; Ὄρνις λαμπρός : ♒ 16° 40′ = Ptolem. 9° 10′; Βόρειος Στέφανος : Byz. ♎ 22° 10′ = Ptolem. 14° 10′.

[3] Cf. Cumont et Stroobant, *La date où vivait l'astrologue Julien de Laodicée* (Bullet. Acad. Belgique, 1903, 554 ss., 572).

several mathematicians trained there were able to migrate to Italy to practice their art in the royal city.

* * *

Among the authors who made use of the writer of the year 379, after Palchus the first in time is THEOPHILUS OF EDESSA, astrologer of the Caliph al-Mahdi, who died at Baghdad in 785 A.D. He adjusted the longitudes of the stars to fit his own era, and from the numbers provided by the manuscripts, though not everywhere reliable, it nevertheless appears that he wrote his book around 768 A.D. Concerning the manner in which he made use of his source, some notes will be added below (p. 213).

Through Palchus or Theophilus the anonymous writer of the year 379 seems to have become known to APOMASARIS in the ninth century, as we said above (p. 169, n. 1). More traces of the same doctrine could doubtless have been detected among the Arabic astrologers, were it not that access to them is still, as it were, largely blocked.

Of far greater importance for establishing the text of the ancient author are the * EXCERPTA PARISINA, which a certain Byzantine scholar in the year X of Diocletian, i.e. 884 A.D., inserted into an astrological collection under the title Περὶ τῆς τῶν ἀπλανῶν ἀστέρων δυνάμεως. The date at which he wrote is most certain, both because he himself states the year and because he added 7° 30' to the longitudes of Ptolemy throughout, from which it appears that he lived approximately 750 years after Ptolemy.

But that excerptor of the 9th century attributes the fragments of the astrologer of the year 379 to Julian (p. 219, 5), from which we once tentatively conjectured (Catal., IV, p. 100-102) that the anonymous author was Julian of Laodicea; but since it is now established that he flourished at the end of the 5th century, we have been compelled to change our opinion. Either some rogue of a later age confused Julian with another distinguished writer, perhaps with Paul of Alexandria (see above); or the chapters of the year 379 on the fixed stars were first excerpted in the 5th century by Julian, then at the beginning of the 6th century Palchus repeated the same, and finally in the 9th century the excerptor adapted them for his own use. This seems the more probable because, alongside the fragments of the year 379, at least one is transmitted that was composed in the year 488, i.e. in the time of Julian (cf. below p. 219).

Who, after the manner of the Byzantines, sometimes altered or abbreviated the opinions (cf. p. 218), but for the most part reproduced his exemplar so faithfully that he provides us with the most opportune assistance even for healing the text of the Angelicus codex.

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For the first chapter Αποτελέσματα - ἐποχῆς of the Angelicus codex we used a copy which the distinguished Roman gentleman Cerocchius kindly sent us seven years ago. But since

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1 Cf. what we prefaced below (p. 229) in the proems of Theophilus.

2 Στάχυς: Byz. 4° 40' = Ptolem. m 26° 40'; Αὐραϛ λαμῆρόϛ: Byz. 24° 4° 10' = Ptolem. m 26° 40'; Αὐραϛ λαμῆρόϛ: Byz. 24° [read 24° 50'] = Ptolem. » 17° 20'; Μέραϛ 'Ιχθύϛ: Byz. ≈ 14° 30′ = Ptolem. 7°; Ορνις λαμπρός: 16° 40' = Ptolem. 9° 10'; Βόρειος Στέφανος: Byz. 22° 10' = Ptolem. 14° 10′.

☒ Cf. Cumont and Stroobant, La date où vivait l'astrologue Julien de Laodicée (Bullet. Acad. Belgique, 1903, 554 ff., 572).

pleraque folia in hoc codice a manu recentiore suppleta sint (cf. infra ad v. 16), codicem Ambrosianum B 38 sup. (cf. *Catal. Mediol.* n° 8) contulimus, qui saepe hoc quidem loco Angelico est correctior, quippe qui antequam folia nunc deperdita perirent, exaratus sit. Capita II, περὶ ἐμπαθῶν τόπων, et III, περὶ σινοποιῶν μοιρῶν, Romae descripsimus et Mediolani collegimus. Praeterea ad cap. III alterum apographum Angelici nobis praesto fuit, quod humanissimus iuvenis Daniel Serruys liberaliter nobiscum communicavit.

F. 136v. ρλε'. Ἀποτελέσματα τῆς τῶν ἀπλανῶν ἀστέρων ἐποχῆς.

Ἐὰν οὖν εὕρῃς ἐπὶ γενέσεως τὴν Σελήνην παραβάλλουσαν ἑνὶ τῶν λαμπρῶν καὶ ἐπισήμων ἀστέρων, τουτέστι περὶ τὰς ἰσομοιρίας αὐτῶν οὖσαν, καὶ μάλιστα ἐὰν κατὰ τὸν ἄνεμον τὸν αὐτὸν τρέχῃ ἡ Σελήνη ὅνπερ καὶ ὁ λαμπρὸς ἀστήρ, ὃς σύνεγγύς ἐστι τῶν μοιρῶν αὐτῆς [τῆς Σελήνης], μεγάλας καὶ λαμπρὰς καὶ ἐπιφανεστάτας καὶ εὐπόρους ποιοῦσι· τὰς γενέσεις. ὁμοίως καὶ ἐὰν ὡροσκοπῇ τις τῶν λαμπρῶν ἀστέρων ἢ ἀνατέλλῃ κατὰ τὴν γεννητικὴν ὥραν ἢ πάλιν κατὰ κάθετον ἐν τῷ μεσουρανήματι ἢ καὶ ἐπὶ τῶν ἄλλων κέντρων εὑρεθῇ, ἐνδόξους καὶ πρακτικοὺς καὶ ἀρχικοὺς καὶ πολυπράκτους καὶ πολυκτήμονας ἀποτελεῖ καὶ πόλεσιν ἢ χώραις γνωστοὺς ἢ φοβερούς, καὶ μάλιστα ἐν ἐκείναις ταῖς χώραις δοξάζονται οἱ γεννώμενοι ἐν αἷς καὶ ἐπίκεινται ἤτοι παρανατέλλουσιν οἱ λαμπροὶ τῶν ἀστέρων, ὅτε τις γεννᾶται, καθὼς ὑποτέτακται ἐν τῷ πίνακι· ὡροσκοποῦντες οὖν ἢ μεσουρανοῦντες σχεδὸν ἀπὸ μὲν νέας ἡλικίας καὶ ἐν ταῖς ἰδίαις πόλεσιν τὰς εὐτυχίας παρέχονται· ἐὰν δὲ ἐν τῷ δυτικῷ κέντρῳ εὑρεθῇ τις τῶν ἀστέρων τῶν λαμπρῶν κατὰ τὴν γεννητικὴν ὥραν, ἐπὶ τῆς ξένης μάλιστα καὶ περὶ τὴν μέσην ἡλικίαν τὴν εὐδαιμονίαν ἀποτελεῖ, καὶ γάμον λαμπρὸν καὶ πλουσίων δίδωσι κληρονομίας διαφόρους διὰ προφάσεων μᾶλλον γυναικείων προσώπων· ἐὰν δὲ ἐν τῷ ὑπογείῳ κέντρῳ εὑρεθῇ τις τῶν λαμπρῶν ἀστέρων κατὰ τὴν ἀποκυητικὴν ὥραν, ἐπὶ τοῦ γήρως τὰς εὐτυχίας καὶ τὰς εὐδαιμονίας παρέχεται τῷ γεννωμένῳ, καὶ ἀπὸ παρακαταθηκῶν μεγάλων εὐτυχοῦσιν — ὁ γὰρ τόπος ἀφανής ἐστι —, καὶ οἱ θάνατοι δὲ αὐτῶν ἐπίσημοι καὶ πολύγνωστοι γίνονται· ἀπὸ γὰρ τούτου τοῦ τόπου καὶ τὴν μετὰ θάνατον γένεσιν τοῦ σώματος καταλαμβανόμεθα· καὶ ταῦτα μὲν εἰς τὸ περὶ τύχης ἀξιω-

1 ἀποτελέσματα M(ediolanensis) et in tabula codicis A(ngelici) : τελέσματα in textu A. 3 οὖν omis. M. εὑρὼν A. γενέσει A. 6-7 τῆς Σελήνης seclusi. 9 ἀνατελλείη M. 11 καὶ πρακτικοὺς omis. A. 15 πίνακι] cf. infra p. 197, 26. 16 Verbo νέας f. 136v in A et prioris manus scriptura desinunt; ff. 137-148 ab altero librario, qui saec. XV chartas exesas transcripsisse videtur, exarata sunt. 17 ἐάν τε codd.; cf. 21. 19 καὶ omis. M. 20 κληρονομίαν A; cf. infra p. 203, 22 s. 22 ἀποκυκτικὴν (sic) A. 23 γήρους M. 23-24 γεννωμένῳ A. 24 παραθητικῶν A. 26 γένεσιν (sic) M. Legendum τιμήν? τῖ μὴ

since most of the folios in this codex were supplied by a more recent hand (cf. below at v. 16), we collated the Ambrosian codex B 38 sup. (cf. Catal. Mediol. no. 8), which in this passage is often more accurate than the Angelicus, having been written before the folios now lost had perished. Chapters II, περὶ ἐμπαθῶν τόπων, and III, περὶ σινοποιῶν μοιρῶν, we transcribed at Rome and collated at Milan. In addition, for chapter III a second apograph of the Angelicus was available to us, which the most kind young man Daniel Serruys generously communicated to us.

f. 136. f35. Effects of the epoch of the fixed stars.

If therefore you find in a nativity the Moon approaching one of the bright and notable stars, that is, being near their equal degrees, and especially if the Moon runs in the same direction as the bright star which is close to the degrees of the Moon herself, they produce great, illustrious, most distinguished, and prosperous nativities. Likewise also if one of the bright stars is rising on the horoscope or rises at the hour of birth, or again is found perpendicularly at the midheaven or at the other angles, it renders the native renowned, active, commanding, of much enterprise, and of much property, and known or feared by cities or regions; and those born are especially glorified in those regions in which the bright stars are situated or co-rise at the time of one's birth, as is set out in the table below. Therefore, those rising on the horoscope or culminating provide good fortune from youth and in their own cities; but if one of the bright stars is found at the western angle at the hour of birth, it produces happiness especially in foreign lands and around middle age, and grants a splendid marriage and various inheritances from wealthy persons, chiefly through the agency of womenof persons; but if one of the bright stars is found at the subterranean angle at the hour of birth, it provides good fortune and happiness to the native in old age, and they prosper from great deposits held in trust — for that place is hidden —, and their deaths also become notable and widely known; for from this place we also comprehend the post-mortem condition of the body; and these matters belong to the discussion concerning fortune and dignity

1 ἀποτελέσματα Mediolanensis) and in the table of codex Angelicus) : τελέσματα in text A. 3 οὖν omit. M. εὑρών A. γενέσει A. 6-7 τῆς Σελήνης secluded. 9 ἀνα τελλείη M. 11 καὶ πρακτικούς omit. A. 15 πίνακι] cf. infra p. 197, 26. 16 The word νέας f. 136′ in A and the writing of the first hand ends; ff. 137–148 written by a second scribe, who appears to have transcribed worn pages in the 15th century. 17 ἐάν τε codd.; cf. 21. 19 καὶ omit. N. 20 κληρονομίαν A; cf. infra p. 203, 22 s. 22 ἀποκυκτικὴν τι μή (sic) A. 23 γήρους M. 23–24 γενωμένῳ A. 24 παραθητικών A. 26 genesin (sic) M. Should one read τιμήν?

ματικῆς εἴπομεν· καθόλου μὲν γὰρ πάντων ἀνθρώπων ὁ ἐν ἀνατολῇ λαμπροῦ ἀστέρος γεννηθεὶς ἢ καὶ ἐπικέντρου τινὸς ὄντος καὶ τῆς Σελήνης παραβαλλούσης, ὡς προείπομεν, ἑνί τινι τῶν λαμπρῶν καὶ ἐπισήμων ἀστέρων κατὰ τὴν ἀποκυητικὴν ὥραν, λαμπρὸν καὶ περί-
5 βλεπτον βίον ἕξει.

Μεγίστης δὲ οὔσης καὶ θαυμασιωτάτης καὶ πολυτρόπου τῆς φυσικῆς αὐτῶν ἐνεργείας καὶ τῆς παρὰ τῶν τόπων ἀποτελουμένης διαφορᾶς, ἀναγκαίως ἐκτιθέμεθα τὰς τετηρημένας ἀπὸ τῶν προγενεστέρων ἐπ' αὐτῶν ἰδιοκρασίας· καθ' ἣν γὰρ ἕκαστος ἀστὴρ τῶν ἀπλανῶν ἔχει
10 συνοικείωσιν πρὸς τοὺς πλάνητας καὶ πρὸς τὴν ὁμοιότροπον αὐτῶν κρᾶσιν, τὰ αὐτὰ καὶ δύναται καὶ ἀποτελεῖ ἕκαστος τοῖς πλανήταις, καθώς φησι καὶ αὐτὸς ὁ συγγραφεύς[1]· οὐ μόνον γὰρ τὴν τῶν ε' ἀστέρων καὶ Ἡλίου καὶ Σελήνης μῖξιν πρὸς ἀλλήλους δεῖ σκοπεῖν, ἀλλὰ καὶ πρὸς τοὺς τῆς αὐτῆς φύσεως κεκοινωνηκότας τῶν ἀπλανῶν κατὰ τὰς
15 τετηρημένας καὶ ἀποδεδειγμένας αὐτῶν καὶ ἐπιγεγραμμένας ἐν τῷ πίνακι συνοικειώσεις πρὸς τοὺς πλάνητας, καθάπερ τῶν ποιοτήτων αὐτῶν τὰ αὐτὰ δυναμένων καὶ ἀποτελουσῶν. ταύτην δὲ τὴν ἀνάγνωσιν εὕρομεν καὶ παρ' ἄλλοις ὀλίγοις παντάπασι τῶν ἀρχαίων τὴν περὶ τῶν ἀπλανῶν ἀστέρων, μάλιστα δὲ παρὰ τοῖς φιλοσοφήσασι περὶ τοῦτο τὸ
20 μέρος τῆς προγνώσεως καὶ περὶ τὴν θειοτάτην τῶν ἀριθμῶν ἐπιστήμην. οἵτινες τῶν παλαιῶν σποράδην μᾶλλον καὶ δυσερμηνεύτως ἐξέθεντο τὴν τῶν φαινομένων γνῶσιν καὶ ποιότητα, ἡμεῖς δὲ μνήμην † ἑαυτοῖς βουλόμενοι καταλιπεῖν τοῖς ἀξίοις τῶν ἀστέρων μετηγάγομεν ἐκ τοῦ ἀστρονομουμένου ὅσα χρήσιμα ἐξέθετο ὁ Πτολεμαῖος τῇ ἀστρονομικῇ
25 τέχνῃ, καὶ ἐφιλοκαλέσαμεν καὶ διετυπώσαμεν πρῶτοι καινοτέραν καὶ εὐεπίγνωστον διαγραφὴν πίνακος, πᾶσαν σοφίαν καὶ γνῶσιν τῶν οὐρανίων <δεικνύντος> οὕτως· ***

1 καθόλων A. 2 λαμπρὸς ἀστὴρ γεννηθῇ A. ἐπὶ κέντρου A. 3 ἑνὶ corr. Kroll. : ἐν codd. 7 περὶ codd. : corr. Kroll. τὸν τόπον M. 9 αὐτὴν codd. : corr. Kroll. ἰδιοπραγίας (σ superscr. γ) M : ἰδιοπρασίαν A : corr., cf. v. 6. 11 ἃ ἕκαστος coni. Kroll. τοῖς πλανήταις " eadem atque planetae " corr. : τῶν πλανήτων codd. 12 συγγραφεύς M : συφεύς A cum tribus punctis, quod in hoc codice signum est lectionis dubiae. 16–17 τῶν αὐτῶν ποιοτήτ. coni. Kroll. 17 τὰ αὐτὰ M : ταῦτα A. 19 τοῦτο] o in ras. A. 19–20 τῷ μέρει A. 20 θεοτάτην M; corr. θεότητα (cum tribus punctis) ἀριθμῶν (μ superscr.) ἐπιστήμων A. 21 μᾶλλον δὲ M. δυσερμηνεύτου A : δυσερμήνευτον M; corr. 22 Malim διάγνωσιν. δὲ omis M. ἑαυτοῖς pro ἡμῖν αὐτοῖς dictum esse censebat Kroll (e. g. cf. Marquardt, *Praef. Galeni*, I, p. XLIV). Sed sententia aliud postulare videtur. 23–24 ἀστρονόμου μόνου A. At cf. p. 205, 18. 27 δεικνύντος suppl. Post οὕτως sequebatur olim tabula quae nunc desideratur.

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[1] Fortasse Ptolemaeus ; cf. *Tetrab.*, I, 9. At cf. Vettium Valentem, l. II, c. 11 (Περὶ χρόνων ἐμπράκτων) : ὁμοίως καὶ ὁ συγγραφεὺς ἔφη, et l. IV, c. 31 (f. 78ᵛ, cod. Hamb.): καὶ κατὰ τὸν συγγραφέα· οὐ γὰρ πάντες ἄνθρωποι... ubi " scriptor " Hermes Trismegistus esse videtur. Nam Thot, litterarum inventor, primus libros composuisse fertur.

matical science we have spoken of; for in general, of all people, the one born with a bright star on the ascendant, or with some star on an angle, and the Moon approaching, as we said before, one of the bright and notable stars at the hour of birth, will have a brilliant and illustrious life.

Since the natural operation of the stars and the diversity produced by their positions are very great, most wonderful, and manifold, we necessarily set forth the individual temperaments observed among the ancients concerning them; for according to the affinity that each fixed star has with the planets and with their corresponding temperament, each star has the same power and produces the same effects as the planets, as the author himself also says: for one must consider not only the mutual mixture of the five planets and the Sun and Moon with one another, but also with those fixed stars that share the same nature, according to the observed, demonstrated, and recorded affinities inscribed in the table of their relationships with the planets, inasmuch as their qualities have the same power and produce the same effects. This interpretation we have also found in a very few of the ancients concerning the fixed stars, and especially among those who have philosophized on this part of foreknowledge and on the most divine science of numbers.Those among the ancients who set forth the knowledge and quality of phenomena rather sporadically and obscurely, while we, wishing to leave a record † for ourselves for those worthy of the stars, have translated from the astronomical work whatever useful material Ptolemy set forth for the astronomical art, and we have taken pains and were the first to design a newer and easily recognizable arrangement of a table, showing all wisdom and knowledge of the celestial bodies, thus according to***

1 καθόλων A. 2 λαμπρὸς ἀστὴρ γεννηθῆ A. Kroll. : Ev codd. 7 περὶ codd. : corr. Kroll. τὸν τόπον M. 9 αὐτὴν codd. : corr. Kroll. ιδιοπραγίας (σ superscr. γ) M: ιδιοπρασίαν A : corr., cf. v. 6. 11 2 ἕκαστος coni. Kroll. τοῖς πλανήταις " eadem atque planetae, corr. : τῶν πλανήτων codd. 12 συγγραφεύς M : συφεύς A cum tribus punctis, quod in hoc codice signum est lectionis dubiae. 16-17 τῶν αὐτῶν ποιοτήτ. coni. Kroll. 17 τὰ αὐτὰ M 1 ταῦτα A. 19 τοῦτο] o in ras. A. 19-20 τῷ μέρει A. 20 θεοτάτην M; corr. θεότητα (cum tribus punctis) αριθμών (μ superscr.) ἐπιστήμων A. 21 μᾶλλον δὲ M. δυσερμή νεύτου A : δυσερμήνευτον M; corr. 22 I would prefer διάγνωσιν. δέ omis M. Kroll considered ἑαυτοῖς to have been used in place of ἡμῖν αὐτοῖς (cf. e.g. Marquardt, Praef. Galeni, I, p. XLIV). But the sense seems to demand otherwise. 23-24 ἀστρονόμου μόνου A. But cf. p. 205, 18. 27 δεικνύντος suppl. After οὕτως there formerly followed a table which is now missing.

at center A. 3 ἐν corr.

1 Perhaps Ptolemy; cf. Tetrab., I, 9. But cf. Vettius Valens, bk. II, ch. 11 (Περί χρόνων ἐμπράκτων): ὁμοίως καὶ ὁ συγγραφεύς ἔφη, and bk. IV, ch. 31 (f. 78r, cod. Hamb.): καὶ κατὰ τὸν συγγραφέα· οὐ γάρ πάντες ἄνθρώποι... where "the author" appears to be Hermes Trismegistus. For Thoth, the inventor of letters, is said to have been the first to compose books.

Ἵνα δὲ μὴ πολυλογίᾳ χρησάμενοι δόξωμεν τὴν τοῦ πίνακος σαφήνειαν ἀμαυροῦν, ἀρξώμεθα λοιπὸν ἀποτελεῖν περὶ τῆς ἑκάστου τῶν ἀπλανῶν ἀστέρων ποιητικῆς δυνάμεως, ἐπιγράψαντες ἐν τῷ πίνακι καὶ πόσην μοῖραν ἕκαστος αὐτῶν ἐπέχει κατὰ μῆκος ὑπατείᾳ δὴ Ὀλυμβρίου καί Αὐσονίου — διὰ τὸ κινεῖσθαι τοὺς ἀπλανεῖς ἐν ἔτεσιν ρ' μοῖραν α' εἰς τὰ ἑπόμενα τῶν τροπικῶν σημείων, καθὼς ὁ θειότατος Πτολεμαῖος ὑπέδειξεν —, ἐν ᾧ χρόνῳ καὶ ἡμεῖς συνετάξαμεν τήνδε τὴν βίβλον· καὶ ποίας κράσεώς ἐστιν ἕκαστος αὐτῶν, καὶ ποῖον πλάτος ἤτοι ἄνεμον ἐπέχει, πάντοτε ἐξεθέμεθα κατὰ τὴν αὐτοῦ παράδοσιν διὰ τὸ μηδὲν παραλιπεῖν ἡμᾶς τῆς τοῦ πίνακος διδασκαλίας· λοιπὸν δὲ ἀρξώμεθα τῆς τοῦ πίνακος ὑφηγήσεως.

Ὅσοι τοίνυν τῶν ἀνθρώπων γεννῶνται ἀνατέλλοντος τοῦ Στάχυος, τοῦ ἐπὶ τῆς ἀριστερᾶς χειρὸς τῆς Παρθένου λαμπροῦ ἀστέρος, ὅστις ἐστὶν ἐπὶ τῆς κθ' μοίρας τῆς Παρθένου ἐν αὐτῷ τῷ Ζῳδιακῷ, ἢ πάλιν ὡροσκοποῦντος τοῦ λαμπροῦ τῆς Λύρας ὃς παρανατέλλει τῇ κ' μοίρᾳ τοῦ Τοξότου ἢ ὁμοίως ἀνατέλλοντος τοῦ ἐπὶ τοῦ στόματος τοῦ μεγάλου Ἰχθύος τοῦ ἐν τῷ νοτίῳ μέρει, ὃς παρανατέλλει τῇ ι' μοίρᾳ τοῦ Ὑδροχόου, ἢ πάλιν ὁ λαμπρὸς τοῦ Ὄρνιθος ἐὰν ὡροσκοπῇ, ὃς παρανατέλλει τῇ ιβ' μοίρᾳ τοῦ Λέοντος, ἢ ὁ λαμπρὸς τοῦ βορείου Στεφάνου, ὃς παρανατέλλει τῇ ις' μοίρᾳ τοῦ Ζυγοῦ, ἕκαστος αὐτῶν κράσεως ὢν τῆς Ἀφροδίτης καὶ τῆς τοῦ Ἑρμοῦ, εἰ ὡρονομῶν τύχῃ, ποιεῖ τοὺς οὕτω γεννωμένους οὐ μόνον περιφανεῖς καὶ εὐπόρους καὶ ἐνδόξους ἀλλὰ καὶ πολυμαθεῖς καὶ ἐμφιλοσόφους καὶ λογίους καὶ ποιητικοὺς καὶ ἐπιστήμονας καὶ εὐφυεῖς καὶ φιλομούσους καὶ φιλοτέχνους καὶ χρηστοήθεις καὶ ἀπολαυστικοὺς καὶ τρυφεροδιαίτους καὶ εὐφροσύνους, συνετούς τε καὶ διανοητικούς, εὐεπιβόλους καὶ κατορθωτικοὺς καὶ σχεδὸν αὐτοδιδάκτους καὶ καθόλου διὰ λόγων ἀρετὴν ἤτοι φρόνησιν δοξαζομένους, ζηλωτὰς τῶν ἀρετῶν, εὐστόμους, ἐπιχαρεῖς τῷ λόγῳ, ἐρασμίους καὶ εὐαρμόστους τοῖς ἤθεσι, σπουδαίους, κριτικούς, μεγαλόφρονας, ἐνίοτε δὲ καὶ πολυκοίνους καὶ εὐκινήτους περὶ τὰ ἀφροδίσια, ἐάνπερ καὶ ὁ Ἄρης ἀνατολικὸς ὢν ὑπὲρ γῆν ἐπιθεωρήσῃ ἕνα τούτων

1-2 σαφήνιας ἀμαυροῖς cum tribus punctis superscr. A. 2 ἀρξόμεθα A. 3 ποιοτικῆς A. 4 δὴ scripsi : δὲ codd. 4-5 ὀλυμβρίου (ρι in ras. A) καὶ αὐξονίου codd. Olymbrius pro Olybrius tunc iam dictitabatur, ut nunc Itali vulgo *Timberio* pro *Tiberio* enuntiant [Wünsch]. Consulatus Olybrii et Ausonii in laterculis anno 379 p. C. notatur; cf. Mommsen, *Chronica minora*, t. III, p. 523. 6 μοίρα A. 16 Τοξότου η' ἢ A. 16-17 μεγάλου ἤτοι νοτίου Ἰχθύος (sine ἐν - μέρει) M. 19 Λέοντος] Scribendum Ὑδροχόου. ὁ in ras. A. 20 ις'] Potius ιζ'. 21 καὶ ὡρονομῶν codd. 22-30 Cf. Ptol., *Tetrab.*, p. 166, 2 ss. (ed. 1553). 22 γενομένους A. 23-24 ἐπιστημονικοὺς Exc(erpta) Par(isina). 24 φιλοήθεις M sed χρηστο superscr. 26 τε omis. M. εὐεπηβούλους M : εὐεπιβούλους A ; corr. ex Ptol. 28 τῶν ἀρίστων Ptol. 28-29 ἱερασμένους A : ἐρασμένους M . corr. ex Exc. Paris. et Ptol. 29 κριτηκούς A.

So that we may not seem to obscure the clarity of the table by using too many words, let us proceed at last to set forth the effective power of each of the fixed stars, inscribing in the table also how many degrees each of them occupies in longitude during the consulship of Olybrius and Ausonius — because the fixed stars move one degree in 100 years in the direction following the solstitial signs, as the most divine Ptolemy demonstrated — at which time we also compiled this book; and of what temperament each of them is, and what latitude or wind each occupies, we have always set out according to his tradition so that we may omit nothing of the table's teaching; let us then proceed to the exposition of the table.

All those people therefore who are born when Spica is rising — the bright star on the left hand of Virgo, which is at the 29th degree of Virgo in the Zodiac itself — or again when the bright star of Lyra is on the horoscope, which rises alongside the 20th degree of Sagittarius, or likewise when the star on the mouth of the great Fish in the southern region is rising, which rises alongside the 10th degree of Aquarius, or again if the bright star of Cygnus is on the horoscope, which rises alongside the 12th degree of Leo, or the bright star of the Northern Crown, which rises alongside the 16th degree of Libra — each of these being of the temperament of Venus and Mercury, if it happens to be ruling the hour, makes those born thus not only distinguished and prosperous and renowned, but also greatly learned and philosophically inclined and eloquent and poetic and knowledgeable and naturally gifted and fond of the Muses and devoted to the arts and virtuous in character and pleasure-loving and living luxuriously and cheerful, prudent and intellectual, quick to grasp and successful in their aims and virtually self-taught, and in general celebrated for the virtue of speech, that is wisdom, zealous for virtues, of fair speech, charming in expression, lovable and well-harmonized in their manners, diligent, critical,high-minded, and sometimes also promiscuous and easily moved in matters of love, provided that Mars, being oriental above the earth, looks upon one of these

1-2 σαφήνιας ἀμαυροῖς with three dots superscribed A. 2 αρξόμεθα A. 3 ποιοτικῆς A. 4 δὴ scripsi : δὲ codd. 45 ὀλυμβρίου (ρι in ras. A) καὶ αὐξονίου codd. Olymbrius instead of Olybrius was already being used at that time, just as Italians today commonly pronounce Timberio instead of Tiberio [Wünsch]. The consulship of Olybrius and Ausonius is recorded in the fasti under the year 379 A.D.; cf. Mommsen, Chronica minora, t. III, p. 523. 6 μοίρα A. 16 Τοξό του η' ή A. 16-17 μεγάλου ἤτοι νοτίου Ἰχθύος (without ἐν - μέρει) M. 19 Λέοντος] Should read Υδροχόου. & in ras. A. 20 ις'] Rather ιζ'. 21 καὶ ὡρονομῶν codd. 22-30 Cf. Ptol., Tetrab., p. 166, 2 ss. (ed. 1553). 22 γενομένους A. 23-24 ἐπιστημονικούς Exc(erpta) Parisina). 24 φιλοήθεις M but χρηστο superscr. 26 τε omis. M. εὐεπηβούλους M: εὐεπιβούλους A; corr. ex Ptol. 28 τῶν ἀρίσ στων Ptol.

28-29 ἱερασμένους A : ἐρασμένους M. corr. ex Exc. Paris. et Ptol. 49 κριτηκούς A.

τῶν τόπων ὡρονομοῦντα· ἐὰν δὲ ἐπίκεντρος εἴη ὁ Ἄρης, καὶ πράγμασι περιπλέκονται γραπτῶν χάριν ἢ ἐπιθυμιῶν τινων, ἐὰν μάλιστα οὕτως ὄντος τοῦ Ἄρεως <Ἑρμῆς> ὡρονομήσῃ· ἐὰν δὲ ἐν τῷ ὑπὸ γῆν τόπῳ εὑρεθῶσιν ἥ τε Ἀφροδίτη καὶ ὁ Ἄρης ἑνὸς τούτων ὡρονομοῦντος, ἢ καὶ ἐν τῷ δυτικῷ κέντρῳ, ἐκ τῶν ἐναντίων σώφρονας ποιοῦσι καὶ θεοσεβεῖς ἢ ἐνεργεῖν μὴ δυναμένους ἐν τοῖς ἀφροδισίοις ἢ σπανοτέκνους ἢ θηλυγόνους· μεγάλη γὰρ διαφορὰ γίνεται ἐκ τῆς πρὸς τὰ κέντρα θέσεως τῆς Ἀφροδίτης καὶ τοῦ Ἄρεως.

Ἐὰν δὲ ὁ Κρόνος ἐπίδῃ τινὰ ἐξ αὐτῶν <τῶν> ε' λαμπρῶν ἀστέρων ὡρονομοῦντα, ἰατρικῆς ἔμπειροι γίνονται καὶ προγνῶσται, ἀποκρύφων τε βιβλίων ἢ τελετῶν πολυΐστορες· ἐὰν δὲ Ζεὺς ἐπιθεωρήσῃ ὡρονομοῦντα ἕνα ὧν προεῖπον λαμπρῶν ε' ἀστέρων, μείζονας τὰς εὐτυχίας καὶ τὰς δόξας καὶ τὰς ἀρχὰς ἢ καὶ ἡγεμονίας παρέχεται. καὶ ἐν αὐτοῖς δὲ τούτοις διαφορά τις τούτων συνοίσει· ὁ τοῦ Στάχυος ποιεῖ ἱεροφάντας, ἱερεῖς μεγαλοτίμους ἢ φιλοσόφους ἢ τελετῶν τινων προφήτας καὶ μάλιστα τοὺς περὶ τὴν Ἑλλάδα γεννωμένους· καὶ ἐπὶ θηλυκῶν δὲ γενέσεων οὗτος εὑρεθεὶς ποιεῖ ἱερείας Δήμητρος ἤτοι Μητρὸς θεῶν ἢ Κόρης ἢ Ἴσιδος[1] ἢ ἱεροφάντιδας ἢ μυστηρίων ἢ τελετῶν εἰδήμονας ἢ ἐδεσμάτων τινῶν ἀπεχομένας καὶ διὰ θεῶν μεγάλως βοηθουμένας· ἐὰν δὲ ὡροσκοπῇ ἢ μεσουρανῇ ὁ ἐπὶ τοῦ βορείου Στεφάνου λαμπρός, ποιεῖ ἐνδόξους, στεφανηφόρους, ἀρχιερεῖς, βασιλέων φίλους καὶ τὸ σῶμα ἰσχυροὺς καὶ ὀνομαστοὺς γινομένους καὶ παρὰ πολλῶν φιλουμένους. ἐὰν δὲ ὡροσκοπῇ ὁ ἐπὶ τοῦ νοτίου Ἰχθύος, σπανοτέκνους ποιεῖ ἢ βραδυτέκνους ἢ θηλυγόνους ἢ ἀτέκνους, λογίους δὲ μᾶλλον καὶ πάνυ εὐειδεῖς.

Καὶ πάλιν ἐάν τις γεννηθῇ ἀνατέλλοντος τοῦ ἐπὶ τῆς καρδίας τοῦ Λέοντος, ὅς ἐστιν ἐν αὐτῷ τῷ ζῳδιακῷ κύκλῳ ἐπὶ τῆς κ' μοίρας τοῦ Λέοντος ἢ τοῦ Ἀρκτούρου ἢ τοῦ Ἀρκτοφύλακος ὡροσκοποῦντος, ὃς παρανατέλλει τῇ λ' μοίρᾳ τῆς Παρθένου, ἢ παρανατέλλοντος τοῦ λαμπροῦ τοῦ Ἀετοῦ, ὃς παρανατέλλει τῇ ζ' μοίρᾳ τοῦ Αἰγόκερω, ἢ

1 δὲ omis. M. 3 Ἑρμῆς suppl. Kroll. ὡρονομήσει A. 4 ἤτε codd. 7 πρὸ τὰ A. 9 ὁ omis. A. ἐξ omis. A. τῶν suppl. 10 προγνώσει A : προγνωστικοὶ M : corr. ex Exc. Par. 11 τε omis. A. πολυιστορεύς A. 14 διάφορα τινὰ codd.; corr.; διαφορὰν τινα συνήσεις coni. Kroll. τούτων omis. A. 16 ἑλάδα A. 17 οὕτως M. ποιεῖ omis. M. ἤτοι A : ἢ M. 19 τελεσμάτων codd. : ἐδεσμάτων corr.; cf. infra 202, 30. ἀπεχομένους codd. μεγάλους M : μεγάλων Exc. Paris. fors. recte. Dii magni Serapis et Isis dicuntur. 20 βοηθουμένους codd. 22 ὀνομαστόν A. καὶ (ante παρὰ) omis. A. 24 βραδυτέρους codd.; corr. ex Exc. Paris. Possis etiam βραδυτόκους. θυλυγόνους A. 27 ἐν τῷ αὐτῷ A. κα' M : κ' A. Legendum ε'. 28 ἢ ante τοῦ Ἀρκτούρου omis. M. 30 ὡς παραν. A.

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[1] Spica Virginis caelestis sacerdotes facit dearum quae fructus terrae dant, et hominibus in Graecia natis favet quia Hellas atque Ionia Virgini subiacent secundum Pauli Alexandrini doctrinam; cf. Bouché-Leclercq, *Astrol. grecque*, p. 330.

the places while occupying the horoscope; but if Mars is at an angle, they also become entangled in affairs on account of written documents or certain desires, especially if, Mars being in such a position, Mercury occupies the horoscope; but if both Venus and Mars are found in the place below the earth while one of them occupies the horoscope, or also at the western angle, they produce, by contrast, persons who are temperate and god-fearing, or unable to perform in matters of love, or having few children, or begetting females; for a great difference arises from the position of Venus and Mars with respect to the angles.

But if Saturn aspects any of the 5 bright stars rising on the horizon, they become skilled in medicine and foreknowledge, and well-versed in secret books or rites; but if Jupiter looks upon one of the aforementioned 5 bright stars rising on the horizon, it bestows greater fortunes and glories and offices or even positions of leadership. And among these same stars, some distinction will apply: the star of Spica produces hierophants, greatly honored priests, or philosophers, or prophets of certain rites, especially those born in the region of Greece; and in female nativities, this star found thus produces priestesses of Demeter or the Mother of the Gods, or of Kore, or of Isis, or hierophantesses, or those versed in mysteries or rites, or those who abstain from certain foods and are greatly aided by the gods; but if the bright star of the Northern Crown is on the horoscope or midheaven, it produces illustrious persons, crown-bearers, high priests, friends of kings, those who become strong in body and renowned and beloved by many. But if the star on the Southern Fish is on the horoscope, it produces those with few children, or late in having children, or bearing daughters, or childless, but rather learned and very handsome.

And again if someone is born when the star on the heart of Leo is rising, which is in the Zodiacal circle itself at the 20th degree of Leo, or when Arcturus or Arctophylax is on the horoscope, which rises alongside the 30th degree of Virgo, or when the bright star of the Eagle rises alongside, which rises alongside the 7th degree of Capricorn, or

1 δὲ omitted in M. 3 Ἑρμῆς supplied by Kroll. ὡρονομήσει A. 4 τε codd. 7 πρὸ τὰ A. 9 6 omitted in A. ἐξ omitted in A. τῶν supplied. 10 προγνώσει A : προγνωστικοί M : corr. from Exc. Par. 11 τε omitted in A. πολυιστορεύς A. 14 διάφορα τινά codd.; corr.; διαφοράν τινα συνήσεις conjectured by Kroll. τούτων omitted in A. 16 Ελάδα A. 17 οὕτως M. ποιεί omitted in M. ἤτοι A : 1 M. 19 τελεσμάτων codd. : ἐδεσμάτων corr. cf. below 202, 30. ἀπεχομένους codd. μεγάλους M : μεγάλων Exc. Paris. perhaps correctly. The great gods are called Serapis and Isis. 20 βοηθουμένους codd. 22 ονομαστόν A. καὶ (before παρά) omitted in A. 24 βραδυτέρους codd. corr. from Exc. Paris. One might also read βραδυτόκους. θυλυγόνους A. 27 ἐν τῷ αὐτῷ A. κα' M : κ' A. To be read as ε'. 28 h before τοῦ Ἀρκτούρου omitted in M. 30 ὡς παραν. A.

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[1] Spica Virginis (the celestial Spike) makes priests of goddesses who give the fruits of the earth, and favors those born in Greece, because Hellas and Ionia are subject to Virgo according to the doctrine of Paulus Alexandrinus; cf. Bouché-Leclercq, Astrol. grecque, p. 330.

πάλιν ἐὰν τεχθῇ τις ὡροσκοποῦντος τοῦ Ἀντάρεως, ὃς ἐστιν ἐν αὐτῷ τῷ ζῳδιακῷ ἐπὶ τῆς ιε' μοίρας τοῦ Σκορπίου, ἕκαστος αὐτῶν κράσεως ὢν τῆς τοῦ Διὸς καὶ τοῦ Ἄρεως, καὶ ὡρονομῶν ἤτοι ἀνατέλλων ἐπὶ τῆς ἀποκυητικῆς ὥρας ἢ καὶ μεσουρανῶν ποιεῖ τοὺς οὕτως ἔχοντας ἐνδόξους, στρατηγικούς, χώρας καὶ πόλεις καὶ ἔθνη ὑποτάσσοντας καὶ διοικοῦντας καὶ φοβεροὺς ἀνθρώπους καὶ ἡγεμόνας, στρατηλάτας, διοικητικούς, κεκινημένους, ἀνυποτάκτους, παρρησιαστικούς, φιλονείκους, ἀνυστικούς, εὐεπιβόλους, ἐπάνδρους, νικητικούς, ἐχθρῶν βλαπτικούς, πολυκτήμονας, καὶ ἄγαν πλουσίους, μεγαλοψύχους τε καὶ φιλοτίμους, οὐ πάντως δὲ καλῷ τέλει τελευτῶντας· γίνονται δὲ καὶ φιλόθηροι καὶ περὶ ἵππους καὶ τετράποδα μεγάλως φιλόκαλοι ἢ πολυκτήμονες.

Ὁμοίως δὲ πάλιν ἐάν τις γεννηθῇ ἀνατέλλοντος τοῦ λαμπροῦ τοῦ ἐν τῷ ἀριστερῷ ἀκρόποδι τοῦ Ὠρίωνος, ὃς παρανατέλλει τῇ κγ' μοίρᾳ τοῦ Ταύρου, ἢ τοῦ μέσου τῶν τριῶν τῆς ζώνης αὐτοῦ, ὃς παρανατέλλει τῇ λ' μοίρᾳ τοῦ Ταύρου, ἢ καὶ τοῦ ἐν τῷ δεξιῷ ὤμῳ τοῦ Ἡνιόχου, ὃς παρανατέλλει τῇ ε' μοίρᾳ τῶν Διδύμων, ἢ καὶ τοῦ κατὰ τὸ γόνυ τοῦ Τοξότου, ὅς ἐστιν ἐν αὐτῷ τῷ ζῳδιακῷ ἐπὶ τῆς ιθ' μοίρας τοῦ αὐτοῦ Τοξότου, ἢ καὶ τοῦ ἐν τῷ Γοργονείῳ τοῦ αὐτοῦ Περσέως λαμπροῦ, ὃς παρανατέλλει τῇ β' μοίρᾳ τοῦ Ταύρου, κράσεως ὄντες τῆς τοῦ Διὸς καὶ τοῦ Κρόνου καὶ ὡροσκοποῦντες, ὡς προείπομεν, ἐπὶ γενέσεως ποιοῦσι τοὺς οὕτως ἔχοντας πολυκτήμονας καὶ πλουσίους ἄγαν, εἰς διαφόρους χώρας καὶ πόλεις κτωμένους καὶ φιλογεώργους καὶ φιλοικοδόμους· εἰ δὲ καὶ Σελήνη ἐπιθεωρήσῃ ἕνα ὧν προείπομεν ἀστέρων λαμπρῶν ὡροσκοποῦντα ἢ μεσουρανοῦντα ἐν ἡμέρᾳ, τοῖς τρόποις ἀγαθοὺς καὶ τιμητικοὺς τῶν πρεσβυτέρων καθεστῶτας, καλογνώμονας, μεταδοτικούς, ἀνεξικάκους, ἐχέφρονας, φιλοικείους. ἰδίως δὲ πάλιν ὁ μὲν ἐπὶ τοῦ γόνατος τοῦ Τοξότου καὶ ὁ ἐπὶ τοῦ δεξιοῦ ὤμου τοῦ Ἡνιόχου ἀνατέλλοντες ἤτοι ὡροσκοποῦντες ἢ μεσουρανοῦντες κατὰ κάθετον, τετραπόδων ἢ καὶ ἡνιόχων ἐργάτας ἢ καὶ αὐτοὺς περὶ ἱππηλασίας ἢ καὶ ἡνιοχικὴν ἔχοντας.

Ἐὰν δέ τις τεχθῇ ἀνατέλλοντος τοῦ Κυνός, ὃς παρανατέλλει τῇ κ' μοίρᾳ τῶν Διδύμων, ἢ ὡροσκοποῦντος τοῦ ἐπὶ τῆς κεφαλῆς τοῦ ἑπομένου Διδύμου, ὅς ἐστιν ἐν τῷ ζῳδιακῷ ἐπὶ τῆς κθ' μοίρας αὐτῶν

1 ἐάν τ' ἔλθῃ A. 2 τῷ αὐτῷ codd. ἕκαστος αὐτῶν M : καὶ ὡρονομῶν A. 4 ss. Cf. Ptolem., *Tetrab.*, p. 161, 25 ss. (ed. 1553). 6 καὶ ἀνθρώπων ἡγεμόνας coni. Bidez. 6-7 στρατηλατῶν codd. 7-8 παρησιαστικούς, φιλοκίνους A. 8 εὐεπιμούλους A. 11 φιλόθυλοι A : φιλόθηλοι M ; corr. Kroll. 15 ὡς παρατέλλει (να superscr.) A. 17 τοῦ corr. : αὐτοῦ codd. 20 αὐτοῦ vix sanum. 21 Capram hic addit Exc. Paris. ; fors. recte. 23 οὕτος sic A. 24 L. ἐν διαφόροις χώραις καὶ πόλεσι? cf. Exc. Paris. πόλεις M : πολλὰ A. 25 εἰκὰς ☾ ἐπὶ θεωρήσ' A. 26 ἐν omis. A. ἡμέρας (? compendio) δὲ τοῖς τροπικοῖς A. 28 καὶ φιλοικ. M. 29 γόνατος γ' τοῦτο ⟶ A. 30-31 κατὰ κάθετον ἢ μεσουρ. M. 31 ἐραστάς coni. Kroll ; at cf. Exc. Paris. ἢ καὶ omis. M. 35 ἑπομένου corr. : ἡγουμένου codd.

Again, if someone is born with Antares rising as the horoscope — which is in the very Zodiac at the 15th degree of Scorpio — each of them, being of the temperament of Jupiter and Mars, and ruling the hour, that is, rising at the hour of birth or culminating at midheaven, makes those so disposed illustrious, skilled in generalship, subduing and governing regions and cities and nations, inspiring fear in men, commanders, military leaders, skilled in administration, energetic, insubordinate, outspoken, contentious, effective, apt in enterprise, courageous, victorious, harmful to enemies, possessing great wealth, and exceedingly rich, magnanimous and ambitious, though not always meeting with a noble end; they also become fond of hunting and greatly devoted to horses and large four-footed animals, or possessors of many such.

Likewise again, if someone is born when the bright star in the left citadel of Orion rises, which co-rises with the 29th degree of Taurus, or the middle one of the three stars of his belt, which co-rises with the 30th degree of Taurus, or also the one in the right shoulder of the Charioteer, which co-rises with the 15th degree of Gemini, or also the one at the knee of Sagittarius, which is in the Zodiac itself at the 19th degree of that same Sagittarius, or also the bright star in the Gorgoneion of Perseus himself, which co-rises with the 2nd degree of Taurus, these being of the mixture of Jupiter and Saturn and rising as the horoscope, as we said before, in a nativity they make those so disposed very wealthy and very rich, acquiring property in various regions and cities, and fond of agriculture and fond of building; and if the Moon also looks upon one of the bright stars we mentioned rising as the horoscope or culminating during the day, they make them good in character and respectful of their elders, of sound judgment, generous, patient under ill treatment, prudent, and fond of their family.Specifically again, the one at the knee of Sagittarius and the one at the right shoulder of the Charioteer, rising or ascending as the horoscope or culminating perpendicularly, make workers with four-footed animals or charioteers, or those who are themselves engaged in horse-riding or chariot-driving.

If someone is born when the Dog Star rises, which rises alongside the 20th degree of Gemini, or when the star on the head of the following Twin is on the horoscope, which is in the Zodiac at the 29th degree of Gemini

1 ἐάν τ' ἔλθῃ A. 2 τῷ αὐτῷ codd. ἕκαστος αὐτῶν M : καὶ ὡρονομών A. 4 ss. Cf. Ptolem., Tetrab., p. 161, 25 ss. (ed. 1553). 6 καὶ ἀνθρώπων ἡγεμόνας coni. Bidez. 6-7 στρατηλατών codd. 7-8 παρησιαστικούς, φιλοκίνους A. 8 εὐεπιμούλους A. 11 φιλόθυλοι A : φιλόθηλοι M ; corr. Kroll. 15 ὡς παρατέλλει (να superscr.) A. 17 τοῦ corr. : αὐτοῦ codd. 20 αὐτοῦ vix sanum. 21 Capram hic addit Exc. Paris.; fors. recte. 23 οὗτος sic A. 24 I. ἐν διαφόροις χώραις καὶ πόλεσι ? cf. Exc. Paris. πόλεις M : πολλὰ A. 25 εἰκὰς (ἐπὶ θεωρήσ' A. 26 ἐν omis. A. ἡμέρας (? compendio) δὲ τοῖς τροπικοῖς A. 28 καὶ φιλοικ. M. 29 γόνατος γ' τοῦτο το A. 30-31 κατὰ κάθετον ἢ μεσουρ. M. 31 ἐραστάς coni. Kroll ; at cf. Exc. Paris. ἢ καὶ omis. M. 35 επομένου corr. : ἡγουμένου codd.

τῶν Διδύμων, κράσεως ὄντες τῆς τοῦ Ἄρεως, καὶ ἀνατέλλοντες ἤτοι ὡροσκοποῦντες ἐπὶ γενέσεως καὶ μάλιστα νυκτερινῆς ποιοῦσι τοὺς οὕτω γεννωμένους ἀρχικούς, δεινούς, δράστας, παραβόλους, ἀνυποτάκτους, θυμικούς, αὐθάδεις, τυραννικούς, πολέμων προϊσταμένους, ἐνδόξους. <ἐπὶ> ἡμερινῆς δὲ γενέσεως ὡροσκοποῦντες ποιοῦσιν ὑβριστάς, ὠμούς, ἀνελεήμονας, προπετεῖς, ἅρπαγας, τεταραγμένους, μεθύσους· ἐὰν δὲ μεσουρανῶσιν, <λογίους μὲν πάνυ καὶ φιλελεήμονας>, οὐ καλῷ <δὲ> τέλει πάντως ἀπολλυμένους.

Ὁμοίως δὲ πάλιν ἐάν τις γεννηθῇ ἀνατέλλοντος τοῦ ἐπὶ τῆς βορείας χηλῆς τοῦ Σκορπίου, ὅς ἐστιν ἐν αὐτῷ τῷ ζῳδιακῷ κύκλῳ ἐπὶ τῆς κε' μοίρας τοῦ Ζυγοῦ, ἢ τοῦ ἐπὶ τῆς κεφαλῆς τοῦ ἡγουμένου τῶν Διδύμων, ἀμφότεροι κράσεως ὄντες τῆς τοῦ Διὸς καὶ τοῦ Ἑρμοῦ καὶ ὡροσκοποῦντες ποιοῦσι τοὺς οὕτω γεννωμένους φιλολόγους, πολυΐστορας, δημηγορικούς, ποιητικούς, φιλομούσους, φιλοκάλους <φιλόχλους>, εὐεπιβόλους, εὐφυεῖς, πολυπράκτας, ἀξιωματικούς, εὐσεβεῖς, φιλοθέους, εὐχρηματίστους, πολυγνώστους ἢ καὶ ἀπὸ δωροληψίας μεγάλως εὐτυχοῦντας χρυσοῦ τε καὶ ἀργύρου καὶ τῶν τοιούτων, καὶ πρὸς τὰς συμφορὰς ἐλευθεριωτέρους καὶ μάλιστα ἐπὶ τῆς ἡμερινῆς γενέσεως· ἐπὶ γὰρ νυκτερινῆς γενέσεως ὡρονομοῦντες, ποιοῦσι προσποιήσει σοφούς, ἀλαζονικούς, ἐπιτηδευματικούς, ὑποκρινομένους, πολυΐστορας δὲ καὶ μνημονευτικοὺς καὶ διδασκαλικοὺς καὶ καθαρίους ἐν ταῖς ἐπιθυμίαις.

Ἐὰν δὲ ὡροσκοπῇ ἐπὶ γενέσεως ὁ ἐν τῷ ἡγουμένῳ ὤμῳ τοῦ Ὠρίωνος, ὃς παρανατέλλει τῇ κζ' μοίρᾳ τοῦ Ταύρου, ἢ ὁ Προκύων, ὃς παρανατέλλει τῇ κζ' μοίρᾳ τοῦ Καρκίνου, ἢ ὁ ἐν τῷ δεξιῷ ὤμῳ τοῦ Ὠρίωνος, ὃς παρανατέλλει τῇ β' μοίρᾳ τῶν Διδύμων, *** ἢ ὁ κοινὸς Ἵππου καὶ Ἀνδρομέδας, ὃς παρανατέλλει τῇ κα' μοίρᾳ τῶν Ἰχθύων, κράσεως ὄντες τῆς τοῦ Ἄρεως καὶ τοῦ Ἑρμοῦ, ποιοῦσι τοὺς οὕτως ἔχοντας μάλιστα ἐπὶ νυκτερινῶν γενέσεων στρατηγικούς, δεινούς, δράστας,

2 νυκτερινοὶ M. 3 ss. Cf. Ptolem., *Tetrab.*, p. 163, 22 s. (ed. 1553). 3 δράκτας in marg. : δράστας M. 5 Post ἐνδόξους add. μεγάλους Exc. Paris. ἐπὶ suppl. 7-8 Verba uncis inclusa suppl. ex Exc. Paris. 8 ἀπολυμένους A. 9 βορρίας A. 10 Σκορπίου] ♏ codd., corr. 12 Longitudo huius stellae deest. Erat circa ♊ 26°. ἀμφότερος codd. τοῦ Διὸς καὶ τῆς τοῦ codd., corr.; cf. p. 200, 21. 13 ss. Cf. Ptolem., *Tetrab.*, p. 163, 6 (ed. 1553). 13 φιλοσόφους Exc. Paris. 14 ποιητικοὺς omis. A. 15 φιλοόχλους add. Exc. Paris. : φιλόχλους habet Ptolem. εὐεπιμούλους A. πολυπράκτους A et Exc. Paris. An πολυπράκτορας? ἀξιωτικούς A. 15-16 δωροληψίας corr. : δοσοληψίας codd. : δωροδοκίας Exc. Paris. 19 νυκτερινῶν γενέσεων A. 20 πρὸς ποιήσει M : omis. A. δοξοσόφους Exc. Paris. 20-21 ἀποκρινομένους A. 25 κζ' numerus falso repetitus ex linea antecedente; scribendum β'. Post signum Cancri tria puncta, mox ἢς (pro ἢ ὁ) A. 26 β' numerus falsus; est ipsius Ptolemaei. Ὦμος Ἵππου add. Exc. Paris.; hic omissus est a librario; lacunam sign. 28 τοῦ Ἄρεως καὶ τῆς τοῦ codd., corr. 29 ss. Cf. Ptolem., *Tetrab.*, p. 165, 24 ss. (ed. 1553).

of Gemini, being of the mixture of Mars, and rising or on the horoscope at birth, and especially at a nocturnal birth, they make those so born commanding, formidable, active, reckless, insubordinate, passionate, arrogant, tyrannical, leaders in wars, illustrious. But at a diurnal birth, when on the horoscope, they make men insolent, cruel, merciless, rash, rapacious, turbulent, drunkards; but if they culminate, they make men very eloquent and compassionate, yet utterly destroyed by an ignoble end.

Similarly, again, if someone is born when the star on the northern claw of Scorpius is rising — which is in the Zodiacal circle itself at the 25th degree of Libra— and the star on the head of the leading twin, both being of the mixture of Jupiter and Mercury and rising as horoscope-stars, make those born under such conditions lovers of learning, learned in many subjects, skilled in public speaking, poetic, fond of the Muses, lovers of beauty, <fond of verdure>, quick to grasp, naturally gifted, men of many activities, distinguished, pious, lovers of God, prosperous in business, widely knowledgeable, or even greatly fortunate through the receiving of gifts of gold and silver and such things, and more liberal in the face of misfortunes, especially in a diurnal nativity; for in a nocturnal nativity, when they rule the hour, they make men wise in pretense, boastful, affected, dissembling, yet learned in many subjects and retentive of memory and capable of teaching and pure in their desires.

But if the star in the leading shoulder of Orion rules the horoscope at a nativity — which co-rises with the 27th degree of Taurus— or Procyon, which co-rises with the 27th degree of Cancer, or the star in the right shoulder of Orion, which co-rises with the 2nd degree of Gemini, *** or the common star of Pegasus and Andromeda, which co-rises with the 21st degree of Pisces, these being of the mixture of Mars and Mercury, make those so configured especially in nocturnal nativities skilled in generalship, formidable, active,

2 nocturnal M. 3 ss. Cf. Ptolem., Tetrab., p. 163, 22 s. (ed. 1553). 3 δράκτας in marg. : δράστης M. 5 Post ἐνδόξους add. μεγάλους Exc. Paris. ἐπὶ suppl. 7-8 Words enclosed in brackets supplied from Exc. Paris. 8 απολυμένους A. 9 βορρίας A. 10 Scorpii] = codd., corr. 12 The longitude of this star is missing. It was around ☒ 26°. ἀμφότερος codd. τοῦ Διὸς καὶ τῆς τοῦ codd., corr.; cf. p. 200, 21. 13 ss. Cf. Ptolem., Tetrab., p. 163, 6 (ed. 1553). 13 φιλοσόφους Exc. Paris. 14 ποιητικούς omis. A. 15 φιλοόχλους add. Exc. Paris. : φιλόχλους habet Ptolem. εὐεπιμούλους A. πολυπράκτους A et Exc. Paris. η πολυπράκτορας ἀξιωτικούς A. 15-16 δωροληψίας corr. : δοσοληψίας codd. : δωροδοκίας Exc. Paris. 19 nocturnal nativities A. 20 πρὸς ποιήσει M : omis. A. δοξοσόφους Exc. Paris. 20-21 αποκρινομένους A. 25 κζ' number falsely repeated from the preceding line; scribendum β'. After the sign of Cancer three dots, then ἧς (for ἢ δ) A. 26 β' the number is false; it belongs to Ptolemy himself. Ωμος Ιππου add. Exc. Paris.; this was omitted by the copyist; lacuna indicated. 28 τοῦ Ἄρεως καὶ τῆς τοῦ codd., corr. 29 ss. Cf. Ptolem., Tetrab., p. 165, 24 ss. (ed. 1553).

[illegible], σοφιστικούς, πολυπράγμονας, λογίους, <ὀξυφώνους, ἐξαπατητάς, ἐπιτευκτικούς>, ἀπαραπείστους, ὀξεῖς δὲ καὶ ἀπροσκορεῖς πρὸς τὰς ἐπιθυμίας, διαφθορεῖς ὄντας παίδων καὶ παρθένων, ἐπιόρκους· ἐπὶ δὲ ἡμερινῶν γενέσεων ὡροσκοποῦντες ποιοῦσι τολμηρούς, ὠμούς, μεταμελητικούς, ψεύστας, κλέπτας, ἀθέους, ἀφίλους, ἐπιθέτας, θεατροκόπους, ἐφυβριστάς, μιαιφόνους, πλαστογράφους, γόητας, ἀνδροφόνους, οὐ καλῷ τέλει ἐνίοτε χρωμένους, μάλιστα ὡς προείπομεν, ἐπὶ νυκτερινῆς γενέσεως.

Ὁμοίως δὲ ἐὰν ἐν τῇ ἀποκυητικῇ ὥρᾳ εὑρεθῇ ἀνατέλλων ὁ ἐπὶ τοῦ δεξιοῦ ποδὸς τοῦ Κενταύρου, ὃς παρανατέλλει τῇ ια' μοίρᾳ τοῦ Ζυγοῦ, ἢ ὁ ἔσχατος τοῦ Ποταμοῦ, ὃς παρανατέλλει τῇ γ' μοίρᾳ τοῦ Κριοῦ, ἀμφότεροι κράσεως ὄντες τῆς τοῦ Διὸς καὶ τῆς Ἀφροδίτης καὶ ἀνατέλλοντες ἐπὶ τῆς γεννητικῆς ὥρας ποιοῦσι τοὺς οὕτω γεννωμένους καθαρίους, ἀπολαυστικούς, φιλοκάλους, φιλομούσους, φιλοδώρους, φιλοθέους, φρονίμους, φιληκόους, καλοσυμβούλους, ἐν τῷ σεμνῷ μεγαλοψύχους, εὐγνώμονας, εὐσχήμονας πρὸς τὰ ἀφροδίσια καὶ ἀπὸ γυναικείων προσώπων μεγάλως εὐτυχοῦντας, φιλοδόξους, καλούς τε καὶ ἀγαθούς, ξανθότριχας δὲ μᾶλλον, καὶ εὐειδεῖς καὶ ἁπαλοσώμους, μάλιστα ἐὰν τὴν Σελήνην ἐπιθεωρήσωσιν.

Ἐὰν δέ τις γεννηθῇ ὡροσκοποῦντος τοῦ ἐπὶ τῆς οὐρᾶς τοῦ Λέοντος λαμπροῦ, ὅς ἐστιν ἐπὶ τῆς κζ' μοίρας τοῦ αὐτοῦ Λέοντος, ἢ τοῦ ἐπὶ τῆς ὀσφύος αὐτοῦ, ὅστις ἐστὶν ἐπὶ τῆς ιζ' μοίρας τοῦ αὐτοῦ, ἢ πάλιν ὡροσκοποῦντος τοῦ λαμπροῦ τοῦ Ὕδρου, ὃς παρανατέλλει τῇ γ' μοίρᾳ τοῦ Λέοντος, κράσεως ὄντες τῆς τοῦ Κρόνου καὶ τῆς Ἀφροδίτης, ἀνατέλλοντες ἐπὶ τῆς γεννητικῆς ὥρας ποιοῦσι τοὺς οὕτω γεννωμένους εὐτυχεῖς τε καὶ περικτήμονας καὶ περιφανεστάτους, ἐμπαθεῖς δὲ καὶ αἰσχροποιοὺς ἢ μαλακολάλους, ἔτι δὲ καὶ φιλορχηστὰς καὶ κακοφήμους δὲ περὶ τὰ ἀφροδίσια, προβαίνοντας δὲ τὴν ἡλικίαν ἱερωσυνῶν τινων μεταλαμβάνοντας, διὰ θρησκείαν τινὰ θεϊκὴν ἢ ἐγκράτειαν τιμωμένους καὶ ἐδεσμάτων τινῶν ἀπεχομένους καὶ βιβλίων τινῶν ἀπορρήτων εἰδή-

1 λογίους. Fort. δολίους ut Ptolem. 1-2 Verba uncis incl. suppl. ex Exc. Paris. 1 ὀξύφρονας Ptolem. rectius. 2 ἀπαραπεύστους A. προσκόρεις codd. : corr. ex Exc. Par. 3 διαφορεῖς A. 3-4 ἐπὶ ὅρκους A. 4 νυκτερινῆς γενέσεως A. ὡρονομοῦντες M. 6 μιαιφώνους A. 8 νυκτερινῆς, aut hic, aut supra corrigendum in ἡμερινῆς; cf. ad v. 4. 9 ἐν omis. M. 11 Κριοῦ corr. : Ταύρου codd. 12 τῆς ante ♀ omis. M. 14 ss. Cf. Ptolem., *Tetrab.*, p. 162, 12 ss. 14 καθαρούς Ptolem. φιλοκάλλους A. 15 φιλοκόους A. 18 ξανθοτρίχους codd.; corr. ex Exc. Paris. ἁπλοῦς ὠμούς codd. : corr. ex Exc. Paris. ἁπαλόσαρκος saepius invenitur. 22 ιζ' corr. : κζ' codd. 23 τῇ ιγ' μοίρᾳ M : τῆς γ' A; corr.. 24 ὄντος A. τῆς ♄ A : τοῦ ♄ M. τῆς omis. M. 26 ss. Alia hic prabet Ptolem., *Tetrab.*, p. 159, 19 ss. Alio fonte iam anonymus utitur. 27 μαλακολάλος verbum novum. Sed μαλακοκόλαξ invenitur apud Athen., VI, 258 a. δὲ omis. A. 29 μεταλαμβάνοντες M. θεϊκὴν μὲν ἢ A. ἐγκρατείας A : ἐγκρατείᾳ M. 30 τινῶν (alter.) M : ἔτι A; cf. supra 199, 19. 30-p. 203, 1 εἰδήμονες γίνονται A.

wily, sophistic, meddlesome, learned, swift of tongue, deceitful, successful in achieving their aims, obstinate, keen and insatiable in their desires, corrupters of boys and maidens, perjurers; but in the case of diurnal nativities, when on the horoscope they produce bold, cruel, remorseful, lying, thieving, godless, friendless, aggressive, theatrical, insolent, murderous, forging, sorcerous, homicidal persons, who sometimes come to a bad end, especially as we said before, in the case of a nocturnal nativity.

Likewise, if at the birth hour there is found rising the star on the right foot of the Centaur, which rises together with the 11th degree of Libra, 10 or the last star of the River, which rises together with the 3rd degree of Aries, both being of the temperament of Jupiter and Venus, and rising at the birth hour, they make those born under them pure, pleasure-loving, fond of beauty, fond of the Muses, generous with gifts, god-loving, prudent, obedient, good counselors, magnanimous in dignity, gracious, well-behaved in matters of love, and greatly fortunate through women, glory-loving, fair and good, somewhat fair-haired, handsome, and of soft body, especially if they aspect the Moon.

But if someone is born with the bright star on the tail of Leo rising as the horoscope, which is at the 27th degree of Leo itself, or the one on its loin, which is at the 17th degree of the same, or again with the bright star of Hydra rising as the horoscope, which rises together with the 3rd degree of Leo, being of the temperament of Saturn and Venus, rising at the birth hour they make those born under them fortunate, wealthy, and most distinguished, but also passionate and prone to shameful deeds or soft-spoken, and furthermore fond of dancing and of ill repute in matters of love, yet as they advance in age partaking of certain priestly offices, honored on account of some divine religion or self-restraint, abstaining from certain foods and knowing certain secret books, 30

1 λογίους. Fort. δολίους ut Ptolem. 1-2 Words enclosed in brackets supplied from Exc. Paris. 1 ὀξύφρονας Ptolem. more correctly. 2 ἀπαραπεύστους A. προσκόπεις codd. : corr. from Exc. Par. 3 διαφορεῖς A. 34 ἐπὶ ὅρκους A. 4 νυκτερινῆς γενέσεως A. ὡρονομούντες M. 6 μιαιφώνους A. 8 νυκτερινής, either here or above should be corrected to ἡμερινῆς; cf. ad v. 4. 9 ἐν omit. M. 11 Κριού corr. : Ταύρου codd. 12 τῆς ante 9 omit. M. 14 ss. Cf. Ptolem., Tetrab., p. 169, 12 ss. 14 καθαρούς Ptolem. φιλοκάλλους A. 15 φιλοκόους A. 18 ξανθοτρίχους codd.; corr. from Exc. Paris. ἁπλοῦς ὠμούς codd. : corr. from Exc. Paris. ἁπαλόσαρκος is found more frequently. 22 ιζ' corr. : κζ' codd. 23 τῇ ιγ' μοίρᾳ M : τῆς γ' A ; corr. 24 ὄντος A. τῆς B A : τοῦ B M. τ omit. M. 26 ss. Ptolem., Tetrab., p. 159, 19 ss. gives different readings here. The anonymous author already uses a different source. 27 μαλακολάλος a new word. But μαλακόλαξ is found in Athen., VI, 258 a. δὲ omit. A. 29 μεταλαμβάνοντες M. θεϊκὴν μὲν ἡ A. ἐγκρατείας A : ἐγκρατείᾳ M. 30 τινών (alter.) M : ἔτι A; cf. above 199, 19. 30- p. 203, 1 εἰδήμονες γίνονται A.

μονας· γίνονται δὲ καὶ περὶ τὰ οὐράνια φιλόκαλοι, τοὺς δὲ ὀφθαλμοὺς μᾶλλον ὑπογλαύκους ἢ χαροποὺς ἔχοντες, εὐειδεῖς δε ταῖς ὄψεσιν.

Καὶ ὁ λαμπρὸς δὲ τῶν Ὑάδων ἀνατέλλων ἐπὶ ἀποκυητικῆς ὥρας καὶ κείμενος ἐν αὐτῷ τῷ ζῳδιακῷ κύκλῳ ἐπὶ τῆς ιε' μοίρας τοῦ Ταύρου καὶ κράσεως ὢν τῆς τοῦ Ἄρεως καὶ <τῆς> Ἀφροδίτης καὶ ἐν οἴκῳ Ἀφροδίτης ὢν ποιεῖ τοὺς οὕτω γεννωμένους εὐτυχεῖς μὲν ἄγαν καὶ πλουσίους καὶ χώρας καὶ πόλεις ὑποτάσσοντας ἢ διοικοῦντας. ὥσπερ γὰρ αὐτὸ τὸ ἄστρον καὶ ἡ θέσις τῶν Ὑάδων ἐν ὅλῳ τῷ κόσμῳ καὶ πᾶσι τοῖς ἀνθρώποις εὐεπίγνωστόν ἐστιν ἢ καὶ μᾶλλον φανερώτερον ὑπάρχει, οὕτω καὶ οἱ γεννώμενοι ἀνατέλλοντος ἤτοι ὡροσκοποῦντος τοῦ λαμπροῦ τῶν Ὑάδων ἐνδοξότατοι καὶ περιφανέστατοι καὶ πλουσιώτεροι τῶν ἄλλων ἀνθρώπων γίνονται. τὰ αὐτὰ δὲ ποιεῖ καὶ ὅταν ἰσομοιρήσῃ τῇ Σελήνῃ ἐν τῷ παρανατέλλειν ἤτοι ὡροσκοπεῖν· μάλιστα ἐπειδὴ οὗτος μόνος ὁ ἀστὴρ διπλῆν δύναμιν ἔχει τῶν ἄλλων ἀστέρων, ἀνατέλλοντος γὰρ αὐτοῦ δύνει ὁ λαμπρὸς τοῦ Ἀντάρεως κατ' ἰσομοιρίαν αὐτοῦ διάμετρον στάσιν κείμενος ἐπὶ τῆς ιε' μοίρας τοῦ Σκορπίου, καὶ ἀμφότεροι ἐν αὐτῷ τῷ ζῳδιακῷ κύκλῳ εἰσίν. οὕτως μὲν οὖν καὶ περὶ τὰ δυτικὰ μέρη τῆς οἰκουμένης καὶ περὶ τὰ ἀνατολικὰ καὶ περὶ τὰ ἄλλα κλίματα δοξαστικὰ καὶ μεγάλα δύνανται.

Αὐτὸς δὲ ὁ τοῦ Ἀντάρεως κατ' αὐτὸ τὸ κέντρον τὸ δῦνον εὑρισκόμενος ἐν τῷ γαμοστολικῷ τόπῳ ποιεῖ, καθὼς ἐν ἀρχῇ προείπομεν, διὰ γυναικείων προσώπων μεγάλας εὐτυχίας καὶ κληρονομίας· καὶ γὰρ αἱ γυναῖκες τῶν οὕτως γεννωμένων περίβλεπτοι μὲν καὶ πάνυ πλούσιαι γίνονται, οὐ πολυχρόνιοι δέ, ἐπειδὴ οὗτος ὁ Ἀντάρης εὐθέως δύνει, ὡς προείπομεν, ἐν τῷ γαμοστολικῷ τόπῳ εὑρισκόμενος. ὁ δὲ λαμπρὸς τῶν Ὑάδων ὡροσκοπῶν καὶ ἔχων τὸ ποιητικὸν τῆς τοῦ Ἄρεως καὶ τῆς Ἀφροδίτης ἐνεργείας ποιεῖ τοὺς οὕτω γεννωμένους περιθύμους καὶ θερμοὺς πάνυ περὶ τὰς ἐπιθυμίας καὶ διαφόρως περὶ τὰ ἀφροδίσια· φύσει γὰρ αὐτὸς ὁ τόπος τῶν Ὑάδων ἀνατέλλων ἤτοι ὡροσκοπῶν ἀπὸ μοίρας ια' ἕως ιε' ἐμπαθεῖς περὶ τὰς ἡδονὰς ποιεῖ καὶ ἐπισήμους μᾶλλον καὶ καλοτραχήλους.

Ταῦτα δὲ ἱκανῷ χρόνῳ ἀγρυπνήσαντες καὶ καμόντες εὕραμεν, ἐπειδὴ πολλάκις ἐπὶ γενέσεων μηδεμιᾶς θεωρίας καλῆς εὑρισκομένης, μήτε

1 φιλόκαλος A. 3 ἀνατέλων A. ἀπὸ κυοτικῆς A. 9 μᾶλλον cum comparativo; cf. Sonny, *Anal. ad Dionem*, 215; Dorvill. ad Charit., I, 14 [Kroll]. 11 καὶ περιφ. A : ἤτοι περιφ. M. 13 ἰσομοιρήσει A. ἰσομοιρήσῃ ἢ παρανατέλλῃ τῇ Σελήνῃ (omiss. ἤτοι ὡρ.) M et Exc. Paris.; fort. recte. μάλιστα omis. A. 19 δοξαστικὰ M: δοξαζόμενοι A. Δοξαστικά = *gloriosa*, sicut δοξαστός *celeber*, δόξασμα *gloria* in Septuag. : δοξάζονται coni. Kroll. 21 γαμοστορικῷ A. Cf. supra p. 196, 20. 23 πλούσιοι A. 24 οὕτως A. 25 λαμπρὸς omis. A. 26 ὡροσκοπεῖ A. 27 γεννωμένους περὶ θύμους A. 28 διαφόρους codd.; corr. Kroll, cf. p. 206, 27; ἀδιαφόρους Exc. Paris. 30 μοίρας ιβ' μ, ἕως μοίρας ις' κ' Exc. Paris. 32 εὕρομεν M. 33 γενέσεως A. μὴ δὲ μιᾶς A.

units; and they also become lovers of beauty in celestial matters, having eyes that are more blue-grey than bright, and fair in appearance.

And the bright star of the Hyades, rising at the hour of birth and situated in the Zodiacal circle itself at the 15th degree of Taurus, and being of the blend of Mars and Venus, and being in the house of Venus, makes those born under it exceedingly fortunate and wealthy, and subjects or governs lands and cities. For just as that star itself and the position of the Hyades is well known throughout the whole world and to all people, or indeed is more conspicuous, so too those born when the bright star of the Hyades is rising or ascending the horoscope become the most glorious and most illustrious and wealthiest of all people. And it produces the same effects also when it is in equal degrees with the Moon at its rising or horoscopic position; especially since this star alone has a double power compared to the other stars, for when it rises, the bright star of Antares sets, being placed at an equal-degree diametrically opposite position at the 15th degree of Scorpio, and both are within the Zodiacal circle itself. Thus then they are also capable of bringing glory and greatness in the western regions of the inhabited world, and in the eastern regions, and in the other climes.

20But Antares itself, found at the very setting angle in the place of marriage, produces, as we said at the beginning, great good fortune and inheritances through women; for the wives of those born under such conditions become distinguished and very wealthy, but not long-lived, since this Antares sets immediately, 25as we said, when found in the place of marriage. But the bright star of the Hyades, rising as ascendant and having the effective quality of the action of Mars and Venus, makes those born under such conditions very passionate and exceedingly ardent in their desires and diversely inclined toward erotic matters; for by nature this place of the Hyades itself, rising or ascending 30from degree 11 to degree 15, makes them impassioned in pleasures and rather distinguished and with beautiful necks.

These things we found after long sleepless toil and effort, since in many nativities where no fine configuration is found, neither

1 φιλόκαλος A. 3 ἀνατέλων A. ἀπὸ κυοτικῆς A. 9 μάλλον cum comparative; cf. Sonny, Anal. ad Dionem, 215; Dorvill. ad Charit., I, 14 [Kroll]. 11 καὶ περιφ. A : ἤτοι περιφ. M. 13 ισομοιρήσει A. ισομοιρηση ή παρανατέλλη τῇ Σελήνη (omiss. ήτοι ώρ.) M et Exc. Paris.; fort. recte. μάλιστα omis. a. 19 δοξαστικά M: δοξαζόμενοι A. Δοξαστικά = gloriosa, sicut δοξαστός celeber, δόξασμα gloria in Septuag.: δοξάζονται coni. Kroll. 21 γαμοστορικῷ A. Cf. supra p. 196, 20.

23 πλούσιοι A. 24 οὕτως A. 25 λαμπρός omis. A. 26 ὡροσκοπεῖ A. 27 γενωμένους περί θύμους A. 28 διαφόρους codd.; corr. Kroll, cf. p. 206, 27; ἀδιαφόρους Exc. Paris. 30 μοίρας ιβ' μ, έως μοίρας ις' κ' Exc. Paris. 39 εύρομεν M. 33 γενέσεως A. μὴ δὲ μιᾶς A.

τῶν φωστήρων ἐπικέντρων ὄντων ἀλλὰ καὶ ἀποκλινάντων, [καὶ] μήτε τῶν ἀγαθοποιῶν ἐπικέντρων ὄντων, μεγάλας καὶ εὐτυχεστάτας πάνυ γενέσεις ὁρῶμεν, ἄσπερ ἐκτὸς τῶν συνανατελλόντων τοῖς κέντροις ἢ τῇ Σελήνῃ λαμπρῶν ἀστέρων οὐ κατελαβόμεθα· ταύτης γὰρ ἕνεκα τῆς αἰτίας καὶ τὴν διαφορὰν καὶ τὴν ἐνέργειαν τῶν λαμπρῶν καὶ ἐπισήμων 5 ἀστέρων ἐξεθέμεθα, πλὴν ἑνὸς μόνου τοῦ Κανώβου, διὰ τὸ νοτιώτερον αὐτὸν εἶναι πάνυ καὶ σχεδὸν μὴ φαίνεσθαι ἐν τούτοις τοῖς μέρεσιν, ζητήσας ἐν τῷ διὰ Ῥώμης κλίματι.

Ἡμεῖς μὲν οὖν τῇ τοῦ θειοτάτου Πτολεμαίου διδασκαλίᾳ ἀκολουθήσαντες ἐτολμήσαμεν ἀπογράφεσθαι μὲν περὶ τῆς ἐνεργείας καὶ τῆς 10 ποιότητος τῶν λ' λαμπρῶν ἀστέρων· ἵνα δὲ μνησθῶμεν καὶ τῶν πρὸ αὐτοῦ γραψάντων περὶ τῆς τῶν ἀπλανῶν ἀστέρων <φάσεως> καὶ περὶ τῆς τῶν παρανατελλόντων δυνάμεως ταῦτα παρεκτιθέμεθα· Βαβυλώνιοι μὲν οὖν καὶ Χαλδαῖοι[1] σχεδὸν πρῶτοι ἐφεῦρον τὴν τῶν φαινομένων γνῶσιν, καθὼς ἔγνωμεν ἐκ τῶν προγενεστέρων ἡμῶν. ἱστοροῦσι 15 γὰρ οὗτοι καὶ Ἀπολλώνιον τὸν Μύνδιον[2] καὶ Ἀρτεμίδωρον[3] *** συνέγραψε δὲ καὶ περὶ αὐτῶν ὁ Βηρωσὸς καὶ οἱ ἐφεξῆς. καὶ τῶν ἡμετέρων δὲ οἱ πρόγονοι τῶν Αἰγυπτίων ἐμνήσθησαν καὶ ἀπετέλεσαν περὶ αὐτῶν· ἐξ ὧν πρῶτος ἐγένετο Ἑρμῆς καὶ ἔγραψεν ἐν τοῖς κοσμικοῖς ἀποτελέσμασι περὶ τῆς τοῦ Κυνὸς ἐπιτολῆς[4], καὶ ὁ Νεχαώ τε καὶ 20 ὁ Κερασφόρος καὶ ὁ Πετόσιρις καὶ ὁ Νεχεψὼ[5] καὶ ἄλλοι τινὲς ἀπὸ διαφόρων κλιμάτων ἔγραψαν περὶ αὐτῶν καὶ μάλιστα ὁ Τιμαῖος[6] καὶ

1 καὶ secl. 4 οὐκ ἀντελαβόμεθα A. καναβοῦ A. De hac stella similia iam apud Manilium, I,208 ss. 7 αὐτῶν A. 9-p. 205, 16 Hoc fragmentum iam edidimus *Rev. instr. publ. en Belg.*, 1897, p. 8 ss. 10 τῆς (ante ποιότ.) omis. M. 12 φάσεως suppl. 16 μένδιον codd. lacunam indicavimus. Possis etiam ἱστοροῦσι γὰρ οὕτως καὶ Ἀπολλώνιος ὁ Μύνδιος καὶ Ἀρτεμίδωρος. 17 δὲ καὶ] καὶ omis. M. βηρωσσός M. καὶ ὁ ἐφῆς codd.; corr. Nomen proprium latere olim credidimus. 18 οἱ omis. A. 20 ἀνατολῆς A. νεχάω δὲ M : νευχάω τε A. 21 πετόσσιρις A.

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[1] De systemate Babylonico triginta stellarum, cf. Diodor. II, 30, 6; Boll, *Sphaera*, in Indice s. λαμπροὶ ἀστέρες.

[2] Apollonium Myndium, discipulum Chaldaeorum, solus, ut videtur, laudat Seneca, *Quaest. Nat.*, VII, 4, 1; 17, 1.

[3] Sine dubio Artemidorus Parianus, cuius doctrinam de cometis idem Seneca refert, *Quaest. Nat.*, I, 4; VII, 13; cf. Pauly-Wissowa, *Realenc.*, II, 1333. Artemidorum quem Φαινόμενα scripsisse vita Arati (p. 57, 31, Westermann = Maas, *Comment. in Arat.*, p. 324, 13) testatur, hunc astronomum Parianum esse censet Bidez.

[4] De hoc capite Hermetis Trismegisti, cf. Hephaest. Theb. I, 23 (p. 91 Engelbr.) et *Catal.*, IV, p. 124, n. 2; 154.

[5] Petosiris atque Nechepso omnibus noti sunt (cf. *Catal.*, IV, p. 120 etc.), sed de Nechaone et Cerasphoro astrologis Aegyptiis nihil nos comperisse fatemur.

[6] Fragmentum Timaei, qui iam a Vettio Valente laudatur (cf. n. 6), invenies in *Catal.*, I, p. 97.

when the luminaries are at the angles but also in declining positions, [and] when neither the benefics are at the angles, we observe great and very fortunate nativities, just as we have not found them without bright stars rising together with the angles or with the Moon; for it is for this reason that we set forth the difference and the influence of the bright and notable stars, with the exception of Canopus alone, because it is very far to the south and scarcely visible in these regions, as sought in the climate of Rome.

We, therefore, following the teaching of the most divine Ptolemy, have ventured to write about the influence and quality of the 30 bright stars; and in order that we may also make mention of those who wrote before him about the phases of the fixed stars and about the power of the paranatellonta, we set forth the following: the Babylonians and Chaldeans were almost the first to discover the knowledge of the phenomena, as we have learned from those who preceded us. For these writers record also Apollonius of Myndus and Artemidorus, and *** Berossus also wrote about them, as did those who followed him, and among our own people the ancestors of the Egyptians made mention of and completed works concerning them; among whom Hermes was the first and wrote in his cosmological effects about the rising of the Dog Star, and Nechao and Kerasphoros and Petosiris and Nechepso and certain others from various climes wrote about them, and especially Timaeus and

1 καὶ secl. 4 οὐκ ἀντελαβόμεθα A. καναβού A. On this star, similar material already found in Manilius, 1,208 ff. 7 αὐτῶν A. 9-p. 205, 16 This fragment we already edited in Rev. instr. publ. en Belg., 1897, p. 8 ff. 10 της (before ποιότ.) omitted M. 12 φάσεως suppl. 16 μένδιον codd. we have indicated a lacuna. One could also read ἱστοροῦσι γὰρ οὕτως καὶ Ἀπολλώνιος ὁ Μύνδιος καὶ Ἀρτεμίδωρος. 17 δὲ καὶ] καὶ omitted M. βηρωσσός M. καὶ ὁ ἐφῆς codd. corr. We once believed that a proper name lay hidden here. 18 οἱ omitted A. 20 ἀνατολῆς A. νεχάω δὲ M : νευχάω τε A. 21 πετόσσιρις A.

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1 On the Babylonian system of thirty stars, cf. Diodor. II, 30, 6; Boll, Sphaera, in the Index s. λαμπροὶ ἀστέρες.

* Apollonius of Myndus, a disciple of the Chaldeans, is praised, it seems, by Seneca alone, Quaest. Nat., VII, 4, 1; 17, 1.

* Without doubt Artemidorus of Paros, whose doctrine concerning comets the same Seneca reports, Quaest. Nat., I, 4; VII, 13; cf. Pauly-Wissowa, Realenc., II, 1333. Bidez holds that the Artemidorus whom the Life of Aratus (p. 57, 31, Westermann = Maas, Comment. in Arat., p. 324, 13) attests as having written Phaenomena is this same astronomer from Paros.

* On this chapter of Hermes Trismegistus, cf. Hephaest. Theb. I, 23 (p. 91 Engelbr.) and Catal., IV, p. 124, n. 2; 154.

6 Petosiris and Nechepso are well known to all (cf. Catal., IV, p. 120 etc.), but we confess that we have found nothing concerning the Egyptian astrologers Nechaon and Cerasphor.

The fragment of Timaeus, who is already cited by Vettius Valens (cf. n. 6), will be found in Catal., I, p. 97.

<ὁ> Ἀσκλατίων[1]· ἀπὸ δὲ τούτων τῶν συγγραφέων ὠφεληθέντες οἱ μεταγενέστεροι αὐτῶν ἐτήρησαν ἐν διαφόροις τόποις καὶ πολλοῖς τὰς ἀνατολὰς καὶ τὰς δύσεις καὶ τὰς ἄλλας αὐτῶν ἐπισημειώσεις, ἃς ποιοῦνται ἐν ὁποίῳ δήποτε κλίματι, καὶ ἀνεγράψαντο τὸ ποιητικὸν τῆς
5 ἐνεργείας αὐτῶν σχεδὸν καθ' ἡμέραν, Μέτων μὲν καὶ Ἀπολλινάριος καὶ Εὐκτήμων ἐν Ἀθήναις καὶ Δοσίθεός τε ἐν Ἰωνίᾳ καὶ Κάλιππος ἐν Ἑλλησπόντῳ καὶ Φίλιππος ἐν Πελοποννήσῳ καὶ Φωκίδι καὶ Λοκρίδι, Ἵππαρχός τε ἐν Βιθυνίᾳ[2]· καὶ φέρονται ἐν ἑκάστῳ τῶν προειρημένων ἀνδρῶν συντάγματα περὶ τῆς τῶν ἀπλανῶν ἀστέρων
10 <δυνάμεως καὶ> τοῦ ποιητικοῦ τῆς ἐνεργείας αὐτῶν· εἰ οὖν τὰς τῶν ἀέρων κράσεις ποσῶς τρέπουσιν ἀνατολὰς ποιούμενοι καὶ τὰς ἄλλας φάσεις, μειζόνως ἄρα καὶ εἰς ἡμᾶς ἐνεργεῖν δύνανται καὶ μεγάλας εὐτυχίας καὶ ἐναντιώσεις παρέχεσθαι, ἐνίοτε καὶ θανάτους κατὰ τὰς τῶν ἀφετῶν κολλήσεις. καὶ Ἀντίοχος[3] δὲ καὶ Βάλης[4] καὶ Ἀντίγονος[5]
15 καὶ Ἡραΐσκος[6] καὶ ἄλλοι τινὲς πολλὰ καὶ διάφορα ἔγραψαν περὶ τῆς δυνάμεως αὐτῶν, καθὼς ἔγκειται ἐν τοῖς συγγράμμασιν αὐτῶν, καὶ Σεραπίων[7] δὲ καὶ μετ' αὐτὸν Πτολεμαῖος γινόμενος ἀπετέλεσε περὶ αὐτῶν. ἀλλ' οὐδεὶς ὧν προεῖπον ἀνδρῶν, μετήγαγεν ἐκ τοῦ ἀστρονο-

1 ὁ suppl. Ex Vettio Valente, *Catal.*, I, 79, 19 : Τίμαιος καὶ Ἀσκλατίων καὶ ἕτεροι πλεῖστοι. 2 πολλοῖς] An πόλεσιν? 4 δήποτε omis. A. 5 σχεδὸν τῶν καθ' M : τῶν σχεδὸν πρὸς A; corr. 5-6 Ex Ptolem. Apparitionibus (cf. Lydus, *De ost.* ed. Wachsmuth, p. 275, 6 ss.). 5 μεθ' ὧν codd. μὲν omis. M. 6 Ἀθήναισι A. 8 Λοκρίδι corr. ex Ptolem. : βραχίδι A : βραχίδι cum γ superscr. M. De Branchidis cogitavit librarius. 8 ἑνὸς ἑκάστου coni. Kroll. 10 δυνάμεως καὶ suppl. 11 πόσως codd. ; corr. Kroll. 12 μείζονας codd.; corr. Kroll. 13 παρέσεσθαι A. 16 ἐγκεῖνται M.

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[1] Asclatio qui commemoratur etiam in prooemio Vetti Valentis (ὁ Τίμαιος καὶ ὁ Ἀσκλατίων, *Catal.*, I, p. 79, 19), unde eum ante medium saec. II vixisse apparet, et saec. VI apud Lydum, *De ostentis*, 2 (*Catal.*, I, p. 81, 12), est, ni fallimur, celeber ille mathematicus qui mortem Domitiani et suum ipse exitum praedixisse fertur. Ascletario vocatur in codicibus Suetoni (Domit. 15), sed nomen corruptum esse viri docti iam dudum animadverterunt (cf. Boissevain ad Dion. Cass., LXVII, 16, v. 12). Ἀσκληπίονα eum appellat Malalas p. 266, 14 ed. Bonn., unde Ἀσκλήπιος dictus est in *Chron. Pasch.*, I, 468, 13 et in excerptis Byzantinis a Maximiliano Treu editis (Progr. gymn. Ohlau, 1880, p. 32, 11). Revera Ἀσκλατίων nomen est Aegyptiacum, vide *Berlin. Urkunden*, I, 14, c. 3, v. 10 (anni 255 p. C.). Cf. Ἀσκλατᾶς *Oxyrh. Pap.*, II, 297, 1 et Ἀσκλᾶς passim.

[2] Notissimi sunt omnes illi astronomi, quorum nomina sine discrimine ex Ptolemaeo transcripsit astrologus saeculi IV.

[3] Antiochus Atheniensis; cf. *Catal.*, II, p. 83 ss. et passim.

[4] Vettius Valens, celeberrimus astrologus saec. II; cf. *Catal.*, II, p. 83 ss. et supra p. 118, n. 2.

[5] Antigonus Nicaenus, qui exeunte saeculo II aut ineunte III floruit; cf. *Catal.*, IV, p. 67, n. 1.

[6] Quis sit hic Heraïscus, nescimus.

[7] Serapio Alexandrinus, cf. supra p. 179, n. 2.

<δ> Asclatión: those who came after them, having benefited from these authors, observed in various and many places the risings and settings and the other notations of them, which they record in whatever clime, and they recorded the productive effect of their activity nearly each day — Meton, Apollinarius, and Euctemon in Athens, Dositheus in Ionia, Callippus in the Hellespont, Philippus in the Peloponnese, Phocis, and Locris, and Hipparchus in Bithynia; and treatises are extant for each of the aforementioned men concerning the <power and> productive effect of the activity of the fixed stars. If, then, in making their risings and other phases they alter the mixtures of the airs to some degree, they are therefore all the more able to act upon us and to bring great good fortunes and adversities, and sometimes even deaths according to the conjunctions of the aphetas. And Antiochus, Bales, Antigonus, Heraïscus, and certain others wrote many and varied things about their power, as is contained in their writings; and Serapion, and after him Ptolemy, composed works about them. Yet none of the men I mentioned translated from the astrono-

1 & suppl. From Vettius Valens, Catal., I, 79, 19: Τίμαιος καὶ Ἀσκλατίων καὶ ἕτεροι πλεῖστοι. 2 πολλοίς] λη πόλεσιν? 4 δήποτε omit. A. 5 σχεδὸν τῶν καθ' M: τῶν σχεδόν πρὸς A'; corr. 5–6 From Ptolem. Apparitionibus (cf. Lydus, De ost. ed. Wachsmuth, p. 275, 6 ff.). 5 μεθ' ὧν codd. μὲν omis. M. 6 Αθήναισι A. 8 Λοκρίδι corr. from Ptolem.: βραχίδι A: βραχίδι with y superscr. M. The scribe was thinking of Branchidae. 8 ἑνὸς ἑκάστου conj. Kroll. 10 δυνάμεως καί suppl. 11 πόσως codd.; corr. Kroll. 12 μείζονας codd. corr. Kroll. 13 παρέσεσθαι A. 16 ἐγκεῖνται M.

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1 Asclatio, who is also mentioned in the prooemium of Vettius Valens (δ Τίμαιος καὶ ὁ Ἀσκλατίων, Catal., I, p. 70, 19), from which it appears that he lived before the middle of the 2nd century, and who is found in the 6th century in Lydus, De ostentis, 2 (Catal., I, p. 81, 12), is, unless we are mistaken, that celebrated mathematician who is said to have predicted the death of Domitian and his own end. He is called Ascletario in the manuscripts of Suetonius (Domit. 15), but learned scholars noted long ago that the name is corrupt (cf. Boissevain on Dion. Cass., LXVII, 16, τ. 12). Malalas p. 266, 14 ed. Bonn. calls him Ασκληπίονα, whence he is called Ασκλήπιος in Chron. Pasch., I, 468, 13 and in the Byzantine excerpts edited by Maximilianus Treu (Progr. gymn. Ohlau, 1880, p. 32, 11). In reality Ασκλατίων is an Egyptian name; see Berlin. Urkunden, I, 14, c. 3, v. 10 (year 255 A. D.). Cf. Ἀσκλατᾶς in Oxyrh. Pap., II, 297, 1 and Ασκλᾶς passim.

All those astronomers whose names the astrologer of the 4th century transcribed indiscriminately from Ptolemy are very well known.

Antiochus of Athens; cf. Catal., II, p. 83 ff. and passim.

Vettius Valens, the most celebrated astrologer of the 2nd century; cf. Catal., II, p. 83 ff. and above p. 118, n. 2.

Antigonus of Nicaea, who flourished at the end of the 2nd century or the beginning of the 3rd; cf. Catal., IV, p. 67, n. 1.

• Who this Heraiscus is, we do not know.

* Serapius of Alexandria, cf. above p. 179, no. 2.

μουμένου τὰς νῦν αὐτῶν οὔσας ἐποχὰς οὐδὲ τὸ ποιητικὸν τῆς κράσεως αὐτῶν.

Ἀπογραψάμενοι οὖν περὶ τῆς εἰδικῆς δυνάμεως καὶ ἐνεργείας τῶν ἀπλανῶν καὶ λαμπρῶν ἀστέρων καὶ κατὰ τὸ δυνατὸν φυσιολογήσαντες περὶ αὐτῶν εὐλόγως καὶ τὰς τῶν ὑποδεεστέρων δυνάμεις καὶ τὸ ποιη- 5 τικὸν αὐτῶν ὑποτάξομεν.

ρλς'. Περὶ ἐμπαθῶν τόπων ἤτοι μελῶν τῶν αἰνιγματωδῶν ζῳδίων[1] Κριοῦ, Ταύρου, Λέοντος, Αἰγόκερω.

Καὶ ἄλλοι δὲ τόποι εἰσὶν ἐν τῷ ζῳδιακῷ κύκλῳ ἔν τισι μέλεσι τῶν ζῳδίων, οὔτε τοῦ πρώτου οὔτε τοῦ δευτέρου μεγέθους ὄντες, ἀλλὰ τῶν 10 ὑποδεεστέρων, ἱκανὴν καὶ σχεδὸν ἀπαράβατον δύναμιν ἔχοντες καὶ ἐξαιρέτου παρατηρήσεως τετυχηκότες περὶ τὸ παθητικὸν μέρος τῆς ψυχῆς καὶ περὶ τὰ σίνη τὰ σωματικά· πρῶτον μὲν γὰρ ψυχικοῖς πάθεσιν καὶ ἀσελγείαις περιπίπτουσιν ὅσοι τῶν ἀνδρῶν ἢ γυναικῶν γεννῶνται ἀνατελλόντων ἤτοι ὡρονομούντων τῶν ἐμπροσθίων ἤτοι τοῦ προσώ- 15 που τοῦ Σκορπίου περὶ μοίρας ιγ' ιδ' καὶ τῶν ὀπισθίων περὶ μοίρας κε' κς' κζ' κη', καὶ τῶν Ὑάδων ἤτοι τοῦ προσώπου τοῦ Ταύρου περὶ μοίρας ιβ' ιγ' ιδ' ιε' καὶ ἔτι τῶν ὀπισθίων μερῶν τοῦ Λέοντος ἀπὸ μοιρῶν κε' ἕως λ', καὶ τοῦ προσώπου ἤτοι ῥύγχους τοῦ Αἰγόκερω περὶ μοίρας ια' ιβ'· ὡρονομοῦντες γὰρ οὗτοι καὶ ἀνατέλλοντες, ὡς προεί- 20 πομεν, ποιοῦσι τοὺς οὕτω γεννωμένους ἀσελγαίνειν οὐ μόνον εἰς γυναῖκας ἀλλὰ καὶ εἰς παῖδας καὶ τέρπεσθαι ταῖς παρὰ φύσιν ἡδοναῖς ἢ καὶ γυναιξὶν παθητικαῖς καὶ ῥευματικαῖς καὶ αἰσχροποιαῖς ἢ καὶ αὐτὰς τὰς γυναῖκας [καὶ] τὰς οὕτω γεννωμένας ἀσχημόνως διάγειν ἢ τέρπεσθαι τοῖς αἰσχροποιοῖς τῶν ἀνδρῶν· βεβλαμμένοι γὰρ τὸν νοῦν 25 ἄνδρες καὶ γυναῖκες ἐκ τῆς ἀμεταθέτου φορᾶς τῶν ἀστέρων [f. 143] εἴς τε τὰς ἐπιπλοκὰς διαμαρτάνουσι διὰ τὴν τῆς ἐπιθυμίας ὄρεξιν διαφόρως χρώμενοι τοῖς τοιούτοις καὶ ταῖς παρὰ φύσιν ἡδοναῖς. ἐὰν δὲ καὶ ὁ τῆς Ἀφροδίτης ἀστὴρ ἐν αὐτοῖς τούτοις τοῖς αἰνιγματώδεσι ζῳδίοις εὑρεθῇ Κριῷ Ταύρῳ, Λέοντι ἢ Αἰγόκερῳ, θεωρουμένη ὑπὸ Ἄρεως 30 ἢ Κρόνου καὶ, ὡς προείπομεν, παθοποιῶν μελῶν ἤτοι τόπων τῶν

3 ἀπογραψάμενος A. ἰδικῆς cod. 5 τὰς cum tribus punctis A. δύναμιν A. 7 A(ngelicus), f. 136; M(ediolanensis), f. 141. 11-12 ἐξ ἑτέρας παρατ. codd., corr.; cf. 208, 19. 12 τυχόντες A. 14 γεννῶνται scripsi: γεννωμένων καὶ codd. (οι superscr. in M). 16 ιγ' omis. A. Hi numeri vix sani. 17 καὶ αἱ τῶν M. τοῦ προσώπου τοῦ M: πρὸ αὐτοῦ τοῦ A. Ταύρου corr.: ♏ codd. 18 ἔτι corr.: ἐπὶ codd. 23 ῥευματικαῖς = " quae profluviis albis laborant " [Kroll]. 24 καὶ delevi. 25 Debebat αἰσχροποιοῖς. De fellatricibus dicitur. 27 διὰ A: δὲ M. 28 An ταῖς τοιαύταις? 30-31 Κρόνου ἢ Ἄρεως M. 31 ὧν προειπ. coni. Kroll.

[1] De signis " aenigmaticis " astrologi non consentiebant; cf. *Catal.*, I, p. 166, 7.

the current positions of these stars, nor the productive quality of their mixture.

Having recorded, therefore, the specific power and activity of the fixed and bright stars, and having given as far as possible a reasoned account of their nature, we shall also set forth below the powers of the lesser ones and their productive effects.

136. On the passion-inducing places, that is, the limbs of the enigmatic Signs of Aries, Taurus, Leo, and Capricorn.

There are also other places in the Zodiacal circle, in certain limbs of the signs, which are neither of the first nor of the second magnitude, but of lesser rank, yet possessing a considerable and almost inviolable power, and having received special attention with regard to the passible part of the soul and bodily injuries. For first of all, those men or women who are born when the front parts — that is, the face — of Scorpio are rising or culminating, around degrees 13–14, and its hind parts around degrees 25, 26, 27, 28, and the Hyades — that is, the face of Taurus — around degrees 12, 13, 14, 15, and further the hind parts of Leo from degree 25 to 30, and the face or snout of Capricorn around degrees 11–12: when these are culminating and rising, as we have said, they cause those so born to behave licentiously not only toward women but also toward boys, and to take pleasure in unnatural pleasures, or also toward women who are passive, prone to discharge, and shameless in their acts; or indeed the women themselves who are born under such conditions live shamelessly, or take pleasure in the shameless acts of men. For men and women whose minds are impaired by the immutable course of the stars [f.143] also err in their sexual unions, driven by the appetite of desire, making varied use of such acts and of unnatural pleasures. And if the star of Venus is found in these very enigmatic signs — Aries, Taurus, Leo, or Capricorn — beheld by Mars, Saturn, and, as we have said, by the passion-producing limbs or places of the

3 ἀπογραψάμενος A. ἰδικῆς codd. 5 τὰς cum tribus punctis A. δύναμιν A.
7 Angelicus), f. 136; M(ediolanensis), f. 141. 11-12 ἐξ ἑτέρας παρατ. codd., corr.; cr. 208, 19. 12 τυχόντες A. 14 γεννώνται scripsi : γεννωμένων καὶ codd. (οι super-scr. in M). 16 ιγ' omis. A. These numbers are hardly sound. 17 καὶ αἱ τῶν M. τοῦ προσώπου τοῦ M : πρὸ αὐτοῦ τοῦ A. Ταύρου corr. : m. codd. 18 ἔτι corr. : ἐπὶ codd.
23 ρευματικαῖς who suffer from leucorrhoea, [Kroll). 24 καὶ deleted.
25 Should have been αἰσχροποιοῖς. Said of fellators. 27 διά A : δὲ M. 28 Or ταῖς τοιαύταις? 30-31 Κρόνου ἢ Ἄρεως M. 31 ὧν προειπ. conj. Kroll.

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1 On "enigmatic" signs, astrologers did not agree; cf. Catal., I, p. 166, 7.

ζῳδίων, πάθεσιν αἰσχίστοις περιτρέπουσι τοὺς οὕτω γεννωμένους· καὶ εἰ μὲν κρυφίως, εἰ δὲ φανερῶς, ἀποδείκνυνται παρὰ τὰς ἀνατολὰς καὶ τὰς κρύψεις τῶν τὰ τοιαῦτα ποιούντων ἀστέρων, λέγω δὴ Ἀφροδίτην καὶ Ἄρεα ἢ Ἀφροδίτην [f. 156v] καὶ Κρόνον, μάλιστα ἐπὶ τῶν ἐναντίων
5 αὐτῶν συσχηματισμῶν τουτέστι τετραγώνων ἢ διαμέτρων ἢ καὶ ὅταν ὡροσκοπῇ τις αὐτῶν ἢ μεσουρανῇ, σφόδρα ἐκδήλους καὶ περιβοήτους αὐτῶν τὰς ἐπιθυμίας ἀποδείκνυσιν. οὐ γὰρ ἄλλως γίνεται τὸ παρὰ φύσιν ταῖς ἡδοναῖς χρῆσθαι, ἐὰν μὴ πρῶτον τὴν τοῦ πάθους ἐπιθυμίαν καὶ τὴν ἀνάγκην πληρώσωσιν τοῦ δαίμονος, ὡς καὶ τῶν
10 ἐπιθυμιῶν χάριν κακῶς ἀκούειν, ἐνίους δὲ καὶ περιγράμματα καὶ περιπλοκὰς καὶ ζημίας καὶ ἔχθρας καὶ καταδίκην ὑπομένειν, ἐὰν μὴ ὁ τοῦ Διός ποθεν ἐπιθεωρήσας τὴν Ἀφροδίτην ῥύσηταί τι μέρος τῶν κακῶν. ἢ πάλιν ὑπὸ κρύψιν τοῦ Ἡλίου ἤτοι δυτικοὶ ὄντες, μάλιστα δὲ ὁ τῆς Ἀφροδίτης, λαθριμαίας καὶ μετὰ σκέπης τινὸς ἢ καὶ δυσπετείας τῶν
15 ἀκούόντων τὰς ἀσελγείας ἢ καὶ ἐπιθυμίας σκεπάσ(ουσι) τοῦ ἐπὶ πολὺ φανεροῦσθαι τὰς τούτων ἀσχημοσύνας· ὅθεν καὶ αὐτὰς τὰς γυναῖκας τριβάδας τε καὶ ἀσχημόνως προσερχομένας τοῖς ἀνδράσιν ἀποδεικνύουσιν· ἀπὸ γὰρ ἀνάγκης σχεδὸν ὑποτυφλούμεναι ἀδικοῦνται τὰς διανοίας ἐν ταῖς ἐπιθυμίαις· ὁρμῆς γὰρ [f. 143v] αὐταῖς ἀκατασχέτου
20 γινομένης περὶ τὰ πάθη γίνεται καὶ τὸ κοιλαίνειν περὶ τὰς ἐπιθυμίας καὶ κατὰ τὸ παντελὲς ἀσελγαίνειν· τοσαύτην τινὰ δύναμιν περί [τε] τὴν τῶν ἀστέρων σύγκρασιν καταλαμβανόμεθα. ἐὰν δὲ καὶ Ἄρης ἅμα τῇ Ἀφροδίτῃ ἑῷος συνεπιθεωρηθῇ ὑπὸ τῶν κακοποιῶν, περιπονηροτέρους καὶ μετὰ πάσης ἀναισχυντίας φανερῶς ἀσχημονοῦντας ποιοῦσι τοὺς οὕτω
25 γεννωμένους· οὗτοι δὲ πολλάκις οὐ μόνον πρὸς ἄνδρας ἢ γυναῖκας ἀσελγαίνουσι ἀλλὰ καὶ πρὸς τὰ ἄλογα τῶν ζῴων, οἷον τετράποδα ἢ ἄλλα τινά· ἐὰν δὲ ἐπὶ τοῦ ὑπογείου κέντρου ἢ δυτικοῦ εὑρεθῇ ὁ τῆς Ἀφροδίτης, θεωρηθῇ δὲ ὑπὸ Ἄρεως ἢ Κρόνου, ἢ αὐτὸς ὁ Ἄρης ἐν ταῖς δυνούσαις μοίραις εὑρεθῇ οὕτως, καὶ μάλιστα ἐν τοῖς λατρώδεσι
30 τῶν ζῳδίων, ὡς προείπομεν, σπάδοντας, εὐνούχους ἢ ἀποκόπους ποιοῦσιν ἢ στείρας ἢ διὰ θρησκείαν τινὰ ἀπεχομένους ἀφροδισίων καὶ δεισιδαιμονοῦντας καὶ ἐπιψόγους ἐν τοῖς ἀφροδισίοις.

2 οἱ δὲ codd.; corr. 3 τὰ τοιαῦτα A : ταῦτα M. 7 Debebat ἀποδεικνύασιν. ἄλλοις ἄλλων γίνεσθαι codd.; corr. Kroll et Bidez. 9 καὶ (alter.) omis. M. 10 ἐνίοις codd.; corr. περιγράμματα = περιγραφάς " circumventiones " [Kroll]. 12 ῥύσεται codd. 13 Ἡλίου M : Ἄρεως A (signis astrol.). 14 λαθημαίας A : λήθην ποιήσει διὰ τῶν μαίων M, quod explicatio librarii esse videtur; corr. Bidez : λαθριμαῖος " clandestinus " in glossar. σκέπας M. δυσπιστίας coni. Bidez qui ποιοῦντες ante σκεπάσουσιν suppl. 18 ὑποτυφλόμεναι A. 20 γίνεται corr.; γίνονται codd. κοιλαίνειν A : κινεῖσθαι superscr. γρ. κοιλαίνειν M : κυμαίνειν coni. Bidez. 21 τε del. Kroll. 22 Ἄρης A : Ἑρμῆς M. 23 περὶ ποντοτέρους A : περιπονωτέρους M; corr. 29 λατρώδη] De his signis, cf. *Catal.*, I, p. 166, 25. 30 ὡς προείπομεν] Nil tale supra. Ergo textus lacunosus est? σπάδοντος codd. ἀκόπους codd. : ἀτόκους coni. : ἀποκόπους Kroll. 32 δυσιδαιμονοῦντας A.

of the Zodiac, they bring those born under such conditions to the most shameful passions; and whether secretly or openly, they are revealed according to the risings and settings of the stars that produce such things — I mean Venus and Mars, or Venus and Saturn — especially in their opposing configurations, that is, squares or oppositions, or also when one of them is on the ascendant or at midheaven, making their desires exceedingly conspicuous and notorious. For the use of pleasures contrary to nature does not occur otherwise, unless the desire for the passion and the compulsion of the daemon be first fulfilled, so that some even come into ill repute on account of their desires, and some endure entanglements and entrapments and losses and enmities and condemnation, unless Jupiter, looking upon Venus from some position, rescues some part of the evils.Or again, when under the concealment of the Sun — that is, being occidental — especially Venus, they conceal secret and hidden acts, or with some shelter, or even the difficulty of those who hear of the licentiousness or desires, from being for the most part made manifest in their shameful acts; whence they render even the women themselves tribades and those who approach men in shameful ways; for being almost blinded by necessity they are wronged in their minds amid their desires; for when an uncontrollable impulse arises in them concerning the passions, there also arises the hollowing out in relation to their desires and utter licentiousness: such is the power we observe in the blending of the stars. But if Mars together with Venus, being oriental, is also regarded by the malefics, they make those born under such conditions even more depraved and shamelessly behaving openly in all manner of indecency; and these persons often practice lewdness not only with men or women but also with irrational animals, such as quadrupeds or others; and if Venus is found at the subterranean angle or the western one, and is beheld by Mars or Saturn, or Mars himself is found in the setting degrees in such a manner, and especially in the servile signs, as we said before, they produce persons who are emasculated, eunuchs, or castrated, or barren women, or those who abstain from sexual pleasures on account of some religious observance, and who are superstitious and censured in matters of love.

2 of de codd.; corr. 3 τὰ τοιαῦτα A : ταῦτα M. 7 Debebat ἀποδεικνύασιν. ἄλλοις ἄλλων γίνεσθαι codd. ; corr. Kroll et Bidez. 9 και (alter.) omis. M. 10 ἐνίοις codd. ;corr. περιγράμματα = περιγραφάς * circumventiones, [Kroll]. 12 ρύσε ται codd. 13 Ηλίου M :Αρεως A (signis astrol.). 14 λαθημαίας A : λήθην ποιήσει διὰ τῶν μαίων M, quod explicatio librarii esse videtur; corr. Bidez : λαθριμαῖος • clandestinus, in glossar. σκέπας M. δυσπιστίας coni. Bidez qui ποιοῦντες ante σκεπάσουσιν suppl. 18 ὑποτυφλόμεναι A. 20 γίνεται corr. ; γίνονται codd. κοιλαίνειν A : κινεῖσθαι superscr. γρ. κοιλαίνειν M : κυμαίνειν coni. Bidez.

21 τε del. Kroll. 22 "Αρης A: Ερμής M. 23 περί ποντοτέρους A : περιπονωτέρους M: corr. 29 Aatpwdŋ] Concerning these signs, cf. Catal., I, p. 166, 25. 30 ὡς προείπομεν] Nothing of the sort above. Therefore the text is lacunose? σπάδοντος codd. ἀκόπους codd. : ἀτόκους coni. : ἀποκόπους Kroll. 32 δυσιδαιμονούντας A.

ρλζ'. Περὶ σινοποιῶν μοιρῶν ἤτοι τόπων τῶν σινουμένων τὰς ὄψεις.

Πολλοὶ μὲν οὖν τῶν πρὸ ἡμῶν ἐπεσημήναντο ὅτι οἱ φθοροποιοὶ διαμετροῦντες ἢ τετραγωνίζοντες τοὺς φωστῆρας ἢ καὶ συνόντες αὐτοῖς ἐν ταῖς ἐπαναφερομέναις μοίραις ἢ ζῳδίοις βλάπτουσι τὰς ὄψεις καὶ μάλιστα ἐὰν τὴν Σελήνην λειπτικὴν ὁ Κρόνος ἐπὶ νυκτερινῆς γενέσεως οὕτως ἐπιθεωρήσῃ, ἢ πάλιν ὁ Ἄρης ἐπὶ ἡμερινοῦ θέματος αὐξανομένην αὐτήν, ἤτοι συνῶσιν ἢ διαμετρῶσιν ἢ τετραγωνίζωσιν, ἐπειδὴ καὶ ὅταν ἐπικέντρων ὄντων τῶν κακοποιῶν οἱ φωστῆρες ἐπαναχθῶσι. καὶ ὁ μέντοι Κρόνος τὸ σῖνος παρέχει καθὼς πρόκειται καὶ δι' ὑποχύσεως ἢ ψύξεως τοῖς οὕτω πονοῦσιν· ὁ δὲ τοῦ Ἄρεως ἀπὸ πληγῆς ἢ κρούσματος [f. 144] ἢ σιδήρου ἢ πυρὸς ἢ θερμοῦ ῥεύματος ποιεῖ τὰς πηρώσεις· μετὰ δὲ Ἑρμοῦ συσχηματισθεὶς καὶ θεωρῶν τὸν Ἥλιον ἢ τὴν Σελήνην, καθὼς πρόκειται, ἐν παλαίστραις ἢ γυμνασίοις ἢ κακούργων ἐφόδοις[1].

Καὶ ταῦτα μέν τινες τῶν παλαιῶν ἐξέθεντο[2], οἷς καὶ αὐτοὶ συμμαρτυροῦμεν. καὶ ἄλλοι δὲ τόποι εἰσὶ τῶν μελῶν τῶν ζῳδίων ἔχοντες νεφελοειδεῖς συστροφὰς ἐξ ἀστέρων μικρῶν καὶ σχεδὸν ἀμαυρῶν συγκείμενοι, ἐξαιρέτου δὲ παρατηρήσεως τετευχότες· ἐφ' ὧν ἐὰν ἡ Σελήνη ὑπὸ σύνδεσμον οὖσα καὶ μάλιστα δύνουσα ἢ ὡροσκοποῦσα ἢ καὶ <ὁ> Ἥλιος οὕτως εὑρεθῇ, καὶ ἄνευ τῆς τῶν κακῶν ἀστέρων ἐπιθεωρίας βλάπτουσι τοὺς ὀφθαλμοὺς ἢ ἀμαυροῦσι, καὶ μάλιστα περὶ τὸ νεφέλιον τοῦ Καρκίνου, ὅ ἐστιν ἀπὸ μοίρας ια' ἕως ιδ', καὶ ἐπὶ τῆς Πλειάδος τοῦ Ταύρου ἀπὸ μοίρας δ' ἕως ς' καὶ τῆς ἀκίδος τοῦ Τοξότου, ἥ ἐστι περὶ μοῖραν ζ' αὐτοῦ, καὶ τοῦ κατὰ τὸν ὀφθαλμὸν τοῦ Τοξότου [τοῦ] νεφελοειδοῦς, ὅ ἐστι περὶ τὴν ιη' μοῖραν αὐτοῦ, ἢ καὶ τοῦ κέντρου τοῦ Σκορπίου, ὅ ἐστι περὶ τὴν λ' μοῖραν αὐτοῦ, καὶ τῶν πλοκάμων τοῦ Λέοντος τοῦ μὲν νοτίου περὶ μοῖραν κζ', τοῦ δὲ βορείου περὶ μοῖραν <κζ'> τῆς δὲ Παρθένου περὶ μοῖραν λ' καὶ τῆς κάλπιδος τοῦ

6 λειπτικήν A : ἐκλειπτικὴν in marg. γρ. λειπτικήν M : λειπτική pro λειψιφωτοῦσα dictum esse videtur. 7 ἐπιθεωρήσει codd. 8 διαμετροῦσιν A. 10 παρέχων codd. 11 ἐπιλύσεως codd. : ὑποχύσεως corr. ex Ptolem. ποιοῦσιν codd.; corr. Kroll. 13 Ἡλίου σχηματισθεὶς codd.; corr. ex Ptolem. τὸν M : τῶν A. 17 μέλων sic cum tribus punctis A. 18 ἀμαυρῶν A : ἀφανῶν M. 19 ἐξαιρέτ(ως) codd.; corr.; cf. supra p. 206, 11 et Ptolem., p. 148, 20 : παρατηρέσεως ἔτυχον ἐξαιρέτου. ἐφ' ᾧ codd.; corr. 23 μοιρῶν M. 25 ἥ ἐστι ... αὐτοῦ omis. A. 26 τοῦ seclusimus. τὰς ιη' μοίρας A. 28 πλεκάμων A. 29 κζ' suppl. Desideratur μέτωπον Σκορπίου quod in Exc. Paris. invenitur. περὶ omis. A. κάλπιος M.

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[1] Haec paene ad verbum excerpta sunt ex capite Tetrabibli Περὶ σινῶν καὶ παθῶν, p. 149, 14 ss., edit. a. 1553.

[2] Lippitudinibus veteres Aegyptii sicut et nunc posteri eorum afficiebantur, eoque effectum est ut astrologi Alexandrini saepe de oculorum morbis disputaverint.

137. On the degrees that cause harm, or the places that damage the eyes.

Many of those before us have noted that the malefic planets, when in opposition or in square aspect to the luminaries, or when in conjunction with them in the degrees or signs following the angles, damage the eyes — especially when Saturn regards the Moon while she is waning, in a nocturnal nativity, or when Mars does so in a diurnal chart while she is waxing, whether they are in conjunction, opposition, or square; since also when the malefics are angular and the luminaries are in succedent positions, Saturn produces the affliction as stated, causing it through cataract or chilling in those so afflicted; while that of Mars causes blindness from a blow, a strike (f. 144), or from iron, fire, or a hot flux; and when configured with Mercury and regarding the Sun or the Moon, as stated, it causes harm in wrestling grounds, gymnasia, or from assaults by criminals.

Some of the ancients set forth these things *, to which we ourselves also bear witness. And there are other places of the members of the Zodiacal signs composed of cloud-like clusters of small and nearly dim stars, which have received particular attention; in cases where the Moon being under conjunction and especially setting or rising on the ascendant, or the Sun is found in this condition, even without the malefic stars casting their ray, they harm the eyes or dim them, and especially concerning the nebula of Cancer, which extends from degree 11 to 14, and in the Pleiades of Taurus from degree 4 to 6, and the sting of Sagittarius, which is around degree 7 of it, and the nebulous one at the eye of Sagittarius, which is around degree 18 of it, or also the sting of Scorpio, which is around degree 30 of it, and the locks of Leo, the southern one around degree 27, the northern one around degree <27> of Virgo around degree 30, and the urn of

6 λειπτικήν A : ἐκλειπτικήν in marg. γρ. λειπτικήν M : λειπτική pro λειψίφω τοῦσα dictum esse videtur. 7 ἐπιθεωρήσει codd. 8 διαμετροῦσιν A. 10 παρέχων codd. 11 ἐπιλύσεως codd. : ὑποχύσεως corr. ex Ptolem. ποιοῦσιν codd., corr. Kroll. 13 Ηλίου σχηματισθείς codd.; corr. ex Ptolem. τόν M: τῶν A. 17 μέλων sic cum tribus punctis A. 18 ἀμαυρῶν A : ἀφανών M. 19 ἐξαιρέτως) codd.; corr., cf. supra p. 206, 11 et Ptolem., p. 148, 20 : παρατηρέσεως έτυχον ἐξαιρέτου. ἐφ᾽ ᾧ codd. ; corr. 23 μοιρών M. 25 ἢ ἔστι... αὐτοῦ omis. A. 26 του seclusimus. τὰς ιη' μοίρας A. 28 πλεκάμων A. 29 κζ' suppl. Desideratur μέτωπον Σκορπίου quod in Exc. Paris. invenitur. περί omis. A. καλπίος M.

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1 These passages are excerpted almost word for word from the chapter of the Tetrabiblos Περί σινῶν καὶ παθῶν, p. 149, 14 ff., edition of the year 1553.

* The ancient Egyptians, just as their descendants today, were afflicted with eye diseases, and as a result the Alexandrian astrologers frequently discussed diseases of the eyes.

Ὑδροχόου ἀπὸ μοίρας ιζ' ἕως ιη' καὶ τῆς ἀκάνθης τοῦ Αἰγόκερω, ἥτις ἐστὶν περὶ μοίρας κ<έ'> καὶ κη'. ἐὰν δὲ ὁ Κρόνος ἢ ὁ Ἄρης ἐπιθεωρήσῃ τὴν Σελήνην ἢ τὸν Ἥλιον ἐπὶ τούτων τῶν τόπων ὄντας καὶ εἷς αὐτῶν ἐφ' ὧν προεῖπον μοιρῶν ἐπίκεντρος εὑρεθῇ καὶ ἐνεχθῇ τοῖς φωσὶ καὶ μάλιστα ἐπὶ τοῦ δυτικοῦ τόπου κείμενος ἢ τοῦ ὡροσκόπου, ἀπαραβάτως σινοῦνται τὰς ὄψεις οἱ οὕτω γεννώμενοι, ἐὰν μήτε ὁ Ζεὺς μήτε ἡ Ἀφροδίτη ἐπιθεωρήσωσι τοὺς τὸ αἴτιον ποιοῦντας ἀστέρας ἢ τόπους καὶ τοὺς δεκανούς, οὓς ἐτάξαμεν ἐν τῷ πίνακι, καθὼς περιέχει καὶ ἡ τοῦ Ἑρμοῦ βίβλος ἐν ᾗ ἰατρομαθηματικὰ [1] πλεῖστα ἔγραψεν, [f. 144v] ἐπειδὴ οἱ κακοποιοὶ ἐπικείμενοι αὐτοῖς τοῖς δεκανοῖς τοιαῦτα καὶ τὰ πάθη ἢ τὰ σίνη ἐπιπέμπουσι καὶ περὶ ἐκεῖνα τὰ μέλη ὧνπερ ἕκαστος <τῶν> δεκανῶν κυριεύει, μάλιστα δὲ ἐὰν καὶ τοῦ σινωτικοῦ τόπου κυριεύσωσι κατὰ γένεσιν ὅ τε Κρόνος ἐπὶ νυκτερινῶν γενέσεων καὶ ὁ Ἄρης ἐπὶ ἡμερινοῦ θέματος· οὕτω γὰρ τὰ μὲν σίνη φανερὰ καὶ τὰ πάθη δυσαπάλλακτα ποιοῦσι.

Καθυπερτερηθέντες δὲ ἢ ἀκτινοβοληθέντες οἱ τὰ πάθη ἐπιπέμποντες ὑπὸ τῶν ἀγαθοποιῶν, λέγω δὴ Δία, Ἀφροδίτην ἢ Ἑρμῆν, κηδεμόνα καὶ οὐκ ἐπονείδιστον ποιοῦσι καὶ τὰ πάθη μέτρια καὶ εὐπαρηγόρητα, ἔσθ' ὅτε δὲ καὶ εὐαπάλλακτα, καὶ μάλιστα ἐάν τις τῶν ἀγαθαποιῶν ἀνατολικὸς ὢν ἐπιθεωρήσῃ τοὺς τὸ αἴτιον ποιοῦντας τόπους· ὁ μὲν γὰρ τοῦ Διὸς διὰ πλούτου περιουσίαν καὶ βοήθειαν ἀνθρωπίνην τά τε σίνη κρύπτειν εἴωθε καὶ τὰ πάθη παρηγορεῖν· σὺν δὲ τῷ τοῦ Ἑρμοῦ κατοπτεύων ὅπως δήποτε οὓς προεῖπον δεκανοὺς ἢ τόπους, βοηθείαις ἰατρῶν καὶ φαρμακῶν συναστρίαις ἀπαλλάττουσιν ἢ παρηγοροῦσι τὰς κακώσεις. ὅτε δὲ <ὁ> τῆς Ἀφροδίτης ἕῳος ἐπιθεωρήσῃ τοὺς αἰτιατικοὺς τόπους, τὰ μὲν σίνη οὐκ ἄμορφα κατασκευάζει, τὰ δὲ πάθη διὰ προφάσεως θεῶν ἢ χρησμῶν ἢ περιάπτων ἢ ἀποτροπιασμῶν ἢ εὐχῶν τινων θεραπεύει. ὁ δὲ Ἑρμῆς μόνος ἐπιθεωρήσας τὸν παρ' αἵρεσιν κακοποιὸν ἀστέρα καλῶς κείμενος ἐπικουρίας τινὰς ἢ καὶ πορισμοὺς δι' αὐτῶν τῶν σινῶν ἢ καὶ παθῶν παρέχεται τοῖς οὕτως ἔχουσιν.

1 ἀπό A : κατὰ M. 2 κε' corr. : κ' codd. 3 ὄντας A : ἰόντας M fors. recte. εἷς A 4 ἐφ' ὧ codd.; corr. 6 σινοῦντας A. 8 πίνακι] De tabulis deperditis cf. supra p. 197, 27. 11 μέλλη A. 13 γενέσεως A. 16 οἱ corr. : ἢ codd. ἐπὶ πέποντες A. 17-18 κηδεμονίαν coni. Kroll. 21 τόπω cum tribus punctis A. 23 τῷ M : τὸ A. 23-24 ἢ τόπους superscr. in M. 24 φαρμακοῖς συναστρ' cum tribus punctis A : φαρμακείαις σὺν ἀστρ' M : φαρμακῶν συναστρίαις scripsimus, cf. infra p. 210, 6-7, ἰατρῶν συναστρίας. — Συναστρία est astrologis " amicitia temporaria ", cf. Procl., *Paraphr. Ptol.*, p. 267 (ed. 1635). 25 ὁ suppl. ἕῳος scripsi : ἕως cum tribus punctis A : omis M. 26 αἰτικοὺς A. 28 εὐωχῶν codd., corr. 30 πορισμούς A.

[1] In Hermetis Trismegisti " Iatromathematicis " ab Iedelero iuniore editis (*Medici graeci minores*, I, p. 387 ss., 430 ss.) nihil de decanis invenimus.

Aquarius from the left to the thorn of Capricorn, which is about a degree to and from. But if Saturn or Ares inspects the Moon or the Sun in these places of being, and in those places where the predicated fates focus is found and entered into the lights, and indeed in the western place of the text or the horoscope, without fail the aspects that are thus born, if not Zeus or Aphrodite, let us examine the causes of the stars or places and the decans, which we have arranged in the table, as the Bible of Hermes also contains in medical mathematics 1 most of them wrote, [f. 144]n10 because the evil-doers attached to these decans, such and such tpathi or sini, and about those members over each n <th> decans he dominates, and even if the sinotic place is dominated by birth, Saturn on nocturnes of births and of Mars on a daily subject, for this is how the sins are manifest and the passions15 inexorable of whom.

When those that send afflictions are overcome or irradiated by the benefic planets — I mean Jupiter, Venus, or Mercury — they act as guardians and render the afflictions neither shameful nor disgraceful, but moderate and easily soothed, and sometimes even easily removed, especially if one of the benefic planets, being oriental, aspects the places that produce the cause. For that of Jupiter, through abundance of wealth and human assistance, is accustomed both to conceal the injuries and to alleviate the afflictions; while when it observes together with that of Mercury those decans or places I previously mentioned, they relieve or soothe the afflictions through the assistance of physicians and the conjunctions of medicinal remedies. But when the morning star of Venus aspects the causative places, it renders the injuries not without beauty, and heals the afflictions through the occasion of divine worship, or oracles, or amulets, or apotropaic rites, or certain prayers. Mercury alone, when well-placed and aspecting the malefic star contrary to sect, provides certain aids or even means of livelihood through the very injuries or afflictions to those who are in such a condition.

1 ἀπό A : κατὰ M. 2 κε' corr. : κ' codd. 3 ὄντας A : ἰόντας M fors. recte. εἰς A 4 ἐφ' ᾧ codd. ; corr. 6 σινοῦντας A. 8 πίνακι] De tabulis deperditis cf. supra p. 197, 27. 11 μέλλη A. 13 γενέσεως A. 16 οἱ corr. : ἢ codd. ἐπιπέμποντες A. 17-18 κηδεμονίαν coni. Kroll. 21 τόπω cum tribus punctis A. 23 τῷ M : τὸ A. 23-24 A τόπους superscr. in M. 24 φαρμακοῖς συναστρ' cum tribus punctis A : φαρμακείαις σὺν ἀστρ' M : φαρμακῶν συναστρίαις scripsimus, cf. infra p. 210, 6-7, ἰατρῶν συναστρίας. — Συναστρία est astrologis "amicitia temporaria", cf. Procl., Paraphr. Ptol., p. 267 (ed. 1635). 25 δ suppl. ἑῷος scripsi : ἕως cum tribus punctis A : omis M. 26 αἰτικούς A. 28 εὐωχών codd., corr. 30 πορισμούς A.

1 In the Iatromathematica of Hermes Trismegistus, edited by the younger Ideler (Medici graeci minores, I, p. 387 ff., 430 ff.) we find nothing concerning the decans.

Ἰδικῶς δὲ καί τινα ζῴδια καὶ ἀστέρες τῶν ἀπλανῶν ἐν τῷ περὶ θεῶν τόπῳ ἢ ἐν τῷ ὑπὸ γῆν μοιρικῶς εὑρισκόμενοι ἢ καὶ ὡροσκοποῦντες μεγάλας βοηθείας διὰ θεῶν ἐπιφανείας ἢ δι' [f. 145] ὀνείρων παρέχονται τοῖς γεννωμένοις· καὶ ὁ μὲν Σκορπίος οὕτως εὑρισκόμενος καὶ μάλιστα περὶ μοῖραν κζ', ἔνθα ἐστὶν ὁ λαμπρὸς τοῦ Ὀφιούχου, δι' ἐπιφανείας ἢ δυνάμεως Ἀσκληπιακῆς ἢ Σεραπιακῆς[1] ἢ ἰατρῶν συναστρίας θεραπεύει τοὺς οὕτω γεννωμένους. ὁ δὲ τοῦ Στάχυος τῆς Παρθένου, ὅς ἐστιν περὶ τὴν κθ' μοῖραν, οὕτως εὑρισκόμενος διὰ Μητρὸς θεῶν ἢ Κόρης ἢ Ἀφροδίτης[2] ὕπαυγος ὑγείας ἀποτελεῖ· ὁ δὲ ἐπὶ τῆς κεφαλῆς τοῦ ἡγουμένου Διδύμου, ὅς ἐστιν περὶ τὰς κς' μοίρας αὐτῶν, εὑρισκόμενος πρὸ ζ' μοιρ(ῶν) ἐν τῷ περὶ θεῶν τόπῳ ἢ ἐν τῷ ὑπὸ γῆν κέντρῳ ἢ ὡροσκοπῶν δι' Ἑρμοῦ ἢ Τελεσφόρου ἢ Ἀπόλλωνος[3] τὰς βοηθείας ποιεῖ· ὁ δὲ ἐπὶ τῆς κεφαλῆς τοῦ ἑπομένου Διδύμου, ὅς ἐστιν ἐπὶ τῆς κθ' μοίρας αὐτῶν, οὕτως εὑρισκόμενος καὶ μάλιστα ἐπὶ νυκτερινῶν γενέσεων δι' Ἡρακλέους ἢ <ἡμερινῶν διὰ> Διοσκόρων[4] βοηθείας ἢ ἐπιφανείας παρέχει. καὶ ὁ λαμπρὸς δὲ τοῦ Κυνὸς ὁ παρανατέλλων τῇ κ' μοίρᾳ τῶν Διδύμων καὶ ἐν οἷς προεῖπον τόποις εὑρισκόμενος καὶ μάλιστα ἐπὶ νυκτερινῶν γενέσεων τὰς ἀπὸ Ἑκάτης ἢ

2 θεῶν M (cf. infra v. 11) : θεὸν A. ὑπογ(είῳ) M. 3 διὰ θεῶν ἢ δι' ἐπιφ. ἢ ὀνείρ. codd.; corr. ex Exc. Par. 6 σαραπιακῆς M. 6-7 ἱερῶν συνάστρας cum tribus punctis A; cf. supra p. 209, 24 et infra Exc. Paris. p. 225, 23. 8 τῆς κθ' codd. 9 ὑγείας ex Exc. Paris. p. 225, 25 corr.; ταύτας A : οὖσα τὰς ἱάσεις M, quod correctio librarii esse videtur. 10 τὰς κθ' codd.; corr. 11 i. e. ἐντὸς ἑπτὰ μοιρῶν ἀπὸ τοῦ τόπου. 12 ὑπογ(είῳ) M. τελεσφορεῖ A. 13 ἡγουμένου Διδ. codd.; corr. ex Ptolem., cf. n. 3. 14 τὴν κθ' codd. 15 γεύσεων A. ἡμερινῶν διὰ suppl., cf. Exc. Paris. p. 225, 26. 15-16 διοσκοριῶν A. 17 τόπῳ codd.; corr. 18 τὰ ἀπὸ ἑκάστης A.

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[1] " Complures astrologi hunc (Ophiuchum seu Anguitenentem) Aesculapium finxerunt " (Hygin.; *Astr.*, II, 14), quia Aesculapio serpens est sacer (v. Boll, *Sphaera*, p. 113). — Aegyptiorum Serapidem Graeci suo medicinae deo comparaverunt; cf. Preller-Jordan, *Röm. Myth.*, t. I, p. 377.

[2] Virginem caelestem " spiciferam " alii Cererem seu Matrem deorum, alii Proserpinam, alii Atargatin seu Venerem esse contenderunt; cf. Bücheler, *Carmina epigraph.*, n° 24; Boll, *Sphaera*, p. 480. — Cf. supra p. 199, n. 1.

[3] Cf. Ptolem. Tetrab., I, 9 : Τῶν δὲ ἐν ταῖς κεφαλαῖς (τῶν Διδύμων) δύο λαμπρῶν ὁ μὲν ἐν τῇ προηγουμένῃ τῷ τοῦ Ἑρμοῦ, καλεῖται δὲ καὶ Ἀπόλλωνος, ὁ δὲ ἐν τῇ ἑπομένῃ τῷ τοῦ Ἄρεως, καλεῖται δὲ Ἡρακλέους. Hermes ad Geminos pertinere videtur quia, sicut Dioscuri (v. n. 4), gymnasiis et arti palaestricae praesidet. — Quae ratio inter Telesphorum et Geminos intercedat, non perspicio. — De Apolline, cf. n. 4.

[4] " Geminos complures astrologi Castorem et Pollucem esse dixerunt ... alii dixerunt Herculem esse et Apollinem " (Hygin, *Astron.*, II, 22). De Hercule et Apolline iam a priscis temporibus pro Geminis habitis, cf. supra p. 188, 10; *Sphaera*. p. 124 ss., 480, n. 1.

And in particular, certain signs and fixed stars found by degree in the place concerning the gods or in the subterranean angle, or rising as ascendants, provide great aids through divine epiphanies or through [f. 145] dreams to those born; and Scorpius found thus, and especially around the 27th degree, where the bright star of Ophiuchus is, through the epiphany or power of Asclepius or Serapis or through the conjunction of physicians, heals those born under such conditions. And the star of Spica of Virgo, which is around the 29th degree, found thus, through the Mother of the Gods or Kore or Aphrodite brings health beneath the rays; and the star on the head of the leading Twin, which is around the 26th degree of them, found seven degrees before the place concerning the gods or in the subterranean angle or rising as ascendant, provides aid through Hermes or Telesphorus or Apollo; and the star on the head of the following Twin, which is at the 29th degree of them, found thus, and especially for nocturnal nativities through Heracles, or ⟨for diurnal ones through⟩ the Dioscuri, provides aid or epiphany. And the bright star of the Dog, which rises together with the 20th degree of Gemini, found in the places I mentioned before, and especially for nocturnal nativities, provides aids from Hecate or

2 θεών M (cf. infra v. 11): θεόν A. υπογ(είψ) M. 3 through gods or through epiphany or novelp. codd.; corr. ex Exc. Par. 6 σαραπιακῆς M. 6-7 of sacred conjunctions cum tribus punctis A ; cf. supra p. 209, 24 et infra Exc. Paris. p. 225, 23. 8 της κθ' codd. 9 υγείας ex Exc. Paris. p. 225, 25 corr. ; ταύτας A : οὖσα τὰς ἰάσεις M, which appears to be a scribal correction. 10 τὰς κθ' codd. ; corr. 11 i.e. ἐντὸς ἑπτὰ μοιρῶν ἀπὸ τοῦ τόπου. 12 υπογ(είψ) M. τελεσφορεί A. 13 ἡγουμένου Διδ. codd.; corr. ex Ptolem., cf. n. 3. 14 τὴν κθ' codd 15 γεύσεων A. ἡμερινῶν διὰ suppl., cr. Exc. Paris. p. 225, 26. 15-16 διοσκοριών A. 17 τόπῳ codd. corr. 18 τὰ ἀπὸ ἑκάστης A.

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1 * Several astrologers identified him (Ophiuchus, or the Serpent-bearer) with Aesculapius (Hygin.; Astr., II, 14), because the serpent is sacred to Aesculapius (see Boll, Sphaera, p. 113). — The Greeks compared the Egyptian Serapis to their own god of medicine; cf. Preller-Jordan, Röm. Myth., vol. I, p. 377.

• The celestial and spica-bearing Virgin was identified by some with Ceres or the Mother of the Gods, by others with Proserpina, and by others with Atargatis or Venus; cf. Bücheler, Carmina epigraph., no. 24; Boll, Sphaera, p. 480. — Cf. supra p. 199, n. 1.

8 Cf. Ptolem. Tetrab., I, 9: Τῶν δὲ ἐν ταῖς κεφαλαῖς (τῶν Διδύμων) δύο λαμπρῶν ὁ μὲν ἐν τῇ προηγουμένῃ τῷ τοῦ Ἑρμοῦ, καλεῖται δὲ καὶ Ἀπόλλωνος, ὁ δὲ ἐν τῇ ἑπομένῃ τῷ τοῦ Ἄρεως, καλεῖται δὲ Ηρακλέους. Hermes appears to be associated with Gemini because, like the Dioscuri (see n. 4), he presides over gymnasiums and the art of wrestling. What connection exists between Telesphorus and Gemini, I cannot discern. On Apollo, cf. n. 4.

"For Gemini, several astrologers said that Castor and Pollux were the figures; Taalii said that they were Hercules and Apollo (Hygin, Astron., II, 22). Regarding Hercules and Apollo having been regarded as Gemini from ancient times, cf. above p. 188, 10; Sphaera. p. 124 ff., 480, n. 1.

αὐτοῦ τοῦ Ἄρεως ἢ Ἀνούβιδος[1] ἢ καὶ τὰς διὰ θυσιῶν ἢ καὶ πυρὸς ἢ αἵματος ἢ ἀποτροπιασμῶν βοηθείας ἢ ἐπιφανείας παρέχεται· ὁ δὲ ἐπὶ τῆς Λύρας δι' Ἀπόλλωνος ἢ Ἑρμοῦ[2]· οἱ δὲ ἐπὶ τῶν κεράτων τοῦ Αἰγόκερω καὶ οἱ Ἔριφοι καὶ ἡ Αἴξ, ἐφ' ὧν προεῖπον τόπων εὑρισκόμε-
5 νοι, διὰ Πανὸς ἢ δι' Ἑρμοῦ[3] τὰς βοηθείας ἢ τὰς ἐπιφανείας ποιοῦσι, μάλιστα ἐὰν καὶ τῶν ἀγαθοποιῶν τις τοὺς προειρημένους τόπους ἐπιθεωρήσῃ.

Ἕκαστος δὲ τῶν πλανητῶν κατὰ τὴν οἰκείαν αὐτοῦ φύσιν ἐπὶ τῶν προδεδηλωμένων τόπων εὑρισκόμενος καὶ μάλιστα οἱ ἀγαθοποιοὶ τὰς
10 βοηθείας καὶ ἐπιφανείας ποιοῦσι κατὰ τὰς τῆς φύσεως αὐτῶν δυνάμεις· καὶ ὁ Κρόνος δὲ ἐπὶ ἡμερινῆς γενέσεως τὰς ἰδίας ἢ καὶ τὰς διὰ Πλούτωνος καὶ Ποσειδῶνος[4] ὄψεις καὶ βοηθείας παρέχεται καὶ ἐξ ἀντιπαθείας τῶν ἰδίων βοτανῶν καὶ τῶν ἄλλων θεραπείας παρέχεται· ἐπὶ δὲ τῶν νυκτερινῶν γενέσεων κακῶς κείμενος τὰς διὰ τετελευτηκό-
15 των προσώπων ἢ <γυναικῶν> ἐπισήμων καὶ δεισιδαιμονιῶν παρέχεται, καὶ ὁ Ἄρης δὲ τὰ τῇ ἑαυτοῦ φύσει ἐοικότα παρέχεται καὶ τοῖς μὲν ἐν νυκτὶ ὠφέλιμα καὶ φοβερά, τοῖς δὲ ἐν ἡμέρᾳ γεννωμένοις ἐναντία καὶ βλαβερά.

Iam supra (p. 194) monuimus caput quod in libro Angelico haec sequitur, fortasse eiusdem scriptoris esse. Cuius capitis versus nonnullos ex codice Mediolanensi descriptos petentibus nobis misit Dominicus Bassi, qua semper est liberalitate.

1 καὶ omis. A. 2 ἀποτροπιασμοῦ A. 4 καὶ οἱ ἐφεξῆς ὧν codd.; corr. ex Exc. Paris., p. 225, 30 : ἐξ pro αἴξ lectum corruptelam genuit. τόπον A. 5 πάντος A. 7 ἐπιθεωρήσει codd. 10 καὶ τὰς A. 11 ἢ καὶ τὰς διὰ omis. A. 13 De plantis Saturni, cf. *Catal.*, IV, p. 124, 136. 14 καλῶς Exc. Paris. 14-15 τελευτηκότων A. 15 γυναικῶν suppl. ex Exc. Paris., p. 226, 8. δυσειδαιμονίων (sic) codd. 16 τῇ omis. A. 17 νυξὶν M. φοβερὰ post γεννωμένοις transp. Exc. Paris, p. 226, 10, fors. recte.

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[1] Anubin cynocephalum Cani caelesti adsimulatum esse ex ipsa eius natura sequitur; cf. Boll, *Sphaera*, p. 179. Sed cum Anubis mortuorum sepulchrorumque custos sit, peregrino deo Graeci Hecatam suam substituerunt. — Martem Caniculae coniunctum esse alibi non invenimus; sine dubio quia sidus eius calidum esse docebant astrologi, illam necessitudinem statuerunt.

[2] Cf. Ps.-Eratosth., *Catasterismi*, 24 : Λύρα κατεσκευάσθη τὸ μὲν πρῶτον ὑπὸ Ἑρμοῦ ἐκ τῆς χελώνης ... μετέλαβε δὲ αὐτὴν Ἀπόλλων. Cf. Hygin, *Astr.*, II, 7.

[3] Capricornum, Haedos, Capram Pani, pastorum deo, convenire manifestum est, et Hermes, pater eius, saepe et in fabulis et in monumentis cum eo coniungitur. Praetera mythographi Aegyptii narrabant Pana, cum Typhonem fugeret, in flumen se deiecisse et Capricornum factum esse. Evhemerus quoque dixit Capram fuisse Panos uxorem (Hygin, fab. II, 13 et 28). Cf. praeterea Boll, *Sphaera*, p. 480.

[4] Cur Kronos per filios suos Plutonem Neptunumque apparitiones provocet et auxilium praebeat, nobis quidem non omnino perspicuum est.

of Ares himself or Anubis, or also provides aid or epiphanies through sacrifices or fire or blood or apotropaic rites; and the one at Lyra does so through Apollo or Hermes; and those at the horns of Capricorn, and the Kids, and the Goat, when found in the places I mentioned before, bring aid or epiphanies through Pan or through Hermes, especially if one of the benefic planets also aspects the aforementioned places.

Each of the planets, being found in the aforementioned places according to its own proper nature — and especially the benefics — brings aid and epiphanies in accordance with the powers of their nature; and Saturn, in the case of a diurnal birth, provides its own appearances and aid, as well as those through Pluto and Poseidon, and through the sympathy of its own herbs and other treatments it provides cures; but in the case of nocturnal births, when badly placed, it brings about those things through deceased persons or distinguished women and superstitions; and Mars likewise provides what is consistent with its own nature — things beneficial and fearsome to those born at night, but contrary and harmful to those born during the day.

We have already noted above (p. 191) that the chapter which follows this in the Angelic Book is perhaps by the same author. Of this chapter, Dominicus Bassi, with his characteristic generosity, sent us, at our request, several verses transcribed from the Milanese codex.

1 καὶ omis. A. 2 ἀποτροπιασμού A. 4 καὶ οἱ ἐφεξῆς ὧν codd.; corr. ex Exc. Paris., p. 225, 30 : ἐξ pro αἱ lectum corruptelam genuit. τόπον A. 5 πάντος A.
7 ἐπιθεωρήσει codd. 10 καὶ τὰς A. 11 ἢ καὶ τὰς διά omis. A. 13 De plantis Saturni, cf. Catal., IV, p. 124, 136. 14 καλῶς Exc. Paris. 14-15 τελευτηκότων A. 15 γυναικῶν suppl. ex Exc. Paris., p. 226, 8. δυσειδαιμονίων (sic) codd. 16 τῇ omis. A. 17 νυξίν M. φοβερά post γεννωμένοις transp. Exc. Paris, p. 226, 10, fors. recte.

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1 That Anubis the dog-headed was likened to the celestial Dog follows from his very nature; cf. Boll, Sphaera, p. 179. But since Anubis is the guardian of the dead and of tombs, the Greeks substituted their own Hecate for this foreign god. — That Mars is conjoined with the Dog Star we find nowhere else; doubtless because astrologers taught that this star is hot in nature, and on that basis they established the connection.

3 Cf. Ps.-Eratosth., Cataster., 24: Λύρα κατεσκευάσθη τὸ μὲν πρῶτον ὑπὸ Ἑρμοῦ ἐκ τῆς χελώνης ... μετέλαβε δὲ αὐτὴν Ἀπόλλων. Cf. Hygin, Astr., II, 7.
It is clear that Capricorn, the Kids, and the She-Goat belong to Pan, the god of shepherds, and Hermes, his father, is frequently associated with him both in myths and in monuments. Moreover, Egyptian mythographers related that Pan, while fleeing Typhon, threw himself into a river and was transformed into Capricorn. Evhemerus also said that the She-Goat was the wife of Pan (Hyginus, fab. II, 13 and 28). Cf. also Boll, Sphaera, p. 480.

* Why Kronos through his sons Pluto and Neptune should provoke apparitions and provide aid is not entirely clear to us.

Quos hic publici iuris facere invabit, quo facilius fragmentum hoc agnoscatur, si in collectaneis Byzantinorum vel in vetere opere astrologico inveniatur. Fieri poterit ut inde nomen auctoris ignoti detegatur, quod est in votis.

F. 142 (cod. Med.). ρλη'. Περὶ συναφῶν καὶ ἀπορροιῶν τῆς Σελήνης πρὸς τοὺς ἀστέρας.

Κενοδρομοῦσα ἡ Σελήνη καὶ ἀκαταμαρτύρητος παρὰ τῶν ἀγαθοποιῶν, μετρίους φιλερήμους ποιήσει, ἔτι δὲ μᾶλλον ἀφαιρετικὴ οὖσα οὐ μόνον μετρίους ἀλλὰ καὶ πτωματικοὺς ποιήσει, χεῖρον δὲ καὶ ἐὰν ὑπὸ δύσιν τύχωσιν ἢ ἀποκλίναντες. πρὸς δὲ τὰς φύσεις τῶν ζῳδίων τὰ συμβαίνοντα ἔσται (f. 142ᵛ)· Σελήνη Κρόνῳ συνάπτουσα, ἀνατολικὴ μὲν ὑπάρχουσα, πρὸς βίον ἀγαθή, ὀφθαλμοὺς δὲ ἀδικεῖ, καὶ στραβοὺς ἢ μύωπας ἢ γλαυκοὺς ἀποτελεῖ. πάντως δὲ σῖνος ἐν ὀφθαλμοῖς ποιήσει, ἢ τὴν ὄψιν [lacuna?]. καὶ τοὺς μὲν γεννηθέντας ποιεῖ συνετούς, ἀπροσκόπους δὲ περὶ τὰς πράξεις καὶ δειλούς· κτλ.

Et post nonnulla :

F. 143. Καὶ ἐπιστήμονας ἀποτελεῖ καὶ παιδείας πολλῆς· τινὰς δὲ μυροπώλους, ἢ ἀνθοπλόκους, ὅσα ἐν ἑορταῖς προσήκει (cf. supra p. 189, 9)· ἐὰν δὲ ἡ Ἀφροδίτη βλάπτηται ἢ ἐν τόπῳ κακῷ ἵσταται ἢ μαρτυρεῖται ὑπὸ Κρόνου, ἐριουργοὺς ἢ ἱστουργοὺς ἀποτελεῖ· ἀπὸ δὲ Ἀφροδίτης ἀπορρέουσα τὰς ἡδονὰς καὶ πάθη καὶ πᾶσαν τὴν τῶν ἀφροδισίων φύσιν ποιεῖ· οἱ δὲ τοιοῦτοι ἀπὸ μικρᾶς τῆς ἡλικίας μιγήσονται γυναιξὶν οὐκ ἀγαθαῖς δέ. δυσπράκτους γὰρ καὶ πολυψόγους κτλ.

Desinit (f. 143ᵛ) ἐκεῖνο δέ σοι πρὸ πάντων νοείσθω ὅτι οἱ ὕπαυγοι καὶ ἐν τοῖς ἀποκλίμασιν ὄντες, οὐδὲ μίαν ἔχουσι λύσιν, οἱ δὲ ἐπὶ τῶν κέντρων καὶ τῶν ἐπαναφορῶν καὶ ἔξαυγοι ἰσχύουσιν· ἑῴων δὲ ὄντων αὐτῶν, θερμοὺς ποιοῦσιν καὶ τοῖς πράγμασιν.

THEOPHILI DE STELLIS FIXIS

Caput Theophili de stellis fixis quod ex ipso Palchi libro, ut videtur, excerpsit, edimus ex codice Angelico (A), f. 209, ubi ei est titulus Ἀποτελέσματα τῶν παρανατελλόντων ἀστέρων ἐν πάσαις καταρχαῖς καὶ ἐρωτήσεσιν et ex cod. Paris. Suppl. gr. 1241, saec. XIV, a Minoide Myna ex Oriente allato et partim madore pessumdato (P), f. 30. Praeterea usi sumus codice Marciano 334, s. XIV (M), f. 26, κεφ. ς'. Quo in codice numeri longitudinum stellarum pro temporum ratione ita variati sunt, ut auctorem huius syllogae annos c. 790 post Ptolemaeum sive a. 930 p. C. n. scripsisse facile appareat. At longitudinum numeri, quales exhibent codices Angelicus et Parisinus, ad annum 768, id est ad Theophili Edesseni aetatem quadrant, quippe qui a. 785 p. C. n. mortuus est. E. g. Arcturo apud Ptolemaeum adscribitur longitudo ♏ 27°, in codd. A P ♎ 3° 20′, in cod. M ♎ 4° 55′; superant igitur codd. A P Ptolemaei numerum 6 gradibus 20 minutis, cod. M 7 gradibus 55 minutis. Similem in modum Reguli (τοῦ ἐπὶ τῆς καρδίας τοῦ Λέοντος) apud Ptolemaeum longitudo

These it will be worthwhile to make public, so that this fragment may more easily be recognized, should it be found in the collections of the Byzantines or in some ancient astrological work. It may thereby be possible to uncover the name of the unknown author, which is what we hope for.

F. 142 (cod. Med.). 138. On the conjunctions and separations of the Moon with the stars.

The Moon running void and unwitnessed by the benefics will produce people of modest means who love solitude; and being even more separative, it will produce not only people of modest means but also those prone to downfall; and worse still if they happen to be under the horizon or in declining places. The outcomes will be in accordance with the natures of the signs (f. 142'): the Moon applying to Saturn, when oriental, is good for livelihood, but harms the eyes and produces people who are cross-eyed, or short-sighted, or grey-eyed; in any case it will cause some defect in the eyes, or the sight [lacuna?]. And it makes those born intelligent, but incautious in their actions and cowardly; etc.

And after a few things:

Γ. 143. And it produces knowledgeable persons and those of much learning; but some become perfume-sellers or garland-weavers, as is fitting at festivals (cf. supra p. 189, 9); but if Venus is harmed or stands in a bad place or is witnessed by Saturn, it produces wool-workers or weavers; and flowing away from Venus it creates pleasures and passions and the whole nature of amorous things; and such persons from a young age will consort with women who are not good. For it renders them unfortunate and much-blamed, etc.

It ends (f. 143): but above all let this be understood by you, that those which are under the beams and in the declining houses have no resolution whatsoever, while those on the angles and in the succedent houses and those out from under the beams have strength; and when they are in the east, they make things hot and active in affairs.

THEOPHILUS ON THE FIXED STARS

The chapter of Theophilus on the fixed stars, which he appears to have excerpted from the book of Palchus itself, we publish from the Angelic codex (A), f. 209, where its title is Αποτελέσματα τῶν παρανατελλόντων αστέρων ἐν πάσαις καταρχαῖς καὶ ἐρωτήσεσιν, and from cod. Paris. Suppl. gr. 1241, 14th century, brought by Minoide Myna from the East and partly damaged by moisture (P), f. 30. In addition we have used the Marcian codex 334, 14th century (M), f. 26, ch. 6. In this codex the numbers of the stellar longitudes have been varied in accordance with the reckoning of times in such a way that it readily appears that the author of this collection wrote around 790 years after Ptolemy, that is in A.D. 930. But the numbers of the longitudes as exhibited by the Angelic and Parisian codices correspond to the year 768, that is to the age of Theophilus of Edessa, who died in A.D. 785. For example, to Arcturus Ptolemy assigns the longitude my 27, in codd. A P 3° 20', in cod. M 4° 55'; thus codd. AP exceed Ptolemy's number by 6 degrees ~~20~~ minutes, cod. M by ~~7~~ degrees 55 minutes. In like manner the longitude of Regulus (τοῦ ἐπὶ τῆς καρδίας τοῦ Λέοντος) in Ptolemy

est ♌ 2° 30′, in codd. A P 8° 50′, in cod. M 10° 25′ : differunt igitur A P a Ptolemaeo 6° 20′, M 7° 55′ ut supra. Numeri in codice M plerumque optime conservati sunt aut levissima sanandi correctura praeter longitudinem extremae Eridani stellae, de qua ipsi Ptolemaei codices valde discrepant. Plura vitia in codd. A P occurrunt : quae aut sanavimus aut in adnotatione significavimus. Ceterum 29 stellae solum hic describuntur omisso Gorgone Persei, qui ab Anonymo anni 379 (v. supra p. 200, 19) post τὸν ἐπὶ τοῦ γόνατος τοῦ Τοξότου nominatur.

* * *

Theophilum capite astrologi anni 379 de stellis consurgentibus usum esse cum ex toto argumento tum ex ipsis eius verbis apparet, sed ex uberrima qualitatum enumeratione quas singula astra decernunt, pauca elegit, ordine tamen nominum saepe servato. Ne singula persequamur, unum exemplum afferemus. De stella in capite Geminorum dicunt :

Astrologus a. 379, p. 201, 3.	Theophilus, 215, 20.
ποιοῦσι τοὺς οὕτω γεννωμένους ἀρχικούς, δεινούς, δρέστας, παραβόλους, ἀνυποτάκτους, θυμικούς, αὐθάδεις, τυραννικούς, πολέμων προϊσταμένους, ἐνδόξους· ἐπὶ δὲ ἡμερινῆς γενέσεως ὡροσκοποῦντες ποιοῦσιν ὑβριστάς, ὠμούς, ἀνελεήμονας, προπετεῖς, ἅρπαγας, τεταραγμένους, μεθύσους· ἐὰν δὲ μεσουρανῶσιν, οὐ καλῶ τέλει πάντως ἀπολλυμένους.	σημαίνει παραβόλους τινὰς καὶ ἀνυποτάκτους στρατιώτας καὶ θυμικοὺς καὶ αὐθάδεις καὶ ἀνελεήμονας, ἅρπαγάς τε καὶ ὑβριστάς, μὴ καλῶ δὲ τέλει κεχρημένους.

Theophilus veteris astrologi sententias non solum mirum in modum decurtavit, sed ad libidinem interdum mutavit. Nam cum Christianus esset pius — quod ex introductione libri infra edonda elucet — quidquid paganam superstitionem olebat, delere conatus est : nomina deorum quae occurrebant praeter solita planetarum suppressit, et sacerdotibus eorum clericos et episcopos substituit (e. g. p. 214, 14, κληρικοὺς ὀνομαστοὺς ἢ ἀρχιερεῖς καὶ ἐπισκόπους, pro p. 199, 15, ἱεροφάντας, ἱερεῖς μεγαλοτίμους ἢ τελετῶν τινων προφήτας etc.).

Sed et suo arbitratu quaedam inseruisse videtur. Nam cum de rebus publicis et de bellis saepe consuleretur, quippe qui astrologus chaliphae Almahdi erat, illae quaestiones ei semper maximae curae fuerunt. Itaque saepe in fine paragraphorum talia addidit, e. g. p. 216, 5 : Συμβάλλονται δ' αἱ τοιαῦται καταρχαὶ εἰς προβολὴν τῶν ἀνυόντων τὰς δημοσίας εἰσφοράς, vel p. 217, 10 : Συμβάλλεται ἡ τοιαύτη καταρχὴ εἰς προβολὴν ἀνατολικῶν ἀρχόντων καὶ στρατηγῶν.

is 2° 30', in codd. AP 8° 50', in cod. M 10° 25': thus AP differs from Ptolemy by 6° 20', M by 7° 55' as above. The numbers in codex M are for the most part very well preserved or require only the lightest corrective emendation, except for the longitude of the last star of Eridanus, regarding which the codices of Ptolemy himself vary greatly. More errors occur in codd. A P: these we have either corrected or noted in the commentary. Moreover, only 29 stars are described here, with the Gorgon of Perseus omitted, who is named by the Anonymous of the year 379 (see above p. 200, 19) after τὸν ἐπὶ τοῦ γόνατος τοῦ Τοξότου. nature.

* * *

That Theophilus in his astrological chapter of the year 379 made use of the work on rising stars is apparent both from the whole argument and from his very words, but from the exceedingly rich enumeration of qualities which individual stars determine, he selected only a few, though often preserving the order of names. Rather than pursue each instance individually, we shall offer one example. Concerning the star in the head of Gemini, they say:

Astrologer a. 379, p. 201, 3	Theophilus, 215, 20.
They make those born under them commanding, formidable, active, reckless, insubordinate, passionate, arrogant, tyrannical, leaders in wars, distinguished; but when rising at the horoscope in a daytime birth, they make men insolent, savage, merciless, rash, rapacious, troubled, drunkards; and if they are at the midheaven, they perish altogether by an evil end.	signifies certain reckless and insubordinate soldiers, irascible and arrogant and merciless, rapacious and insolent, and meeting with no good end.

Theophilus not only remarkably abridged the opinions of the ancient astrologer, but at times altered them according to his own pleasure. For since he was a devout Christian — as is evident from the introduction of the book to be published below — he attempted to delete whatever smacked of pagan superstition: he suppressed the names of the gods that appeared, beyond the usual names of the planets, and substituted clerics and bishops for their priests (e.g. p. 214, 14, κληρικούς ονομαστοὺς ἢ ἀρχιερεῖς καὶ ἐπισκόπους, in place of p. 199, 15, Ιεροφάντας, ἱερεῖς μεγαλοτίμους ἢ τελετῶν τινων προφήτας etc.).

But he also appears to have inserted certain things at his own discretion. For since he was frequently consulted on matters of state and on wars, being as he was the astrologer of Caliph al-Mahdi, those questions were always of the greatest concern to him. And so he often added such things at the end of paragraphs, e.g. p. 218, 5: Συμβάλλονται δ' αἱ τοιαῦται καταρχαί εἰς προβολὴν τῶν ἀνυόντων τὰς δημοσίας εἰσφοράς, or p. 217, 10: Συμβάλλεται ἡ τοιαύτη καταρχὴ εἰς προβολὴν ἀνατολικῶν ἀρχόντων καὶ στρατηγῶν.

Τὰ παραλειπόμενα
[τῶν καταρχῶν] τῶν παρανατελλόντων ἀστέρων ἀποτελέσματα
ἐν πάσαις καταρχαῖς καὶ ἐρωτήσεσιν.

Ὁ Στάχυς τοῦ Ζυγοῦ μοίρας β' μς' νότιος, μεγέθους α', καὶ ὁ Λυραῖος Τοξότου μοίρας κγ' μ' βόρειος, μεγέθους α', καὶ ὁ λαμπρὸς τῆς Ὄρνιθος Ὑδροχόου ιε' λ' νότιος, μεγέθους α'· οὗτοι οἱ γ' κράσεώς εἰσιν Ἀφροδίτης καὶ Ἑρμοῦ· ἰσομοιροῦντες οὖν τοῖς κέντροις καὶ τοῖς φωστῆρσι καὶ τῷ κλήρῳ τῆς τύχης ἐν πάσῃ καταρχῇ σημαίνουσι λαμπρότητα τῆς καταρχῆς καὶ εὐχέρειαν τῶν πραγμάτων καὶ εὐδοκίμησιν, καὶ ἐὰν ὁ Ζεὺς συσχηματισθῇ ἑνὶ τούτων ἢ καὶ συνῇ, ἐπιφανεστέραν δείκνυσι τὴν πρᾶξιν καὶ ἡγεμονικωτέραν· εἰ δὲ Ἄρης, ὀξυτέραν καὶ δραστικωτέραν.

Ὡσαύτως καὶ ὁ βόρειος Στέφανος τῆς αὐτῆς κράσεως ὑπάρχει· συγκεντρούμενος γὰρ καὶ αὐτὸς καὶ τοῖς φωστῆρσι συνανατέλλων σημαίνει κληρικοὺς ὀνομαστοὺς ἢ ἀρχιερεῖς καὶ ἐπισκόπους.

Ὁ δὲ τοῦ νοτίου Ἰχθύος, τῆς αὐτῆς ὢν κράσεως, σημαίνει βραδυτῆτα τῆς καταρχῆς, ὅμως οὖν τέλος εὔχρηστον.

Πάλιν καρδία Λέοντος Λέοντος μοίρας η' ν' βόρειος, μεγέθους α'· Ἀρκτοῦρος Ζυγοῦ γ' κ' βόρειος, μεγέθους α'· Ἀντάρης Σκορπίου ιθ', μεγέ-

1-3 Ἀποτελέσματα τῶν παρανατελλόντων ἀστέρων ἐν πάσαις καταρχαῖς καὶ ἐρωτήσεσιν A. 2 τῶν καταρχῶν uncinis inclus. ἄστρων· τὰ P. 4 Numerus graduum Spicae qualem praebent A P suspectus : cum Ptolemaeus habeat ♍ κς' μ' exspectamus apud Theophilum ♎ γ', non β' μς'. Theophilus in suo Ptolemaeo aut legit ♍ κς' κς' (at in Syntaxi quidem tales minutorum numeri non inveniuntur) aut ♍ κς' κ', ut ipse scripserit non ♎ β' μς', sed β' μ'. 4-6 Ὁ στάχυς ♎ μοίρας δ' λε' νότιος μεγέθους α'· καὶ ὁ λυριαῖος (sic) ♐ μοίρας κε' ιε' βόρειος μεγέθους α' καὶ ὁ λαμπρὸς τῆς ὄρνιθος ♒ ιζ' ε', μεγέθους α' M. βό(ρειος) A P : in marg. νότιος P. 5 κς' μ' A P : corr. 6 νότιος omis. P. λ' omis. A. 7 καιροῖς P. 7-8 τὸν κλῆρον P. 8 ἐν omis. A P. 8-9 σημασίαν σημαίνει λαμπροτάτης καταρχῆς A P : sed σημασίαν σημαίνει librarius ex falsa coniectura scripsit pro ση ση, idest σημαίνουσιν. 9 εὐδοκιμίαν ut videtur A. 10 δεί////νυσθαι M. 11 post ἡγεμονικωτέραν in M insertum : Ὁ ♎ κβ' λε'. 12 τῆς αὐτῆς ἐστι κράσεως A. 12-13 σύγκεντρος μὲν γὰρ A P. 13 σημαίνει omis. P. Post ἐπισκ. transp. A. 15 in marg. man. 1 : ♒ ιδ' νε' M (ad piscem australem). 16 ἄχρηστον A. 17-215, 2 Πάλιν καρδία Λέοντος ♌ μοίρας ι' κε' βόρειος μεγέθους α'· Ἀρκτοῦρος βόρειος ♎ δ' νε' μεγέθους α'· Ἀντάρης ♏ η' [leg. κ'] λε' μεγέθους β'· ὁ λαμπρὸς τοῦ Κυνὸς ♊ κε' λε' μεγέθους α' νότιος· ὁ λαμπρὸς τοῦ Ἀετοῦ ♑ ια' με' βόρειος μεγέθους α' M. 17 Pro καρδία in A P figura trigoni posita est. Λέοντος - μεγέθους α' omissum in A in lacuna circa 22 litterarum. 18 βόρειος ante Ζυγοῦ transp. P M.

Omissions

[Of Inceptions] The Effects of the Stars Rising Alongside in All Inceptions and Interrogations.

Spica of Libra 2° 46′ southern, of first magnitude, and the Lyran star of Sagittarius 23° 40′ northern, of first magnitude, and the bright star of the Bird 5 of Aquarius 15° 30′ southern, of first magnitude: these 3 are of the mixture of Venus and Mercury; being equidistant with the angles and the luminaries and the Lot of Fortune in every inception, they signify the brilliance of the inception and facility in affairs and good repute, and if Jupiter forms an aspect with one of these or is in conjunction, it renders the action more distinguished 10 and more authoritative; but if Mars, more swift and more vigorous.

Likewise the Northern Crown is of the same mixture; for when it is conjunct with the angles and rises together with the luminaries, it signifies famous clerics or high priests and bishops.

The star of the Southern Fish, being of the same mixture, signifies slowness 15 of the inception, yet nevertheless a useful end.

Again, the Heart of Leo: Leo 8° 50′ northern, of first magnitude; Arcturus: Libra 3° 1′ northern, of first magnitude; Antares: Scorpius 15′, of magni

1–3 Effects of the stars rising alongside in all inceptions and interrogations A. 2 τῶν καταρχῶν enclosed in brackets. ἄστρων· τα P. 4 The number of degrees of Spica as given by AP is suspect, since Ptolemy has ш ×ç′ μ′; we would expect in Theophilus γ′, not β′ μς′. Theophilus in his Ptolemy either read m xc′ xc′ (yet in the Syntaxis such numbers of minutes are indeed not found) or my xc′ x′, so that he himself wrote not — β′ με′ but β′ μ′. 4–6 Ὁ στάχυς = μοίρας δ′ λε′ νότιος μεγέθους α′· καὶ ὁ λυριαῖος (sic) — μοίρας κε′ ιε′ βόρειος μεγέθους α′ καὶ ὁ λαμπρὸς τῆς ὄρνιθος και ιζ′ ε′, μεγέθους α′ M. βόρειος) A P : in marg. νότιος P. 5 κς′ μ′ A P : corr. 6 νότιος omitted in P. λ′. omitted in A. 7 καὶ τοῖς P. 7–8 τὸν κλῆρον P. 8 ἐν omitted in AP. 8–9 σημασίαν σημαίνει λαμπρο τάτης καταρχῆς A P : but σημασίαν σημαίνει was written by the copyist from a false conjecture in place of ση ση, that is σημαίνουσιν. 9 εὐδοκιμίαν as it seems A. 10 δείκνυσθαι M. 11 after ἡγεμονικωτέραν inserted in M: Ὁ – κβ′ λε′. 12 τῆς αὐτῆς ἐστι κράσεως A. 12–13 συγκεντρος μὲν γάρ A P. 13 σημαίνει omitted in P. After ἐπισκ. transposed in A. 15 in margin hand 1: καὶ ιδ′ νε′ M (concerning the Southern Fish). 16 ἄχρηστον A.17–215, 2 Again, the Heart of Leo: 10° 25′ northern, of first magnitude; Arcturus: northern = 4° 55′, of first magnitude; Antares: 1, 8′ [read 20′] 35′, of second magnitude; the bright star of the Dog: κ 25° 35′, of first magnitude, southern; the bright star of the Eagle: % 11° 45′ northern, of first magnitude M. 17 In place of καρδία in AP a triangular figure is placed. Λέοντος — μεγέθους α′ omitted in A in a lacuna of approximately 22 letters. 18 βόρειος transposed before Ζυγοῦ in PM.

θους β′· ὁ λαμπρὸς τοῦ Κυνὸς Διδύμων κδ′, μεγέθους α′, νότιος· ὁ λαμπρὸς τοῦ Ἀετοῦ Αἰγόκερω ι′ κ′ βόρειος, μεγέθους α′. οὗτοι οἱ πέντε κράσεώς εἰσιν Ἄρεως καὶ Διός· συνκεντρούμενοι οὖν ἐν ταῖς καταρχαῖς καὶ τοῖς φωστῆρσι συνανατέλλοντες καὶ τῷ κλήρῳ τῆς τύχης σημαίνουσι βασιλεῖς καὶ ἐνδόξους στρατηγοὺς καὶ φοβεροὺς ἄνδρας καὶ ἀνυποτάκτους, ἁρμόζουσι δ' αἱ τοιαῦται καταρχαὶ εἰς ἐπιστρατείας καὶ στρατηγίας καὶ προβολὰς βασιλέων καὶ στρατηγῶν καὶ τῶν τοιούτων.

Πάλιν ὁ ἐπὶ τοῦ ἀριστεροῦ ἀκρόποδος τοῦ Ὠρίωνος, Ταύρου μοίρας κς′, νότιος, μεγέθους α′, καὶ ὁ μέσος τῶν τριῶν τῆς ζώνης τοῦ Ὠρίωνος Διδύμων μοίρας <...> νότιος, μεγέθους β′, καὶ ὁ ἐπὶ τοῦ δεξιοῦ ὤμου τοῦ Ἡνιόχοῦ Διδύμων θ′ ι′ βόρειος, μεγέθους β′, καὶ ὁ ἐπὶ τοῦ γόνατος τοῦ Τοξότου Τοξότου μοίρας κγ′ κ′ νότιος, μεγέθους β′, καὶ ὁ λαμπρὸς τῆς Αἰγὸς Διδύμων μοίρας α′ κ′ βόρειος, μεγέθους α′· οὗτοι οἱ πέντε κράσεώς εἰσι Κρόνου καὶ Διός· συγκεντρούμένοι οὖν καὶ συνανατέλλοντες τοῖς φωστῆρσι καὶ τῷ κλήρῳ τῆς τύχης σημαίνουσι τὰς καταρχὰς περικτητικὰς καὶ ἐπωφελεῖς· συμβάλλονται δ' αἱ τοιαῦται καταρχαὶ εἰς οἰκοδομὰς ναῶν καὶ πόλεων καὶ τῶν τοιούτων.

Πάλιν ὁ ἐπὶ τῆς κεφαλῆς τοῦ ἑπομένου τῶν Διδύμων Καρκίνου μοίρας γ′ βόρειος, μεγέθους β′, κράσεως Ἄρεως καὶ Κρόνου· οὗτος παρανατέλλων ἑνὶ τῶν κέντρων ἢ τοῖς φωστῆρσιν ἢ τῇ τύχῃ σημαίνει παραβόλους τινὰς καὶ ἀνυποτάκτους στρατιώτας καὶ θυμικοὺς καὶ αὐθάδεις καὶ ἀνελεήμονας, ἅρπαγάς τε καὶ ὑβριστάς, μὴ καλῷ δὲ τέλει κεχρημένους.

2 Αἰγόκερω ιβ′ A : ια′ P : verum numerum ex Ptolemaeo et M restituimus. 3 κράσεις P. οὖν omis. M P. 4 ση ση (i. e. σημαίνουσιν) P. 6 ἀρχὰρχαὶ (sic) P. ἐπιστρατείαν καὶ στρατηγίαν M : σατραπείας legit excerptor Venetus, cf. 221, 3. 7 προσβολὰς cod.; corr.; cf. 216, 6. 8 ὁ omis. P. 8-13 Ταύρου μοίρας κα′ [leg. κζ′] με′, μεγέθους α′, νότιος· καὶ ὁ μέσος τριῶν τῆς ζώνης τοῦ Ὠρίωνος ♋ μοίρας ε′ ιε′, νότιος· καὶ ὁ ἐπὶ τοῦ δεξιοῦ (compendio scriptum in cod.) ὤμου τοῦ Ἡνιόχου ♋ ι′ με′, μεγέθους β′· καὶ ὁ ἐπὶ τοῦ γόνατος τοῦ Τοξότου Τοξότου μοίρας κδ′ νε′, νότιος, μεγέθους β′· καὶ ὁ λαμπρὸς τῆς Αἰγὸς ♋ μοίρας γ′ [reponendum videtur β′] νε′ βόρειος, μεγέθους α′ M. 8 Pro κς′ calculo invenimus κς′ ι′. 9 μεγέθους α′ νότιος M P. 9-10 καὶ ὁ μέσος - β′ in textum recepimus ex M : omis. A P. 11 ♋ //// ι′ P. 12 η′ (sic A) incertum in P : scripsimus κ′. 13 α′ P : α′ η′ A : scripsimus α′ κ′. 14 συγκεντρουμένου καὶ συνανατέλλοντος P. οὖν M : τοίνυν A. 15 τὸ κλῆρος P. 15-16 περικτη(τικ)ὰς M (περικτητικὰς scribit Paulus Alexandr.). 16-17 οἰκοδομίας M. 18 Καρκίνου omis. P. 19 μοίρας δ′ λε′ M. μόνου P M : μ cum signo Saturni superscr. A. οὔτε P. 20-21 ἐπιβόλους M. 21 καὶ ante θυμικοὺς omis. M. αὐθαύδεις (sic) P. 22-23 κεχρῆναι P : κεχρῆσθαι? A.

magnitude 2; the bright star of the Dog [Sirius], Gemini 24°, magnitude 1, southern; the bright star of the Eagle [Aquila], Capricorn 10° 20', northern, magnitude 1. These five are of the mixture of Mars and Jupiter; being conjunct therefore in inceptions, rising together with the luminaries and with the Lot of Fortune, they signify kings and illustrious generals and formidable and insubordinate men; and such inceptions are suitable for military expeditions and commands and the appointments of kings and generals and the like.

Again, the star on the left foot of Orion, Taurus 26°, southern, magnitude 1; and the middle of the three stars of the Belt of Orion, Gemini <...>°, southern, magnitude 2; and the star on the right shoulder of Auriga, Gemini 9° 10', northern, magnitude 2; and the star on the knee of Sagittarius, Sagittarius 23° 20', southern, magnitude 2; and the bright star of the Goat [Capella], Gemini 1° 20', northern, magnitude 1. These five are of the mixture of Saturn and Jupiter; being conjunct therefore and rising together with the luminaries and with the Lot of Fortune, they signify inceptions that are acquisitive and profitable; and such inceptions contribute to the building of temples and cities and the like.

Again, the star on the head of the following of the Twins [Gemini], Cancer 3°, northern, magnitude 2, of the mixture of Mars and Saturn; this one, rising alongside one of the angles or with the luminaries or with the Lot of Fortune, signifies certain reckless and insubordinate soldiers, hot-tempered and arrogant, and merciless, rapacious and insolent, meeting with no good end.

2 Capricorn 12° A : 11° P : we restore the correct number from Ptolemy and M. 3 κράσεις P. οὖν omitted MP. 4 ση ση (i.e., σημαίνουσιν) P. 6 ἀρχὰρχαὶ (sic) P. ἐπιστρατείαν καὶ στρατηγίαν M : σατραπείας read by the Venetian excerptor, cf. 221, 3. 7 προσβολὰς cod. ; corr. ; cf. 216, 6. 8 & omitted P. 8–13 Taurus degrees and (read κζ'] 45°, magnitude 1st, southern; and the middle of the three stars of Orion's belt degrees 5° 15°, southern; and the one on the right (written in compendium in cod.) shoulder of Auriga 45°, magnitude 2nd; and the one on the knee of Sagittarius, Sagittarius degrees 24° 55°, southern, magnitude 2nd; and the bright star of Capella 1 degrees 3° [apparently to be replaced by β'] 55° northern, magnitude 1st M. 8 In place of xs' we find by calculation κς' ι. O magnitude 1st southern MP. 9–10 and the middle – 2nd we have received into the text from M: omitted A.P. 11 1 / P, 12 n' (sic A) uncertain in P : we write x'. 13 a' P : α'η' A : we write a' κ'. 14 συγκεντρουμένου καὶ συνανατέλλοντος P. οὖν P : A
M : τοίνυν A. 15 τὸ κλῆρος P. 15–16 περικτη(τικ)άς M (περικτητικάς writes Paulus Alexandrinus). 16–17 οἰκοδομίας M. 18 Cancer omitted P. 19 degrees 4° 35° M. μόνου P M : μ with the sign of Saturn superscribed A. οὔτε P. 20-21 epis βόλους M. 21 καὶ before θυμικούς omitted M.αὐθαύδεις (sic) P. 22–23 κεχρήναι P : κεχρῆσθαι 3 A.

Πάλιν ὁ ἐπὶ τῆς δευτέρας χηλῆς τοῦ Σκορπίου Ζυγοῦ κς' βόρειος, μεγέθους β', καὶ ὁ ἐπὶ τῆς κεφαλῆς τοῦ ἡγουμένου Διδύμου <Διδύμων> κθ' μ', μεγέθους β'· οὗτοι οἱ δύο κράσεώς εἰσι Διὸς καὶ Ἑρμοῦ· συγκεντρούμενοι δὲ καὶ συνανατέλλοντες τοῖς φωστῆρσι σημαίνουσι δικαιοπραγίαν κατ' εὔνοιαν καὶ θεοσέβειαν καὶ πολυγνωσίαν· συμβάλλονται δ' αἱ τοιαῦται καταρχαὶ εἰς προβολὴν τῶν ἀνυόντων τὰς δημοσίας εἰσφοράς.

Πάλιν ὁ ἐν τῷ ἡγουμένῳ ὤμῳ τοῦ Ὠρίωνος Διδύμων ο' κ' νότιος, μεγέθους β', καὶ ὁ Προκύων Καρκίνου μοίρας ε' μδ', μεγέθους β', καὶ ὁ ἐπὶ τῷ δεξιῷ ὤμῳ τοῦ Ὠρίωνος Διδύμων μοίρας η' κ' νότιος, μεγέθους α', καὶ ὁ κοινὸς Ἵππου καὶ Ἀνδρομέδας Ἰχθύων μοίρας κδ' βόρειος, μεγέθους β', καὶ Ἵππου ὦμος Ἰχθύων μοίρας η' λ' βόρειος, μεγέθους β'. οὗτοι οἱ πέντε κράσεώς εἰσιν Ἄρεως καὶ Ἑρμοῦ· συγκεντρούμενοι οὖν καὶ συνανατέλλοντες τοῖς φωστῆρσι σημαίνουσιν ἐν ταῖς καταρχαῖς στρατηγέτας πολεμικούς, μηχανικούς, δολίους καὶ ὠμοὺς καὶ ψεύστας καὶ ἀναιρέτας καὶ ἀνδροφόνους καὶ οὐ καλῷ τέλει κεχρημένους.

Πάλιν ὁ ἐπὶ τοῦ δεξιοῦ ποδὸς τοῦ Κενταύρου Σκορπίου ιδ' μ', μεγέθους α' νότιος καὶ ὁ ἔσχατος τοῦ Ποταμοῦ Κριοῦ ε' μ' νότιος, μεγέθους α', κράσεως Ἀφροδίτης καὶ Διός· οὗτοι συγκεντρούμενοι ἢ καὶ συνανατέλλοντες τοῖς φωστῆρσι σημαίνουσιν ὑπηκόους, ἀδόλους, φιλοθέους, καλοσυμβούλους, εὐγνώμονας· συμβάλλεται δὲ ἡ τοιαύτη καταρχὴ εἰς προβολὴν ἀγαθῶν ἀνδρῶν.

1-2 Πάλιν ὁ ἐπὶ τῆς δευτέρας χηλῆς τοῦ ♏ ♏ ο ε' βόρειος, μεγέθους β'· καὶ ὁ ἐπὶ τῆς κεφαλῆς τοῦ ἡγουμένου Διδύμου ♋ α' ιε', μεγέθους β' M. 1 Numerus κς' in A P corruptus : debebat κη' λ'. 2 Διδύμων suppl. 3 κράσεις P. 4-5 καὶ εὔνοιαν A fors. recte. 5 δ' omis. M. 6 ἀνιόντων A. 7 ὁ - Ὠρίωνος in P madore evanuerunt, item multa alia verba usque ad καὶ οὐ v. 15 ; supplevimus ex A M. Διδύμων η' νότιος in versu 7 A, falso numero ; ο β' paulum rectius P : scripsimus ο κ'. Longitudinum numeri sic habentur in M : ὁ ἐν τῷ ἡγουμένῳ ὤμῳ τοῦ Ὠρίωνος Διδύμων α' νε' ... καὶ ὁ Προκύων ♋ μοίρας ζ' νε' [immo ε'] ... καὶ ὁ ἐν τῷ δεξιῷ ὤμῳ τοῦ Ὠρίωνος ♊ μοίρας θ' νε' ... καὶ ὁ κοινὸς Ἵππου καὶ Ἀνδρομέδας ♓ μοίρας κε' με' [restituendum νε'] ... καὶ Ἵππου ὦμος ♓ μοίρας ιε' [scribendum ι' ε']. 8 Καρκίνου omis. A. Numerus non prorsus cum Ptolemaeo concordat ; at ipsi Ptolemaei codices hic inter se dissentiunt. μεγέθους α' M. ἐν τῷ A M. 9 κη' aperto errore A (in P evanuit) : scribendum η' κ'. 10 κυνὸς ἵππου A. Pro κδ' calculus suadet κδ' ι'. νότιος A. 11 ὦμος - μεγέθους β' superscr. in A. 15 οὐκ ἀποτέλει P. 16-17 Πάλιν omis. A P. Numeri in M hi sunt : ὁ ἐπὶ τοῦ ποδὸς τοῦ Κενταύρου ♏ ις' ιε' ... καὶ ὁ ἔσχατος τοῦ ποταμοῦ ς' νε'. De hoc numero vide supra in praefatione (p. 213). Numerus in A P traditus neque cum codicibus Ptolemaei neque cum codice M concordat ; ac ne M quidem cum Ptolemaei codicibus facit. 18 καὶ omis. M. 20-p. 217, 4 καταρχὴ - εὐτυχίαν τῆς omis. A.

Again, the star on the second claw of Scorpius, Libra 26° north, of second magnitude, and the star on the head of the leading Twin of Gemini, 19° 40', of second magnitude: these two are of the mixture of Jupiter and Mercury; when they culminate and rise together with the luminaries, they signify just conduct in accordance with goodwill, piety, and great knowledge; and such inceptions contribute to the advancement of those who fulfill public obligations.

Again, the star on the leading shoulder of Orion, Gemini 70° 20' south, of second magnitude, and Procyon at Cancer 5° 44', of second magnitude, and the star on the right shoulder of Orion, Gemini 8° 20' south, of first magnitude, and the common star of the Horse and Andromeda, Pisces 24° north, of second magnitude, and the shoulder of the Horse, Pisces 8° 30' north, of second magnitude: these five are of the mixture of Mars and Mercury; when they culminate and rise together with the luminaries, they signify in inceptions military commanders, warriors, engineers, deceitful and cruel men, liars, killers, and murderers, meeting with an ill end.

Again, the star on the right foot of the Centaur, Scorpius 14° 40', of first magnitude south, and the last star of the River, Aries 20° 40' south, of first magnitude, of the mixture of Venus and Jupiter: when these culminate or rise together with the luminaries, they signify submissive, guileless, god-loving, prudent-counseling, and judicious persons; and such an inception contributes to the advancement of good men.

1-2 Again, the one on the second claw of the m m o σ', northern, of 2nd magnitude; and the one on the head of the leading Twin, α' ιε', of 2nd magnitude M. 1 The number xs' in A P is corrupt: it should have been κη' λ'. 2 Διδύμων suppl. 3 κράσεις P. 4-5 καὶ εὔνοιαν A perhaps correctly. 5 δ' omitted in M. 6 ἀνιόντων A. 7 ὁ - Ορίωνος in P have been effaced by moisture, as have many other words down to καὶ οὐ ν. 15; we have supplied them from AM. Διδύμων η' νότιος in line 7 of A, with a wrong number; ο β' slightly more correct in P: we have written ο κ'. The longitude figures in M are as follows: ὁ ἐν τῷ ἡγουμένῳ ὤμῳ τοῦ Ωρίωνος Διδύμων α' νε' ... καὶ ὁ Προκύων ζ μοίρας ζ' νε' [read e'] ... καὶ ὁ ἐν τῷ δεξιῷ ὤμῳ τοῦ Ωρίωνος τῇ μοίρας θ' νε' ... καὶ ὁ κοινὸς Ἵππου καὶ Ἀνδρομέδας κ μοίρας κι' με' [to be restored as νε'] ... καὶ Ἵππου ὦμος Χ μοίρας ις' [to be written τ' ε']. 8 Καρκίνου omitted in A. The number does not entirely agree with Ptolemy; but Ptolemy's own manuscripts here disagree with one another.

of 1st magnitude M. ἐν τῷ in A M. 9 κη' by manifest error in A (effaced in P): to be written as η' κ'. 10 κυνός ἵππου A. For x6' the calculation suggests xô' 1'. southern A. 11 ὦμος – μεγέθους β' added superscript in A. 15 οὐκ ἀποτέλει P. 16-17 Πάλιν omitted in AP. The figures in M are these: ὁ ἐπὶ τοῦ ποδὸς τοῦ Κενταύρου ι, ις' ιε' ... καὶ ὁ ἔσχατος τοῦ ποταμοῦ ς' νε'. On this figure see above in the preface (p. 213). The figure transmitted in AP agrees neither with the manuscripts of Ptolemy nor with manuscript M; and M itself does not agree with the manuscripts of Ptolemy. 18 καὶ omitted in M. 20–p. 217, 4 καταρχή – εὐτυχίαν τῆς omitted in A.

Πάλιν οὐρὰ Λέοντος Παρθένου ὁ βόρειος, μεγέθους α' καὶ ὁ ἐπὶ τῆς ὀσφύος τοῦ Λέοντος Λέοντος ιθ' μη' βόρειος, μεγέθους β'· καὶ Ὕδρου αὐχὴν Λέοντος μείρας ς' κ' νότιος, μεγέθους β'. οὗτοί εἰσι κράσεως Κρόνου καὶ Ἀφροδίτης, σημαίνουσι δὲ εὐτυχίαν τῆς καταρχῆς καὶ περίκτησιν μετά τινος ἀδικίας καὶ μεθ' ὑποκρίσεως.

Πάλιν ὁ λαμπρὸς τῆς Ὑάδος Ταύρου ιθ', κράσεως Ἀφροδίτης καὶ Ἄρεως· συνανατέλλων ἢ καὶ συγκεντρούμενος ἐν τῇ καταρχῇ σημαίνει μέγαν ἄνδρα καὶ περιβόητον καὶ εὐτυχῆ καὶ πλούσιον, ὑποτάσσοντα πόλεις καὶ χώρας καὶ μάλιστα τοῦ Ἀνταρέως διαμετροῦντος αὐτόν· συμβάλλεται δὲ ἡ τοιαύτη καταρχὴ εἰς προβολὴν ἀνατολικῶν ἀρχόντων καὶ στρατηγῶν.

1-3 Longitudines sic habentur in M : οὐρὰ Λέοντος πρ β' [postulatur β' κε'] ... καὶ ὁ ἐπὶ τῆς ὀσφύος τοῦ Λέοντος ϟ κβ' ε' ... καὶ Ὕδρου αὐχὴν ϟ ζ' νε'. 2-3 καὶ Ὕδρου - β' omis. P. Verba supplevimus ex M, numerum ex Ptolemaeo et M. 5 περὶ κτῆσιν A. καὶ omis. M P. 6 τῶν Ὑάδων A : τοῦ Ὑάδος P. ιθ' dubium in P. Numerus sine dubio corruptus ; calculus efficit κ' λ'. Ταύρου κ' λε' M. 7 καὶ omis. A M. 8 καὶ omis. P.

EXCERPTA PARISINA

Haec excerpta edimus ex codice Parisino 2506, saec. XIV, f. 11 ss., (P), quem descripsimus, et ex codice Marciano 335, saec. XV, qui est noster Venetus 7, f. 100 ss., (V), cuius apographum v. d. Daniel Ricobboni petentibus nobis comiter misit. Praeterea ad locum p. 225, 20-p. 226, 10, qui in *Sphaera*, p. 479, iam typis expressus est, Parisino 2420, saec. XVI, usis umus (= O).

Collectanea, quae haec capita continent, sibi composuit astrologus quidam Constantinopolitanus saeculi XI (*Catal.*, II, p. 37, n. 1); ergo illius aevi est archetypus ex quo codices nostri fluxerunt. Excerptum vero paulo antea ex Palchi libro, ut videtur, factum esse iam supra monuimus, nam auctor eius ipse dicit se anno χ' Diocletiani, i. e. 884 p. C. n., scripsisse et ad hanc aetatem quadrant longitudine quae in codice Parisino notatae sunt [1]; ante longitudines excerptor cum quo quaeque stella ascendat gradu eclipticae, diligenter adnotat. Contra in codice Veneto mutatae sunt longitudines mirum in modum e. g. librarius longitudinem Spicae fert ♎ 15° 48′ 11″, qui numerus a Ptolemaeo circa 19 gradibus differt. Igitur secundum Ptolemaei regulam hic numerus ad annum p. Chr. n. 138 + 1900 = 2018 deduceret. Iam apparet librarius *vera* ratione usum praecessionis, quae non intra 100 annos, sed intra 76 annos unum gradum facit, suae aetati numeros accomodasse : vixit igitur

[1] Cf. supra p. 195, n. 2.

Again, the tail of Leo: Virgo, the northern one, of magnitude 1; and the one on the loin of Leo: Leo 19° 48' northern, of magnitude 2; and the neck of Hydra: Leo 6° 20' southern, of magnitude 2. These are of the mixture of Saturn and Venus, and they signify good fortune at the inception and acquisition of property along with some injustice and with hypocrisy.

Again, the bright star of the Hyades: Taurus 19°, of the mixture of Venus and Mars; when rising together or being in conjunction at the inception, it signifies a great man, celebrated and fortunate and wealthy, subduing cities and lands, especially when Antares is in opposition to it; and such an inception contributes to the advancement of eastern rulers and generals.

1–3 The longitudes are given thus in M: tail of Leo Virgo 2° [2° 25' is required] and the ••• one on the loin of Leo 4° 22' 0" and the neck of Hydra 2° 7° 55'. 2–3 and Hydra — magnitude 2 omitted in P. The words were supplied by us from M, the number from Ptolemy and M. 5 περὶ κτῆσιν A. καὶ omitted in MP. 6 τῶν Υάδων A : τοῦ Υάδος P. 19° doubtful in P. The number is undoubtedly corrupt; the calculation yields 20° 30'. Taurus 20° 35' M. * καὶ omitted in AM. 8 καὶ omitted in P.

PARISIAN EXCERPTS

These excerpts are published from the Parisian codex 2506, 14th century, f. 11 ff., (P), which we have described, and from the Marcian codex 335, 15th century, which is our Venetian 7, f. 100 ff., (V), a copy of which the distinguished Daniel Ricobboni kindly sent us at our request. Furthermore, for the passage on p. 225, 20–p. 226, 10, which has already been printed in the Sphaera, p. 479, we used the Parisian 2420, 16th century (= O). The collection containing these chapters was compiled by a certain astrologer from Constantinople of the 11th century (Catal., II, p. 37, n. 1); therefore the archetype from which our codices derive belongs to that age. We noted above that the excerpt was made somewhat earlier from the book of Palchus, as it seems, for its author himself says that he wrote in the year X' of Diocletian, i.e. 884 A. D., and the longitudes noted in the Parisian codex correspond to this era; before the longitudes the excerptor carefully notes with which degree of the ecliptic each star rises. By contrast, in the Venetian codex the longitudes have been altered in a remarkable way: e.g. the copyist gives the longitude of Spica as — 15° 48' 11", a number that differs from Ptolemy by about 19 degrees. Therefore, according to Ptolemy's rule, this number would lead to the year A.D.138 + 1900: → 2018. It is now clear that the copyist, using a late reckoning of precession — which completes one degree not within 100 years but within 76 years — adjusted the numbers to his own era; he therefore lived

1 Cf. above p. 195, no. 2.

post Ptolemaeum 19 × 76 annos, i. e. circa annum p. Chr. n. 1444, quod ipsa scriptura codicis optime confirmatur.

Excerptor post breve prooemium duo fragmenta astrologi anni 379, quem Iulianum vocat (v. supra p. 195), praebet : Primum doctrinam de fixarum triginta stellarum effectibus, quam ex auctoris sui capite Ἀποτέλεσματα τῆς τῶν ἀπλανῶν ἀστέρων ἐποχῆς, p. 198, 12-225, 19, exscripsit tabulis quoque usus quae nunc perierunt. Astrorum ordinem paulo aliter disposuit (v. ad p. 200, 21) et, ut diximus, positiones quas anno 884 obtinebant accurate adnotavit; sed virtutes vel vitia, casus felices infelicesque, quae ex singulis genituris pendent, paene ad verbum ex exemplari suo repetiit. Huic excerpto alterum sine intervallo coniunxit ex extremo capite Περὶ σινοποιῶν μοιρῶν, p. 210, 1 ss.

Sententias quasdam excerptorum modo mutavit vel verba quaedam interdum omisit et ducis sui vestigia, licet raro, deseruit, ne aequalium suorum fidem christianam offenderet. Quamquam deorum nomina non ubique suppressit, sicut Theophilus, et hierophantarum mysteriorumque sacerdotum nomina non abhorruit (p. 220, 16), tamen de apparitionibus (ἐπιφάνειαι) singulorum deorum loqui veritus est (p. 225, 22 ss.), et sacrificiis, quae ferro et sanguine fiunt daemonumque coniurationibus preces pias supplicationesque substituit (p. 225, 28, cf. supra p. 211, 1; cf. etiam p. 220, 18 et 199, 18). Remanserunt tamen nonnulla quae christianis offensionem afferre potuissent, et saeculo XIV librarius codicis Parisini ne in suspicionem heresiae incideret, nomina deorum cryptographice exaravit. Quod haud raro in libris astrologicis fieri solet [1].

In Excerptum saeculi IX librarius codicis Veneti fragmentum brevius inseruit (p. 220, 25 ss.). Compendium doctrinae Theophili de stellis fixis (supra p. 214 s.) esse videtur, sed verba quaedam aliunde petita sunt, ubi vestigia nominum stellarum Arabicarum deprehendimus (p. 221, 11).

* * *

Capita quae in codicibus Parisino Venetoque hoc, quod edimus, sequuntur Περὶ καθολικῶν σχημάτων τῆς Σελήνης et Καθολικὰ σχήματα περὶ σινῶν καὶ παθῶν (cf. *Catal.*, II, p. 43), utrum ad astrologum anni 379 referenda sint an non, nos nescire fatemur. Certe a capite codicis Angelici Περὶ συναφῶν καὶ ἀπορροιῶν τῆς Σελήνης, de quo supra (p. 212) verba fecimus, omnino diversa sunt. Si eidem scriptori saeculi IV adscribenda sunt atque prius fragmentum, certe aliena excerptor immiscuit, nam Vetti Valentis verba bis referuntur. (Cod. Paris., f. 13 : Φησὶ δὲ Οὐάλης ὅτε δεῖ ἐπιβλέπειν et Καθὼς ἐξέθετο ὁ Οὐάλης ἐν τῷ β' κεφαλαίῳ τοῦ πρώτου βιβλίου.)

Post illa capita inveniuntur notae brevissimae quibus titulus est Μοῖραι σινωτικαὶ ὀφθαλμῶν. Quas hic edere visum est, quia aut ex astrologo anni 379,

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[1] Cf. *Catal.*, II, p. 217; IV, p. 45, 321 ss., f. 344r; Boll, *Sphaera*, p. 479. Crebra sunt cryptographica in codice Parisino 2419, saec. XV.

after Ptolemy 19 76 years, i. e. about a year p. Chr. no. 1444, any writing of the codex is well supported.

After a brief prooemium, the excerptor provides two fragments of the astrologer of the year 379, whom he calls Julianus (v. supra p. 195): First, the doctrine concerning the effects of thirty fixed stars, which he copied from his author's chapter 'Amorésoμata tās tŵy &nhavwv àστipwv inox, p. 198, 12–225, 19, also making use of tables that are now lost. He arranged the order of the stars somewhat differently (v. ad p. 200, 21) and, as we have said, accurately noted the positions they held in the year 884; but the virtues or vices, the fortunate and unfortunate events that depend on individual nativities, he reproduced almost word for word from his exemplar. To this excerpt he joined a second one without interval, from the final part of the chapter Περὶ σινοποιῶν μοιρών, p. 210, 1 ss.

He sometimes altered certain sentences from the excerpts or occasionally omitted certain words, and, though rarely, departed from the footsteps of his guide, so as not to offend the Christian faith of his contemporaries. Although he did not suppress the names of the gods everywhere, as Theophilus did, and did not shy away from the names of hierophants and priests of the mysteries (p. 220, 16), he was nevertheless reluctant to speak of the apparitions (φάνεια) of individual gods (p. 225, 22 ff.), and substituted pious prayers and supplications for the sacrifices performed with iron and blood and the conjurations of daemons (p. 225, 28, cf. supra p. 211, 1; cf. also p. 220, 18 and 199, 18). Some things nevertheless remained that could have given offence to Christians, and in the fourteenth century the scribe of the Parisian codex, lest he fall under suspicion of heresy, wrote the names of the gods in cryptographic form. This is something that not infrequently occurs in astrological books [1].

In an excerpt from the ninth century, the scribe of the Venetian codex inserted a shorter fragment (p. 220, 25 ff.). It appears to be a compendium of Theophilus's doctrine on fixed stars (above p. 214 f.), but certain words were drawn from elsewhere, where we detect traces of Arabic star names (p. 221, 11).

* * *

The chapters that follow this text we are editing, found in the Parisian and Venetian codices — Περὶ καθολικῶν σχημάτων τῆς Σελήνης and Καθολικά σχήματα περὶ σινῶν καὶ ναθῶν (cf. Catal., II, p. 43) — whether they are to be attributed to the astrologer of the year 379 or not, we confess we do not know. They are certainly entirely different from the chapter of the Angelic codex Περὶ συναφῶν καὶ ἀποῤῥοιῶν τῆς Σελήνης, of which we spoke above (p. 212). If they are to be ascribed to the same fourth-century writer as the earlier fragment, the excerptor certainly mixed in extraneous material, for the words of Vettius Valens are cited twice. (Cod. Paris., f. 13: Φησὶ δὲ Οὐάλης ὅτι δεῖ ἐπιβλέπειν and Καθὼς ἐξέθετο ὁ Οὐάλης ἐν τῷ β' κεφαλαίῳ τοῦ πρώτου βιβλίου.)

After those chapters are found very brief notes bearing the title Μοῖραι γνωστικαὶ ὀφθαλμῶν. It seemed appropriate to edit them here, because they derive either from the astrologer of the year 379,

1 Cf. Catal., II, p. 217; IV, p. 45, 321 ff., f. 344v; Boll, Sphaera, p. 479. Cryptographic entries are frequent in codex Parisinus 2419, 15th century.

p. 208, 22 ss. excerptae, aut certe cum eo necessitudine quadam coniunctae sunt. Longitudinum numeri non omnino inter se consentiunt; sed cum Ptolemaei numeris longitudinum Vergiliarum et Frontis Scorpionis et Spicae Capricorni sive 3° 26′ sive 3° 30′ addita sint, haec 350 annos post Ptolemaeum sive a. 480 p. Chr. n. scripta esse videntur. Igitur haec fortasse Iulianum Laodicensem auctorem habent, cuius nomen toti collectioni excerptor praemisit (cf. supra p. 195).

Περὶ τῆς τῶν ἀπλανῶν ἀστέρων δυνάμεως.

Ἀναγκαῖον ᾠήθην καὶ τὰς τῶν ἀπλανῶν δυνάμεις τε καὶ ἐνεργείας καθυποτάξαι, ὡς πολλὰ δύναντται ἰσομοιροῦντες τοῖς κέντροις καὶ τοῖς πλανήταις, ξένας γὰρ καὶ περιδόξους γεννήσεις παρασκευάζειν εἰώθασιν, 5 ὥς φησιν ὁ πολυΐστωρ Ἰουλιανὸς ἐν τοῖς αὐτοῦ ἀποτελέσμασιν· εἰσὶ δὲ αἱ τῶν ἀπλανῶν ἐποχαὶ κατὰ τὸ χ′ ἔτος τῆς Διοκλητιανοῦ βασιλείας οὕτω κατά τε μῆκος καὶ πλάτος.

Ὁ Στάχυς παρανατέλλει τῇ κθ′ μοίρᾳ τῆς Παρθένου, τοῦ Ζυγοῦ δ′ ι′, νότιος β′ ο′, μεγέθους α′, κρά(σεως) Ἀφροδίτης Ἑρμοῦ.

10 Ὁ λαμπρὸς τῆς Λύρας παρανατέλλει τῇ ι′ μοίρᾳ τοῦ Ὑδροχόου, Τοξότου κδ′, πλάτος βόρειος ξβ′, μεγέθους α′, κράσεως Ἀφροδίτης Ἑρμοῦ.

Ὁ μέγας Ἰχθὺς ὁ νότιος Ὑδροχόου ιδ′ λ′, νότιος κγ′ ο′, μεγέθους α′, κράσεως Ἀφροδίτης Ἑρμοῦ.

Ὁ λαμπρὸς τοῦ Ὄρνιθος τῇ ιβ′ τοῦ Αἰγόκερω, Ὑδροχόου ις′ μ′, 15 βόρειος ξ′, μεγέθους β′, κράσεως Ἀφροδίτης Ἑρμοῦ.

Ὁ βόρειος Στεφάνου παρανατέλλει τῇ ις′ τοῦ Ζυγοῦ, <Ζυγοῦ> κβ′ ι′, βόρειος μδ′ λ′, μεγέθους β′, κράσεως Ἀφροδίτης Ἑρμοῦ.

Οὗτοι οἱ ἀπλανεῖς ἀστέρες ἰσομοίρως ὡροσκοποῦντες ἢ μεσουρανοῦντες ποιοῦσι τοὺς γεννωμένους οὐ μόνον περιφανεῖς καὶ εὐπόρους καὶ ἐνδόξους 20 ἀλλὰ καὶ πολυμαθεῖς καὶ φιλοσόφους καὶ λογίους καὶ ποιητικοὺς καὶ ἐπιστημονικοὺς καὶ εὐφυεῖς καὶ φιλομούσους καὶ φιλοτέκνους καὶ χρηστοήθεις καὶ ἀπολαυστικοὺς καὶ τρυφηλοὺς καὶ εὐφροσύνους, συνετούς τε καὶ διανοητικοὺς καὶ εὐεπιβόλους καὶ κατορθωτικοὺς καὶ σχεδὸν αὐτοδι-

1 P(arisinus), f. 11; V(enetus), f. 100. 4 γενέσεις V. 8-9 καὶ τοῦ ≏ P: καὶ τοῦ omis. V: ≏ ια′ μη′ ια″ πλάτ(ος) ν(ότιος) β′ ο′ V. 10-11 Αἰγόκερω ς′ κα′ ια″ V. 12 Ὑδροχόου κς′ η′ ια″, μεγέθους α′, πλάτος νότιος κγ′ ο′ V. 14-15 Ὄρνιθος ≈ κβ′ ιη′ ια″, μεγέθους β′, πλάτος βόρειος ξ′ ο′ V. 16 Ζυγοῦ suppl.: ♏ γ′ με′ ια″, πλάτος βόρειος V. 18 ἀπλάνοι (sic) V: omis. P. 19 ἐπιφανεῖς P. 20 ἢ λογίους V. 20-21 καὶ ἐπιστημονικοὺς omis. V. 22 τρυφελούς V. 23 ἐπιβόλους V.

p. 208, 22 ff. excerpted, or at least connected with it by some relationship. The numbers of the longitudes do not entirely agree with one another; but since either 3° 26' or 3° 30' have been added to Ptolemy's longitude numbers for the Pleiades, the Forehead of Scorpius, and the Spica of Capricorn, these appear to have been written 350 years after Ptolemy, i.e., around A.D. 480. Therefore these works perhaps have Julian of Laodicea as their author, whose name the excerptor prefixed to the entire collection (cf. above p. 19.5).

On the Power of the Fixed Stars.

I thought it necessary to set out also the powers and effects of the fixed stars, since they are capable of much when they share the same degree as the angles and the planets, for they are accustomed to produce strange and remarkable births, as the polymath Julian says in his own work on astrological outcomes; and the positions of the fixed stars in the 20th year of the reign of Diocletian are as follows, both in longitude and latitude.

Spica rises alongside the 29th degree of Virgo, of Libra 10', southern 2° 0', of the 1st magnitude, of the nature of Venus and Mercury.

The bright star of Lyra rises alongside the 10th degree of Aquarius, of Sagittarius 24', northern latitude 62', of the 1st magnitude, of the nature of Venus and Mercury.

The great southern Fish: Aquarius 15' 30', southern 23° 0', of the 1st magnitude, of the nature of Venus and Mercury.

The bright star of Cygnus is at the 12th degree of Capricorn, Aquarius 1° 40', 15 northern latitude 5°, magnitude 2, of the nature of Venus and Mercury.

The northern star of Corona rises alongside the 16th degree of Libra, <Libra 22° 10', northern latitude 44° 30', magnitude 2, of the nature of Venus and Mercury.

These fixed stars, when rising or culminating at equal degrees, make those born under them not only distinguished, prosperous, and renowned, 20 but also learned, philosophical, eloquent, poetic, scientific, talented, fond of the Muses, devoted to the arts, virtuous in character, pleasure-loving, luxurious, and joyful, as well as prudent, intellectual, quick of mind, successful, and nearly self-

1 P(arisinus), f. 11? V(enetus), f. 100. 4 generations V. 8-9 xal toū ~P:nkaì τοῦ omis, V V: :V ιε' mì ia" width) south) b' σ' V. 10-11 Capricorn cç' καxa'ια"nc' xa'nV. 12 Aquarius ks' n' ia", size a', width south and' V. 14-15 Orninthos and ia", size b', width north t' V. 16 Libra suppl. :nM. c' me' ia", width north C. 18 plains (sic) V : omis.P.19 epiphanesn20 or scholars .C. 20-21 and scientific omis. V.22 truffles N.n23 epivoles C.

δάκτους καὶ καθολικῶς διὰ λόγων ἀρετὴν δοξαζομένους, ζηλωτὰς ἀρετῶν, εὐστόμους, ἐπιχαρεῖς τῷ λόγῳ, ἐρασμίους, εὐαρμόστους, σπουδαίους, κριτικούς, μεγαλόφρονας ἐνίοτε καὶ πολυκοίνους, εὐκινήτους περὶ τὰ ἀφροδίσια, ἐάνπερ καὶ ὁ Ἄρης ἀνατολικὸς ὢν ὑπέργειος ἐπιθεωρήσῃ ἕνα αὐτῶν ὡρονομοῦντα· ἐὰν δὲ ἐπιθεωρήσῃ ἐπίκεντρος Ἄρης καὶ γράμμασι περιπλέκονται γραπτῶν χάριν ἢ ἐπιθυμιῶν τινων, ἐὰν μάλιστα Ἄρης πρὸς Ἥλιον ὡρονομήσῃ. ἐὰν δὲ ἐν τῷ δ' τύχῃ Ἄρης ἢ Ἀφροδίτη ἢ τῷ ζ', ἑνὸς τούτων ὡροσκοποῦντος, ἐκ τῶν ἐναντίων <ποιεῖ> σώφρονας, θεοσεβεῖς, ἐνεργεῖν ἀδυνάτους ἐν τοῖς ἀφροδισίοις ἢ σπανοτέκνους ἢ θηλυτέκνους· μεγάλη γὰρ διαφορὰ γίνεται ἐκ τῆς ἀπὸ τῶν κέντρων θέσεως τῆς Ἀφροδίτης καὶ τοῦ Ἄρεως· ἐὰν Κρόνος ἐπίδῃ τινὰ αὐτῶν τῶν ε' ἀπλανῶν ὡρονομοῦντα, ἰατρικῆς [γὰρ] ἔμπειροι γίνονται καὶ προγνῶσται καὶ ἀποκρύφων βίβλων καὶ τελετῶν πολυΐστορες, ἐὰν δὲ <Ζεὺς> ἐπιθεωρήσῃ ὡρονομοῦντα ἕνα τῶν ε', μόνας τὰς εὐτυχίας καὶ δόξας καὶ ἀρχὰς παρέχει· καὶ ἐν αὐτοῖς δὲ τούτοις διάφορά τινα εὑρήσομεν· ἐὰν γὰρ ὡροσκόπῃ ἢ μεσουρανῇ ὁ τοῦ Στάχυος, ἱεροφάντας, ἱερεῖς μεγαλοτίμους, φιλοσόφους ἢ τελετῶν τινων προφήτας καὶ μάλιστα τοὺς περὶ τὴν Ἑλλάδα γεννωμένους· καὶ ἐπὶ θηλυκῶν δὲ γενέσεων οὗτος εὑρεθεὶς ἱερείας ἢ ἱεροφαντίδας [f. 11v] ἢ μυστηρίων τελεστικῶν εἰδήμονας καὶ διὰ θεῶν μεγάλων βοηθουμένας· ἐὰν δὲ ὡροσκοπῇ ἢ μεσουρανῇ ὁ βόρειος Στέφανος, εὐδόξους στεφανηφόρους, ἀρχιερεῖς, βασιλέων φίλους, καὶ τῷ σώματι ἰσχυροὺς καὶ ὀνομαστούς, πολυφίλους· ἐὰν δὲ ὡροσκοπῇ ὁ νότιος Ἰχθύς, σπανοτέκνους ἢ βραδυτέκνους ἢ θηλυγόνους ἢ ἀτέκνους, λογίους δὲ πάνυ καὶ μᾶλλον εὐειδεῖς.

Οὗτοι οἱ ἄπλανοι ἀστέρες σὺν Ἡλίῳ ἢ Σελήνῃ ἢ κλήρῳ Τύχης εἰς τὸ μεσουράνημα τυχόντες, ὅσοι μὲν κράσεως Ἀφροδίτης Ἑρμοῦ εἰσιν εὐτυχεῖς εἰς καταρχὴν δουλειῶν, μάλιστα ἐὰν ὁ Ζεὺς σὺν αὐτοῖς συνοδεύῃ ἢ συσχηματίζηται· εἰ δὲ καὶ ὁ Ἄρης δυναμοῖ τὸν Δία. ὁ δὲ βόρειος Στέφανος δηλοῖ κληρικοὺς καὶ μητροπολίτας.

1 καθολικοὺς P. δι' ἄλλων V. 2 ἐπίχαρις P : ἐπίχαρεις (sic) V. ἐρασμίους P : εὐκοσμίους V. 3 ἐνίοτε post πολυκοίνους transp. V. 4 ἐπιθεωρήσει V. 5 ἐπιθεωρῇ P. Ἄρης. L. Ἑρμῆς? 7 ὡρονομήσει V. ἢ omis. V. ζ'] Αἰγόκερῳ codd. (signo astrol.). 8 ποιεῖ suppl. 9-10 θηλυτέμνους V. 11 ἐὰν ♄ corr.; cf. supra p. 199, 9 : ἐπὰν codd. 12 ἰατρικοῖς cod., corr. γὰρ] del. ἔμπειροι (ειροι e corr.) P. 13 Ζεὺς suppl.; cf. supra p. 199, 11. 13-14 ἐπιθεωρήσει ὡροσκοποῦντα V. 14 μόνας] Leg. μείζονας? 15 τούτου V. An διαφορά ν; cf. supra p. 199, 14. 18 θηλυκοῖς δὲ γενέσεως P. ἢ omis. V. 19 τελευτικῶν V. 25 Versus 25-p. 221, 15 codex Venetus praebet solus. Astrologus quidam Byzantinus haec interpolavit ex Theophilo (cf. supra p. 218). 25-26 μεσουράνημα signum astrolog. dubium. 27 σχηματίζεται codd.; corr. ex Theophilo.

taught and universally celebrated for the excellence of their speech, zealots of virtue, eloquent, charming in discourse, lovable, harmonious, diligent, critical, at times magnanimous and sociable, easily moved in matters of love — provided that Mars, being oriental and above the earth, aspects one of them while it is on the horoscope; but if Mars aspects it while angular, they also become entangled in written matters on account of writings or certain desires, especially if Mars aspects the Sun while on the horoscope.But if Mars or Venus happens to be in the 4th or 7th house, with one of these on the horoscope, on the contrary it makes them chaste, pious, unable to perform in matters of love, or having few children, or bearing female children; for a great difference arises from the placement of Venus and Mars with respect to the angles; if Saturn looks upon any one of the five fixed stars while it is on the horoscope, they become skilled in medicine, gifted with foresight, and well-versed in secret books and mysteries; but if Jupiter aspects one of the five while it is on the horoscope, it grants only good fortune, glory, and positions of authority, and among these very stars we shall find certain differences; for if Spica rises or culminate, it produces Hierophants, priests of great honor, philosophers, or prophets of certain mysteries, especially those born in the region of Greece; and in female nativities, when this star is found, it produces priestesses or female Hierophants or those versed in the rites of the mysteries and aided by the great gods; but if the Northern Crown rises or culminates, it produces those of great renown, crowned with honor, high priests, friends of kings, strong of body and famous, with many friends; but if the Southern Fish rises, it produces those with few children, or slow to have children, or bearing daughters, or childless, yet very eloquent and rather fair in appearance.

When these fixed stars, together with the Sun, Moon, or Lot of Fortune, happen to culminate at the Midheaven, those of the mixture of Venus and Mercury are fortunate for the inception of undertakings, especially if Jupiter travels with them or is in aspect; and if Mars also strengthens Jupiter. The northern Crown signifies clerics and metropolitans.

1 καθολικούς P. δι' ἄλλων γ. 2 ἐπίχαρις P : ἐπίχαρεις (sic) V. ἐρασμίους P : εὐκοσμίους V. 3 ἐνίοτε post πολυκοίνους transp. V. 4 ἐπιθεωρήσει ν. 5 ἐπιθεωρῇ P. Ἄρης. L. Ἑρμῆς 7 ὡροσκοπήσει V. ή omis. V.ζ'] λιγό κερψ codd: (signo astrol.). 8 ποιεῖ suppl. 9-10 θηλυτέμνους Γ.11 ἐὰν 5 corr.; cf. supra p. 199, 9 : ¿náv codd. 12 Ιατρικοῖς cod., corr.γάρ] del. ἔμπειροι (ειροι e corr.) P. 13 Zsù; suppl. ; cf. supra p. 199,11.13-14 ἐπιθεωρήσει ὡροσκοποῦντα V. 14 μόνας] Leg. μείζονας 3 15 τούτου ν. If a difference? ef. supra p. 199, 14. 18 θηλυκοῖς δὲ γενέσεως P. 4 omis. V. 19 finals V. 25 Lines 25–p.221, 15 are preserved by the Venetian codex alone. A certain Byzantine astrologer interpolated these from Theophilus (cf. supra p. 218). 25–26 μεσουράνημα: dubious astrological sign. 27 σχηματίζεται codd.; corrected from Theophilus.

ὁ δὲ μέγας Ἰχθὺς βραδύνει τὸ τέλος τῆς καταρχῆς, ἀλλὰ καλὴ ὑπάρχει· ὅσοι δὲ κράσεως Ἄρεως καὶ Διὸς <καλοὶ> εἰς προβολὴν ἀρχόντων καὶ βασιλέων καὶ στρατιωτῶν, εἴς τε ἄνδρας ἀνυποτάκτους στρατηγούς τε καὶ σατράπας. ὅσοι δὲ κράσεως Κρόνου καὶ Διὸς καλοὶ εἰς καταρχὴν οἰκοδομίας ναῶν πόλεων οἴκων καὶ
5 τῶν ὁμοίων τούτου. ὅσοι δὲ Ἄρεὼς μόνου καλοὶ εἰς ἁρπαγὰς καὶ ληστείας καὶ στρατείας· ὅσοι Διὸς Ἑρμοῦ κράσεως καλοὶ εἰς θεοσεβεῖς πράξεις καὶ δημοσίας· ὅσοι Ἄρεως Ἑρμοῦ καλοὶ εἰς μηχανικούς, δολίους, φονεῖς, ψεύστας, δυστυχεῖς· ὅσοι δὲ Ἀφροδίτης μόνης, Κένταυρος, ποὺς Γυναικὸς ἁλυσιδωτός, ἀριστερὸς ποὺς Γυναικός, καλοὶ εἰς εὐγνώμονας, ἀδόλους καὶ καλοὺς εἰς βουλάς, εἰς προβολὴν
10 ἀκάκων ἀνδρῶν μάλα θαυμαστῶν καὶ ταπεινῶν τῇ φύσει· ὅσοι δὲ κράσεως Κρόνου Ἀφροδίτης, Χεὶρ βεβαμμένη, ὁ ἐν θρόνῳ καθήμενος, κεφαλὴ Ὀφιούχου, καλοὶ εἰς εὐτυχεῖς περικτήσεις πράγματων ἐξ ἀδικίας ἔχοντας, ὡς ὑποκεκρυμμένους. ὁ λαμπρὸς τῶν Ὑάδων καλὸς εἰς περίκτητον ἄνδρα καὶ μεγιστᾶνα εὐτυχῆ, πλουσιώτατον, ὑποτάσσοντα πόλεις· εἰ δὲ ὁ Ἄρης διαμετρεῖ, καλὸς εἰς σατρα-
15 πίας.

Παρανατέλλοντες τῇ ε' μοίρᾳ τοῦ Λέοντος· ς'. <Ὁ ἐπὶ τῆς> καρδίας <τοῦ> Λέοντος, Λέοντος ι' ο', βόρειος ο' ι', μεγέθους α', κράσεως Διὸς καὶ Ἄρεως.

ζ'. Ἀρκτοῦρος τῇ λη' τοῦ Αἰγόκερω, Ζυγοῦ δ' λ', βόρειος λα' λ', μεγέ-
20 θους α', κράσεως Ἄρεως καὶ Διός.

η'. Ὁ λαμπτὴρ τοῦ Ἀετοῦ τῇ ξ' τοῦ Αἰγόκερω, <Αἰγόκερω> ια' κ', βόρειος κθ' ι', μεγ(έτους) β', κράσεως Ἄρεως καὶ Διός.

θ'. Ἀντάρης παρανατέλλει τῇ ιε' τοῦ Ὑδροχόου, Σκορπίου κ' ι', νότιος δ' ο', μεγέθους β', κράσεως Ἄρεως καὶ Διός.

25 ι'. Κύων ὁ Σείριος Καρκίνου κε' ι', νότιος λθ' ι', μεγέθους α', κράσεως Ἄρεως καὶ Διός.

Οὗτοι οἱ ἀστέρες ἰσομοίρως ὡροσκοποῦντες ἢ μεσουρανοῦντες ποιοῦσιν ἐνδόξους στρατηγικούς, ἔθνη ὑποτάσσοντας, φοβερούς, ἡγεμονικούς,

2 καλοὶ suppl. προσβολὴν cod. 3 Lege στρατηγῶν, ut Theophilus p. 215, 7. 4 πόλεων corr. ex Theophilo : τελέων cod. 6 τοῦ Διὸς cod. 8 Γυναικός] Haec mulier est Andromeda, cf. Ideler, *Sternnamen*, p. 424 ; *Sphaera*, p. 436. 11 ὁ ... καθήμενος] Hic est Cassiopeia. 16 Scribendum παρανατέλλων. τῇ ε' – Λέοντος omis. V. ς' et ceteri numeri triginta astrorum omis. V. ὁ ἐπὶ τῆς suppl. Lac. V fere litt. in P : omis. V. 17 τοῦ suppl. Λέοντος κα' λη' πλάτος βόρ. ο' ι' V. 18 Post Ἄρεως] τῇ ε' μοίρᾳ τοῦ Λέοντος add. V. 19 Ἀρκτοῦρος Ζυγοῦ ις' κ', πλάτος βόρειος λα' λ', κράσεως ♂ ♃ V. 21 Ἀέτου Αἰγόκερω κβ' νη', πλάτος βόρειος κθ' ι', κράσεως ♂ ♃, μεγέθ. β' V. Αἰγόκερω suppl. 23 Ὑδροχόου Τοξότου α' μη' ια", πλάτος νότιος δ' ο' V. — 25 Canicula cum stella ιζ' (infra p. 222, 24) in Anonymo coniungitur p. 200, 32. Numerus longitudinis excidit, ut infra saepius. σύριος ♋ ς' μη' ια", πλάτος νότιος λθ' ι', κράσεως ♂ ♃ V.

The great Fish delays the completion of the inception, but it turns out well. Those of the mixture of Mars and Jupiter are favorable for the advancement of rulers, kings, and soldiers, and for insubordinate men, generals, and satraps. Those of the mixture of Saturn and Jupiter are favorable for the inception of the construction of temples, cities, houses, and things similar to these. Those of Mars alone are favorable for plunderings, robberies, and military campaigns. Those of the mixture of Jupiter and Mercury are favorable for pious and public affairs. Those of the mixture of Mars and Mercury are favorable for engineers, deceivers, murderers, liars, and the unfortunate. Those of Venus alone — the Centaur, the Chained Foot of the Woman, the left Foot of the Woman — are favorable for the discerning, the guileless, and those good in counsel, for the advancement of innocent men who are greatly admirable and humble in nature. Those of the mixture of Saturn and Venus — the Dyed Hand, the one seated on the throne, the head of Ophiuchus — are favorable for the fortunate acquisition of possessions by those who hold them through injustice, as if kept hidden. The bright star of the Hyades is favorable for a man of acquired wealth and a happy magnate, very rich and subduing cities; but if Mars is in opposition, it is favorable for satrapies.

Stars rising alongside the 5th degree of Leo: 6. <The one on the> heart <of> Leo, Leo 10° 0', northern 0° 10', magnitude 1, mixture of Jupiter and Mars.

7. Arcturus at the 38th of Capricorn, Libra 8° 4'' 30', northern 31° 30', magnitude 1, mixture of Mars and Jupiter.

8. The bright star of the Eagle at the 60th of Capricorn, «Capricorn 11° 20', northern 29° 10', mag(nitude) 2, mixture of Mars and Jupiter.

9. Antares rises alongside the 15th of Aquarius, Scorpius 20° 10', southern 4° 0', magnitude 2, mixture of Mars and Jupiter.

10. Canis, the Sirius, Cancer 25° 10', southern 39° 10', magnitude 1, mixture of Mars and Jupiter.

These stars, rising equally on the horoscope or culminating at midheaven, produce illustrious military commanders, subjugators of nations, fearsome, fit to rule,

2 καλοί suppl. προσβολήν cod. 3 Read στρατηγών, as Theophilus p. 215,7. 4 πόλεων corr. ex Theophilo : τελέων cod. β τοῦ Διὸς cod. 8 Γυναικός] This woman is Andromeda, cf. Ideler, Sternnamen, p. 424; Sphaera, p. 436.11 ὁ ... καθήμενος] This is Cassiopeia. 16 Should be written παρα-

16 Should be written παρα-

νατέλλων. τῇ ε' - Λέοντος omit. V. c' and the other numbers of the thirty stars omit. V. ♂ ἐπὶ τῆς suppl. Lac. V approximately letters in P : omit. V. 17 τοῦ suppl. Λέοντος κα' λη' πλάτος βόρ. ο ι' V 18 After Ἄρεως] τῇ σ΄ μοίρᾳ τοῦ Λέοντος add. V. 19 Ἀρκτοῦρος Ζυγοῦ ις' κ', πλάτος βόρειος λα' λ', κράσεως γ' πν. 21 Ἀετοῦ Αἰγόκερω κβ' νη', πλάτος βόρειος κθ' ι', κράσεως γ' Ζ', μεγέθ. β' ν. Αἰγόκερω suppl. 23 Ὑδροχόου Τοξότου α' μη' ια'', πλάτος νότιος δ' ο' V. 25 Canicula together with star ιζ' (below p. 222, 24) is joined in Anonymus p. 200, 32. The number of longitude is missing, as often below. σύριος ο ς' μη ι'', southern latitude 39° 10', temperament 3rd [nature of] Jupiter.

στρατηλάτας, διοικητικούς, κεκινημένους, ἀνυποτάκτους, παρρησιαστικούς, φιλονείκους, ἀνυστικούς, εὐεπιβόλους, ἐπάνδρους, νικητικούς, πολυκτήμονας πάνυ καὶ ἄγαν πλουσίους, μεγαλοψύχους, φιλοτίμους, φιλοκάλους, οὐ πάντως δὲ εὐθανατοῦντας.

Τῇ κ' μοίρᾳ Ταύρου. ια'. Ἀριστερὸς ποὺς Ὠρίωνος Ταύρου κζ' κ', νότιος λα' λ', μεγέθους α', κράσεως Διὸς καὶ Κρόνου.

ιβ. Ὁ μέσος τῶν γ' τῆς ζώνης Ὠρίωνος λ' μοίρᾳ τῶν Διδύμων, <Διδύμων> δ' ν', νότιος κδ' ν', μεγέθους β', κράσεως Διὸς καὶ Κρόνου.

ιγ'. Ὦμος δὲ Ἡνιόχου ε' μοίρᾳ τῶν Διδύμων, Διδύμων ιβ', βόρειος κ' ο', μεγέθους β', κράσεως Διὸς καὶ Κρόνου.

ιδ'. Γόνυ Τοξότου τῇ ιθ' μοίρᾳ, Τοξότου κδ' λ', νότιος ιη' ο', μεγέθους β', κράσεως Διὸς καὶ Κρόνου.

ιε'. Λαμπτὴρ τῆς Γοργόνης ιβ' μοίρᾳ Ταύρου, <Ταύρου> ζ' ι', βόρειος κγ' ο', μεγέθους β', κράσεως Διὸς καὶ Κρόνου.

ις'. Ὠλενία Αἰξ Διδύμων β' λ', βορεία κβ' λ', μεγέθους α', κράσεως Διὸς καὶ Κρόνου.

Πάλιν οὗτοι ἰσομοίρως ὡροσκοποῦντες ἢ μεσουρανοῦντες ποιοῦσι πλουσίους ἄγαν, ἐν διαφόροις τόποις κτωμένους φιλογεώργους, φιλοικοδόμους, εἰ μὴ καὶ ἡ Σελήνη οὕτως ὄντας ἐπιθεωροίη ποθὲν αὐτούς, ἀγαθοὺς δὲ τοῖς τρόποις καὶ τιμητικοὺς τῶν πρεσβυτέρων, μεταδοτικούς, ἀνεξικάκους, σώφρονας, φιλοικείους· ἰδίως δὲ πάλιν ἐκ τούτων ὁ μὲν ἐπὶ τοῦ γόνατος τοῦ Τοξότου καὶ ὁ ἐπὶ τοῦ δεξιοῦ ὤμου τοῦ Ἡνιοχοῦ τετραπόδων ἢ καὶ ἡνιόχων ἐργάτας ἢ καὶ αὐτοὺς ἱππηλάτας ἢ ἡνιόχους ποιεῖ.

ιζ'. Ὁ ἐπὶ τῆς κεφαλῆς τοῦ ἑπομένου Διδύμου, Καρκίνου δ' ι', βόρειος ς' ιε', μεγέθους β', κράσεως Ἄρεως μόνου, τῇ κε' τοῦ Διδύμου [καλεῖται δὲ Ἡρακλέους].

Ἐὰν οὗτος τύχῃ ὡροσκοπῶν ἢ μεσουρανῶν καὶ μάλιστα νυκτὸς ποιεῖ ἀρχικούς, δεινούς, δράστας, παραβόλους, ἀνυποτάκτους, θυμικούς, αὐθάδεις, τυραννικούς, πολέμων προϊσταμένους, ἐνδόξους, μεγάλους· ἡμέρας <δὲ> ὡροσκοπῶν, ὑβριστάς, ὠμούς, ἀνελεήμονας, προπετεῖς, ἅρπαγας,

1 στρατείας P : στρατιώτας V; corr. 5 Τῇ κ' μοίρᾳ Ταύρου ια' omis. V. Ὠρίωνος Διδύμων η' νη' ια'', μεγέθους α' τῇ ε' μοίρᾳ Ταύρου V. 7-12 Ὁ μέσος - Κρόνου omis. V. 8 Διδύμων suppl. 13 Γοργόνης Ταύρου ιη' μη' ια'', πλάτος βόρειος κγ' ο', μεγέθους V. Ταύρου suppl. 14 Post ο' lacuna quinque litt. in P. 15 ὠλελίνη (sic) αἴξ Διδύμων ιδ' η' ια'', πλάτος βόρ(εια) κβ' λ' V. Gradus cum quo Capella ascendit intercidit. 19 καὶ omis. V. 24-25 Καρκίνου ιε' μη' ια'' πλάτος βόρειος. 25 τῇ κε' τοῦ Διδύμου sc. παρανατέλλει; cf. infra p. 223, 7 etc. 26 καλεῖται δὲ Ἡρακλέους omis. P; secl. 29 ἐπισταμένους V.

commanders, administrators, restless, insubordinate, outspoken, contentious, effective, good at hitting their mark, courageous, victorious, very acquisitive and exceedingly wealthy, magnanimous, ambitious, lovers of beauty, but not always dying a good death.

At the 20th degree of Taurus. 11. The left foot of Orion: Taurus 27° 20′, southern latitude 31° 30′, magnitude 1st, temperament of Jupiter and Saturn.

12. The middle of the 3 stars of Orion's Belt at the 30th degree of Gemini, ⟨Gemini⟩ 4° 50′, southern latitude 24° 50′, magnitude 2nd, temperament of Jupiter and Saturn.

13. The shoulder of Auriga at the 5th degree of Gemini, Gemini 12°, northern latitude 20° 0′, magnitude 2nd, temperament of Jupiter and Saturn.

14. The knee of Sagittarius at the 19th degree, Sagittarius 24° 30′, southern latitude 18° 0′, magnitude 2nd, temperament of Jupiter and Saturn.

15. The lamp of the Gorgon at the 12th degree of Taurus, ⟨Taurus⟩ [ ]° 10′, northern latitude 23° 0′, magnitude 2nd, temperament of Jupiter and Saturn.

16. The Oleniian Goat: Gemini 2° 30′, northern latitude 22° 30′, magnitude 1st, temperament of Jupiter and Saturn.

Again, these same stars, when rising equally on the horoscope or culminating, produce men who are exceedingly wealthy, acquiring property in various places, fond of farming and fond of building — unless the Moon in such a position should regard them from some quarter — good in character and respectful of elders, generous, forbearing, temperate, devoted to their household. Specifically among these, the one on the knee of Sagittarius and the one on the right shoulder of Auriga produce workers with four-footed animals or also drivers, or even horsemen or charioteers themselves.

17. The star on the head of the following Twin, Cancer 4° 10′, northern latitude 6° 15′, magnitude 2, of the mixture of Mars alone, at the 25th degree of Gemini [it is called the star of Heracles].

If this star happens to be rising or culminating, especially at night, it produces rulers, formidable, active, reckless, insubordinate, passionate, arrogant, tyrannical men, leaders in wars, illustrious, great; but if rising during the day, insolent, cruel, merciless, rash, rapacious,

1 στρατείας R : στρατιώτας V; corr. 5. At the 20th degree of Taurus, 11 omit. V. Orion's Gemini 8° 58′ 11″, magnitude 1, at the 5th degree of Taurus V. 7–12 The middle one – Saturn omit. V. 8 Gemini suppl. 13 Gorgon's Taurus 18° 48′ 11″, northern latitude 23° 0′, magnitude V. Taurus suppl. 14 After 0′ lacuna of five letters in P. 15 ὡλελίνη (sic) αἴξ Gemini 14° 30′ 11″, northern latitude 22° 30′ V. The degree with which Capella rises is missing. 19 and omit. V. 24–25 Cancer 15° 48′ 11″ northern latitude. 25 at the 25th of Gemini, sc. co-rises; cf. below p. 223, 7 etc. 26 it is called the star of Heracles omit. P; bracketed. 29 ἐπισταμένους Y.

τεταραγμένους, μεθύσους· μεσουρανῶν δέ, λογίους μὲν πάνυ καὶ φίλους ἑλεῶν, οὐ καλῷ δὲ τέλει πάντως ἀπολλυμένους.

ιη'. Βορεία χηλὴ τοῦ Σκορπίου τῇ κε' μοίρᾳ τοῦ Ζυγοῦ, Ζυγοῦ κθ' μ', βορεία η' ν', μεγέθους β', κράσεως Διὸς Ἑρμοῦ.

ιθ'. Κεφαλὴ τοῦ ἡγουμένου Διδύμου Καρκίνου ο' ν', βορεία θ' λ', μεγέθους β', κράσεως Διὸς Ἑρμοῦ, τῇ κς' μοίρᾳ τῶν Διδύμων.

Ἐὰν οὗτοι ὡροσκοπῶσιν ἢ μεσουρανῶσιν, ποιοῦσι φιλοσόφους, πολυΐστορας, δημηγορικούς, φιλομούσους, ποιητικούς, φιλόχλους, εὐεπιβόλους, εὐφυεῖς, πολυπράκτους, ἀξιωματικούς, εὐσεβεῖς, φιλοθέους, εὐχρηματίστους, πολυγνώστους, ἀπὸ δωροδοκίας εὐτυχοῦντας μεγάλως χρυσοῦ τε καὶ ἀργύρου καὶ πρὸς τὰς συμφορὰς ἐλευθεριωτέρους, μάλιστα ἐπὶ ἡμέρας, ἐπὶ γὰρ νυκτὸς ὡροσκοποῦντες ποιοῦσι δοξοσόφους, ἀλαζονικούς, ἐπιτηδευματικούς, ὑποκρινομένους, πολυΐστορας δὲ καὶ μνημονικοὺς καὶ διδασκάλους καὶ καθαροὺς ἐν ταῖς ἐπιθυμίαις.

κ'. Ὦμος ἡγούμενος Ὠρίωνος Διδύμων α' λ', νότιος ιζ' λ', μεγέθους β', κράσεως Ἄρεως Ἑρμοῦ, τῇ ς' μοίρᾳ Ταύρου.

κα'. Προκύων Καρκίνου ζ' ο', Καρκίνου ς' ι', μεγέθους α', κράσεως Ἄρεως Ἑρμοῦ, τῇ β' μοίρᾳ Καρκίνου.

κβ'. Ὦμος δεξιὸς Ὠρίωνος τῇ β' Διδύμων, Διδύμων θ' λ', νότιος ιζ' ο', μεγέθους α', κράσεως Ἄρεως Ἑρμοῦ.

κγ'. Ὁ κοινὸς Ἵππου καὶ Ἀνδρομέδας τῇ κα' τῶν Ἰχθύων, Ἰχθύων κε' κ', βόρειος κς' ο', μεγέθους β', κράσεως Ἄρεως Ἑρμοῦ.

κδ'. Ὦμος Ἵππου Ἰχθύων θ' μ', βόρειος λα' ο', μεγέθους β', κράσεως Ἄρεως Ἑρμοῦ.

Καὶ οὗτοι πάλιν ἰσομοίρως ὡροσκοποῦντες ἢ μεσουρανοῦντες, μάλιστα δὲ νυκτὸς ποιοῦσι στρατηγικούς, δεινούς, δράστας, πολυτρόπους, σοφιστικούς, πολυπράγμονας, λογίους, ὀξυφώνους, ἐξαπατητάς, ἐπιτευκτι-

1 μεθύστας P. Leg. φιλελέονας vel φιλελεήμονας. 3 βόρειος χηλ(ῆς) P. τοῦ omis. V. 3-4 Σκορπίου ια' ιη' α'' πλάτος βορεία η' ι', μεγέθους β^ου V. 5 ἡγουμένου Διδύμου V : κγ' μοι. Διδύμ(ων) P. Καρκίνου ιβ' κη' ια'', πλάτος νοτία θ' λ' V. 6 τῇ κς' μοιρ. τῶν Διδύμων omis. V. 8 φιλοσόχλους codd.; corr. ex Ptolem., p. 163, 11 (ed. 1553). 13-14 Leg. μνημονευτικοὺς? 14 Leg. καθαρίους? 15 Διδύμων ιγ' η' ια'', πλάτος νότιος ιζ' λ' V. 16 τῇ β^α μοίρᾳ Καρκίνου V. 17 Καρκίνου (alter.) signo dubio. Latitudo omissa est. 17-18 Προκύων - Καρκίνου omis. V. 19 Ὠρίωνος Διδύμων κα' η' ια'', πλάτος νότιος ιζ' ο' V. 21 καινὸς P. 21-22 Ἀνδρομέδας Κριοῦ ς' νη' ια'', μεγέθους β^ου, πλάτος βόρειος κς' ο', κράσεως ♂ ♀ V. 23 Ἰχθύων κα' ιη' ια'', πλάτος βόρειος λα' ο' V. 26 νυκτὸς δὲ P. δράστας P : στρατιώτας V. 27 Rectius δολίους, cf. (p. 243) addenda ad p. 202, 1.

turbulent, drunkards; but if culminating, very eloquent men and lovers of mercy, yet utterly destroyed by an ignoble end.

18. The northern claw of Scorpius at the 25th degree of Libra, Libra 29° 40′, northern latitude 8° 3′, magnitude 2, of the mixture of Jupiter and Mercury.

5 19. Head of the Leading Twin, Cancer 0° 50', northern latitude 9° 30', magnitude 2, of the temperament of Jupiter and Mercury, at the 26th degree of Gemini.

If these are rising or culminating, they produce philosophers, men of wide learning, popular orators, lovers of the Muses, poets, fond of crowds, ready of speech, talented, versatile, distinguished, pious, god-loving,

10 prosperous in money matters, widely knowledgeable, greatly fortunate through gifts of gold and silver, and more generous in misfortunes, especially during the day; for when rising at night they produce pretenders to wisdom, boastful, affected, hypocritical, yet widely learned and possessed of good memory, and teachers and pure in their desires.

15 20. Leading Shoulder of Orion, Gemini 1° 30', southern latitude 17° 30', magnitude 2, of the temperament of Mars and Mercury, at the 6th degree of Taurus.

21. Procyon, Cancer 7° 0', Cancer 6° 10', magnitude 1, of the temperament of Mars and Mercury, at the 2nd degree of Cancer.

22. Right Shoulder of Orion, at the 2nd degree of Gemini, Gemini 9° 30', southern latitude 17° 0',

20 magnitude 1, of the temperament of Mars and Mercury.

23. The star common to the Horse and Andromeda, also at the [degree] of Pisces, Pisces 25° 20', northern latitude 26° 0', magnitude 2, of the temperament of Mars and Mercury.

24. Shoulder of the Horse, Pisces 9° 40', northern latitude 31° 0', magnitude 2, of the temperament of Mars and Mercury.

25 These likewise, when rising or culminating in equal degrees, especially at night, produce military commanders, formidable men, men of action, versatile, sophistic, busybodies, eloquent, sharp-voiced, deceivers, successful

1 μεθύστας P. Read φιλελέονας vel φιλελεήμονας. 3 βόρειος χηλῆς) P. τοῦ omis. V. 3-4 Scorpii on 18° 1″ latitude northern 8′ ″, magnitude 2nd V. 5 ἡγουμένου Geminorum V : 23° deg. Geminorum) P. Cancri 12° 28′ 11″, latitude southern 9° 30′ 50″. 6 on the 26th deg. of Gemini omis. V. 8 φιλοόχλους codd.; corr. from Ptolem., p. 163, 11 (ed. 1553). 13-14 Read μνημονευτικούς? 14 Read καθαρίους 15 Geminorum 13° 8′ 11″, latitude southern 17° 30′ 50″. 18 on the 21st degree of Cancer N. 17 Cancri (alt.) with sign of doubt. Latitude omitted. 17-18 Procyon – Cancri omis. V. 19 Orionis Geminorum 2° 8′ 11″, latitude southern 17° 0′ V. 21 καίνός P. 21-22 Andromedae Arietis 6° 58′ 11″, magnitude 2nd, latitude northern 26° 0′, temperament (v. 23 Piscium 2° 18′ 11″, latitude northern 31° 0′ V. 26 νυκτός δὲ P. δράστας P : στρατιώτας V. 27 More correctly δολίους, cf. (p. 243) addenda to p. 202, 1.

κούς, ὀξεῖς δ' ἅμα καὶ ἀπροσκορεῖς πρὸς τὰς ἐπιθυμίας, ἀσελγεῖς, ἐπιόρκους, εἰ δὲ <ἡμέρας> ὡροσκοποῦσιν, τολμηρούς, ὠμούς, μεταμελητικούς, ψεύστας, κλέπτας, ἀθέους, ἀφίλους, ἐπιθέτας, θεατροκόπους, ἐφυβριστάς, μιαιφόνους, πλαστογράφους, γόητας, βιαιοθανάτους πολλάκις. 5

κε'. Ποὺς δεξιὸς Κενταύρου τῇ ια' μοίρᾳ τοῦ Σκορπίου, Σκορπίου ιε' ν', νότιος μ' α', μεγέθους α', κράσεως Ἀφροδίτης Διός.

κς'. Ὁ ἔσχατος τοῦ Ποταμοῦ Ταύρου ζ' μ', Σκορπίου ιε' ν', νότιος μ' α', μεγέθους α', κράσεως Ἀφροδίτης καὶ Διός.

Καὶ οὗτοι πάλιν ἰσομοίρως ὡροσκοποῦντες ἢ μεσουρανοῦντες ποιοῦσι καθαρίους, ἀπολαυστικούς, φιλοκάλους, φιλομούσους, φιλοθέους, φιλοδώρους, φρονίμους, φιληκόους, καλοσυμβούλους, ἐν τῷ σεμνῷ μεγαλοψύχους, εὐγνώμονας, εὐσχήμονας πρὸς τὰ ἀφροδίσια καὶ ἀπὸ γυναικείων προσώπων ὠφελουμένους, μεγάλους, ξανθότριχας μᾶλλον, εὐειδεῖς, ἀπαλοσώμους, μάλιστα δὲ ἐὰν τὴν Σελήνην ἐπιθεωρήσωσιν. 15

κζ'. Οὐρὰ Λέοντος Παρθένου β' ο', βορεία ια' ν', μεγέθους α', κράσεως Κρόνου Ἀφροδίτης.

κη'. Ὀσφὺς Λέοντος Λέοντος κα' μ', βορεία ιγ' μ', μεγέθους δευτέρου, κράσεως Κρόνου Ἀφροδίτης.

κθ'. Ὕδρου αὐχὴν Λέοντος ζ' λ', νότιος κ' λ', μεγέθους β', κράσεως Κρόνου Ἀφροδίτης. 20

Καὶ οὗτοι πάλιν ὡροσκοποῦντες ἢ μεσουρανοῦντες ποιοῦσιν εὐτυχεῖς μὲν καὶ περικτήμονας καὶ περιφανεστάτους, ἐμπαθεῖς δὲ καὶ αἰσχροποιοὺς καὶ μαλακοὺς καὶ φιλορχηστὰς καὶ κακοφήμους περὶ τὰ ἀφροδίσια· προβαίνοντας δὲ τῇ ἡλικίᾳ ἱεροσυνῶν τινων μεταλαμβάνουσιν διὰ θρησκείαν 25 τινὰ θεϊκὴν ἢ ἐγκράτειαν τιμώμενοι καὶ ἐδεσμάτων τινῶν ἀπεχόμενοι καὶ βιβλίων δέ τινων ἀπορρήτων εἰδήμονες· γίνονται καὶ περὶ τὰ οὐράνια φιλόκαλοι· τοὺς δὲ ὀφθαλμοὺς μᾶλλον ὑπογλαύκους ἢ χαροποὺς ἔχοντες, εὐειδεῖς εἰσι ταῖς ὄψεσιν.

1 πρὸς omis. V. 2 ἡμέρας suppl. 4 ἐφυβρίστους codd.; cf. p. 202, 6. βιοθάνατους codd.; cf. ibid. v. 7. 6 ποὺς V: παρὰ (compendio) P. 6-7 Σκορπίου κζ' κη' ια'' πλάτος νότιος μα' ς' V. 8 Σκορπίου ιε' ν' corruptum. Fort. Κριοῦ ε' ν'. 8-9 ποταμοῦ Αἰγοκέρω ιθ' ιη' α'' πλάτος νότιος νγ' ιη' λ'' V. 11 καθαροὺς ut vid. P: κιθάρας V. ἀπολαύειν V. 14 ὠφελουμένους omis. P. Leg. μεγάλως, cf. 102, 17. ἀπαλοσωμάτους V. Fuit fort. ἀπαλοστόμους. 16 Παρθένου ιγ' λη' ια'' πλάτος βόρ. ια' ν' V. 18 Λέοντος Παρθένου γ' ιη' ια'' πλάτος βορ. ιγ' μ' V. μεγέθους δευτέρου omis. P. 20 Λέοντος ιθ' η' ιγ'' πλάτος νότιος ο' κ' λ'. 22 μὲν εὐτυχεῖς V. 24 φιλορχήτας codd. Cf. p. 102, 27.

sharp and at the same time insatiable in their desires, licentious, perjurers; but if they have the ascendant <by day>, bold, cruel, remorseful, liars, thieves, godless, friendless, aggressors, rowdy crowd-pleasers, insolent, murderous, forgers, sorcerers, frequently dying violent deaths.

25. The right foot of Centaurus at the 11th degree of Scorpius, Scorpii 15° 50′ southern 40° 1′, magnitude 1st, temperament of Venus and Jupiter.

26. The last star of Eridanus: Taurus 7° 40′, Scorpius 15° 50′, southern latitude 40° 1′, magnitude 1, of the nature of Venus and Jupiter.

And these again (when rising or culminating in the same degree) produce men who are pure, pleasure-loving, fond of beauty, lovers of the Muses, god-fearing, generous, prudent, obedient, good counselors, magnanimous in dignity, gracious, modest in matters of love, and benefited by women; tall, rather fair-haired, handsome, and soft of body — especially if they aspect the Moon.

27. The Tail of Leo: Virgo 2° 0′, northern latitude 11° 50′, magnitude 1, of the nature of Saturn and Venus.

28. The Hip of Leo: Leo 24° 40′, northern latitude 13° 40′, magnitude 2, of the nature of Saturn and Venus.

29. The Neck of Hydra: Leo 7° 30′, southern latitude 20° 30′, magnitude 2, of the nature of Saturn and Venus.

And these again, when rising or culminating, make men fortunate, wealthy, and most distinguished, yet also passionate, shameless, dissolute, fond of dancing, and of ill repute in matters of love; but as they advance in age they come to partake in certain priestly offices, honored on account of some divine religion or self-restraint, abstaining from certain foods, and they become versed in certain secret books and lovers of beauty in heavenly matters; they have eyes that are rather grey-blue or bright, and they are handsome in appearance.

1 πρός omis. V. 2 ἡμέρας suppl. 4 ἐφυβρίστους codd. ; cf. p. 202, 6. βιοθάνατους codd. ; cf. ibid. v. 7. 6 ποὺς V : παρὰ (compendio) P. 6-7 Σκορο πίου κζ' κη' ια" πλάτος νότιος μα' ς' V. 8 Σκορπίου ιε' ν' corruptum. Fort. Κριοῦ ε' ν'. 8-9 ποταμοῦ Αἰγοκέρω ιθ' ιη' α" πλάτος νότιος νγ' ιη' λ" V. 11 καθαρούς ut vid. P: κιθάρας V. ἀπολαύειν Y. 14 ὠφελουμένους omis. P. Leg. μεγά λως, cf. 102, 17. ἀπαλοσωμάτους V. Fuit fort. ἀπαλοστόμους. 16 Παρθένου sy'λn'sa" sx' v' ιγ' λη' ια" πλάτος βόρ. ια' ν V. 18 Λέοντος Παρθένου γ' ιη' ια" πλάτος βορ. ιγ' μ' ν. μεγέθους δευτέρου omis. P. 20 Λέοντος ιθ' η' ιγ' πλάτος νότιος ο' κ' λ'. 22 μὲν εὐτυχεῖς V. 24 φιλορχητας codd. Cf. p. 102, 27.

λ'. Ὁ λαμπτὴρ τῶν Ὑάδων Ταύρου κ' ι', νότιος ε' ι', μεγέθους α', κράσεως Ἄρεως Ἀφροδίτης.

Οὗτος ὡροσκοπῶν τῇ γεννήσει ποιεῖ εὐτυχεῖς ἄγαν καὶ πλουσίους καὶ χώρας ὑποτάσσοντας ἢ διοικοῦντας, ὥσπερ γὰρ αὐτὸ τὸ ἄστρον καὶ ἡ θέσις τῶν Ὑάδων πᾶσιν ἀνθρώποις εὐεπίγνωστόν ἐστιν, οὕτως ἐκεῖνοι περιφανέστεροι καὶ πλουσιώτεροι τῶν ἄλλων γίνονται, τὰ αὐτὰ δὲ ποιεῖ καὶ ὅταν ἰσομοιρήσῃ ἢ παρανατείλῃ τῇ Σελήνῃ, μάλιστα ἐπειδὴ οὗτος μόνος ὁ ἀστὴρ σχεδὸν διπλῆν δύναμιν ἔχει τῶν ἄλλων ἀστέρων· ἀνατέλλοντος γὰρ αὐτοῦ, δύνει ὁ Ἀντάρης [f. 12v] καὶ ἀμφὼ ἐν αὐτῷ τῷ ζῳδιακῷ κεῖνται, διὰ τοῦτο συμπεριδοξοι οἱ οὕτως γεννώμενοι ἔν τε τοῖς ἑῴοις καὶ ἑσπερίοις κλίμασι τῆς γῆς· διὰ γὰρ τὸ εἶναι τὸν Ἀντάρην ἐν τῇ δύσει ποιεῖ, καθὼς προείπομεν, διὰ γυναικῶν μεγάλας εὐτυχίας καὶ κληρονομίας. καὶ γὰρ αἱ γυναῖκες αὐτῶν πλουσιώταται μέν, ἀλλ' οὐ πολυχρόνιοι ἐπειδὴ ὁ Ἀντάρης εὐθέως δύνει ἐν τῷ γαμοστολικῷ τόπῳ κείμενος· ὁ δὲ λαμπρὸς τῶν Ὑάδων ὡροσκοπῶν ποιεῖ διὰ τὸν Ἄρην καὶ τὴν Ἀφροδίτην θερμοὺς πάνυ περὶ τὰς ἐπιθυμίας καὶ ἀδιαφόρους περὶ τὰ ἀφροδίσια· φύσει γὰρ οὗτος ὁ τόπος τῶν Ὑάδων ὡροσκοπῶν ἀπὸ μοίρας ιβ' μ' ἕως μοίρας ις' κ' ἐμπαθεῖς περὶ τὰς ἡδονὰς ποιεῖ καὶ ἐπισήμους μᾶλλον καὶ εὐειδεῖς.

Ἰδίως δὲ καί τινα ζῴδια καὶ ἀστέρες τῶν ἀπλανῶν ἐν τῷ θ' μοιρικῶς εὑρισκόμενα, εἰ δὲ καὶ ὡροσκόπῃ, μεγάλας βοηθείας διὰ θεῶν ἐπιφανείας ἢ δι' ὀνείρων παρέχονται· ὁ μὲν Σκόρπιος οὕτως εὑρισκόμενος καὶ μάλιστα περὶ μοίραν ἔνθα ἐστὶν ὁ λαμπρὸς τοῦ Ὀφιούχου, δι' ἰατρῶν ἀριστῶν συναστρίας θεραπεύει· ὁ δὲ Στάχυς διὰ Ἀφροδίτης ἢ Κόρης ἢ τῆς Μητρὸς τῶν θεῶν ὑγείας ἀποτελεῖ· ὁ δὲ ἐπὶ τῆς κεφαλῆς τοῦ ἡγουμένου Διδύμου ἐν τῷ θ' καὶ μάλιστα νυκτὸς διὰ Ἡρακλέους ἢ ἡμέρας <διὰ> Διοσκούρων βοηθείας παρέχεται· ὁ δὲ Κύων ἐν τῷ θ' καὶ μάλιστα νυκτὸς [τὰς] ἀπὸ Ἑκάτης ἢ Ἀνούβιδος ἢ τοῦ Ἄρεως τὰς δι' εὐχῆς βοηθείας παρέχεται καὶ παρακλήσεως· ἡ δὲ Λύρα διὰ Ἀπόλλωνος ἢ Ἑρμοῦ. οἱ δὲ ἐπὶ τῶν κεράτων τοῦ Αἰγόκερω καὶ οἱ Ἔριφοι καὶ ἡ Αἴξ

1 Ὑάδων Διδύμων β' η' ιγ", πλάτος νότιος ε' ι' V. 3 οὗτος ἐν τῇ γεννήσει V. 5 τῶν ὑδάτων codd.; corr. 8 μόνως V. ὁ omis. P. 14 δύνει εὐθέως P. 18 μᾶλλον καὶ μᾶλλον P. 20 ss. Cf. supra p. 210, 1 ss. 21 εἰ καὶ ὡροσκοποῦσι O. 22 οὗτος OP. 23 δ' ἰατρῶν P. 24-25 κόρης et μητρὸς cryptogr. OP. 26-27 νυκτὸς - καὶ μάλιστα omis. V. Ἡρακλέους et Διοσκούρων cryptogr. OP. 27 διὰ suppl. 28 τὰς secl. Ἑκάτης et Ἀνούβιδος cryptogr. OP: ἢ γούβιδος V. 29 Ἀπόλλωνος cryptogr. OP.

30. The bright star of the Hyades: Taurus 20° 10′, southern latitude 2° 10′, magnitude 1st, of the nature of Mars and Venus.

When this star rises at the birth, it makes [the natives] exceedingly fortunate and wealthy, and those who subdue or govern countries; for just as the star itself and the position of the Hyades is well known to all people, so those individuals become more distinguished and wealthier than others. It produces the same effects when it is in equal degree or rises alongside the Moon, especially since this star alone has nearly double the power of the other stars; for when it rises, Antares sets, and both lie within the zodiac itself, and for this reason those born under it are equally renowned in both the eastern and western regions of the earth. For because Antares is at the setting, it produces, as we said before, great fortunes and inheritances through women. Indeed their wives are most wealthy, though not long-lived, since Antares immediately sets when positioned in the marriage house. The bright star of the Hyades, when rising, produces, by virtue of Mars and Venus, those who are intensely ardent in their desires and indifferent in matters of love; for by nature this region of the Hyades, when rising from degree 12° 40′ to degree 16° 20′, makes [the natives] passionate in their pleasures and moreover distinguished and of fine appearance.

20In particular, certain zodiac signs and fixed stars found in the 9th [house] in degrees, and especially if they are on the ascendant, provide great assistance through divine epiphanies or through dreams. Scorpius, when found thus, and especially around the degree where the bright star of Ophiuchus is, effects healing through the conjunction of excellent physicians; Spica brings about health through Aphrodite or Kore or the 25Mother of the Gods; the star on the head of the leading Twin, in the 9th and especially at night through Heracles, or by day <through> the Dioscuri, provides assistance; Canis [Major], in the 9th and especially at night, provides assistance through prayer and supplication from Hecate or Anubis or Ares; the Lyra [does so] through Apollo or 30Hermes. Those on the horns of Capricorn and the Kids and the Ai-

1 Hyades Gemini 2nd 8th 13th, southern latitude 5° 10° 3°. 3 this one in the nativity Y.
5 τῶν ὑδάτων codd.; corr. 8 μόνως Y. ὁ omit. P. 14 δύνει εὐθέως P.
18 μᾶλλον καὶ μᾶλλον P. 20 ss. Cf. above p. 210, 1 ss. 21 εἰ καὶ ὡροσκοποῦσι O. 22 οὗτος O P. 23 δ' ἰατρῶν P. 24–25 κόρης and μητρός cryptogr. O P. 26–27 νυκτός – καὶ μάλιστα omit. V. Ἡρακλέους or Διοσκούρων
26–27 νυκτός – καὶ μάλιστα omit. V. Ἡρακλέους or Διοσκούρων cryptogr. O P. 27 διά suppl. 28 τὰς secl. Ἑκάτης or Ἀνούβιδος cryptogr. O P: 4 γούβιδος Y. 29 Ἀπόλλωνος cryptogr. O P.

ἐν τῷ θ' διὰ Πανὸς ἢ Ἑρμοῦ βοηθοῦσιν, καὶ μάλιστα ἐὰν καὶ τῶν ἀγαθοποιῶν τις τοὺς εἰρημένους τόπους ἐπιθεωρῇ· καὶ ἕκαστος δὲ τῶν πλανητῶν κατὰ τὴν οἰκείαν αὐτοῦ φύσιν ἐπὶ τῶν εἰρημένων τόπων εὑρισκόμενος καὶ μάλιστα οἱ ἀγαθοὶ τὰς βοηθείας ποιοῦσι κατὰ τὰς φυσικὰς αὐτῶν δυνάμεις· καὶ ὁ Κρόνος δὲ ἐπὶ ἡμέρας τὰς ἰδίας ἢ τὰς διὰ Πλούτωνος καὶ Ποσειδῶνος ὄψεις καὶ βοηθείας παρέχεται καὶ ἐξ ἀντιπαθείας τῶν ἰδίων βοτανῶν καὶ τῶν ἄλλων θεραπείας παρέχεται. νυκτὸς δὲ καλῶς κείμενος τὰς διὰ γυναικῶν ἐπισήμων· καὶ ὁ Ἄρης δὲ τὰ οἰκεῖα τῇ ἑαυτοῦ φύσει δωρεῖται καὶ νυκτὸς μὲν ὠφέλιμα, ἡμέρας δὲ φοβερὰ καὶ ἐναντία καὶ βλαβερά.

Μοῖραι σινωτικαὶ ὀφθαλμῶν.

Χαίτη Λέοντος ἀπὸ <μοίρας> κζ' λς' ἕως κη'.

Κέντρον Σκορπίου Τοξότου μοίρᾳ α', κράσεως Ἀφροδίτης καὶ Ἄρεως.

Μέτωπον Σκορπίου ἀπὸ μοίρας θ' ς' ἕως μοίρας ι', κράσεως Ἄρεως καὶ Κρόνου.

Ἡ ἀκὶς τοῦ Τοξότου <μοίρᾳ> ζ' νς'.

Ἡ Πλειάς Ταύρου ἀπὸ μοίρας ε' λς' ἕως ζ' ς'.

Τὸ νεφέλιον τοῦ Καρκίνου ἀπὸ μοίρας ι' ἕως ιε'.

Ὁ ὀφθαλμὸς τοῦ Τοξότου μοίρᾳ ις' λς'.

Ἡ κάλπις τοῦ Ὑδροχόου ἀπὸ μοίρας ιη' ις' ἕως ιθ'.

Ἡ ἄκανθα τοῦ Αἰγόκερω ἀπὸ μοίρας κς' μς' ἕως κθ'.

1 Πανὸς cryptogr. O P. ἢ καὶ Ἑρ. P. 2 θεωρῇ P. δὲ superscr. P. 6 πλούτωος (sic) cryptogr. P. καὶ omis. V. ποσηωνος cryptogr. P : ηωνος cryptogr. V et ut vid. O. 7 θεραπίας P. 11 Haec anno 488 scripta esse videntur, cf. supra p. 219. 12 μοίρας supplevi. 14-15 κράσεως ♃ καὶ ♄ V : κράσις ♂ καὶ ♄ P. 17 Ταύρου corr. : ἡμέρας (signo astrol.) codd. 18 Leg. ιβ' ἕως ιε'?

in the 9th [place] they assist through Pan or Hermes, and especially if one of the benefics also aspects the aforesaid places; and each of the planets, when found in the aforesaid places according to its own proper nature, and especially the benefics, render their aids according to their natural powers; and Saturn during the day provides its own or the visions and aids through Pluto and Poseidon, and through the antipathy of its own herbs and other things provides cures. But when well placed by night, [it provides aids] through distinguished women; and Mars bestows what is proper to its own nature, and by night things beneficial, but by day fearful and contrary and harmful.

Degrees injurious to the eyes.

The Mane of Leo from degree 27° 36′ to 28°.

The Sting of Scorpius [at] degree 1° of Sagittarius, of the mixture of Venus and Mars.

The Forehead of Scorpius from degree 9° 6′ to degree 10°, of the mixture of Mars and Saturn.

The Arrow-tip of Sagittarius [at] degree 7° 55′.

The Pleiades of Taurus from degree 5° 36′ to 7° 6′.

The Nebula of Cancer from degree 10° to 15°.

The Eye of Sagittarius [at] degree 16° 36′.

The Water-jar of Aquarius from degree 18° 16′ to 19°.

The Spine of Capricorn from degree 26° 46′ to 29°.

1 Banner cryptogr. OP. or also Ερ. P. 2 θεωρῇ P. δὲ superscr. P. n6 plutoos (sic) cryptogr. P. καὶ omitted in V. ποσπωνος cryptogr. P : ηωνος. ncryptogr. V et ut vid. O. 7 therapy R. 11 This was written in the year 488 nvidentur, cf. supra p. 219. 12 μοίρας supplied by me. 14-15 κράσεως 4 and 5 ν : κράσις (and η P. 17 Ταύρου corr. : ἡμέρας (astrological sign) codd. 18 Leg. ιβ' up to με'λ

Ex collectaneis apotelesmaticis Byzantinis.

Perpauca descripsimus ex collectaneis quae tertiam partem codicis Angelici obtinent et de quibus supra (p. 36, n. 1) verba fecimus. Propter vocabulorum rariorum usum fragmentum elegimus quod iam ex codice Parisino, ut videtur, Ducangio innotuit, qui illud Eleutherio Zebeleno attribuit, et aliud, quo eiusdem Eleutherii aetas accurate significatur. — Caput huius astrologi iam editum est in Catalogo nostro t. II, p. 132.

F. 176v. ρμβ'. Περὶ τύχης ἀξιωματικῆς.

Ἐπιτηρεῖν δεῖ ἐὰν ὑπὲρ γῆν εὑρεθῇ ὁ Ἥλιος <μὲν> ἐν ἡμέρᾳ, ἡ δὲ Σελήνη ἐν νυκτί, καὶ πῶς ὑπὸ τῶν ἀστέρων δορυφοροῦνται, καθώσπερ καὶ ὁ Πτολεμαῖός φησιν· ἐπιτηρεῖν δὲ πάλιν δεῖ καὶ τοὺς ἀπλανεῖς τῶν ἀστέρων ποῖος ἐγγίζει τοὺς φωστῆρας καὶ τὰ μεγέθη αὐτῶν· τὰ μὲν οὖν πρώτου μεγέθους ἐνδοξοτέρους ποιεῖ, τὰ δὲ β' μέσους, τὰ δὲ γ' μεγέθους ἐλάττους· εἰ δέ ἐστι κακοποιός, τὸ τέλος κακὸν δηλοῖ τῆς ἀξίας.

ρμγ'. Περὶ πράξεως ποιότητος.

Ὀφείλεις κρατεῖν τὸ ζῴδιον τὸ μεσουρανοῦν καὶ τὸν κύριον αὐτοῦ τόν τε Ἄρην Ἀφροδίτην καὶ Ἑρμῆν καὶ τὸν κλῆρον τῆς πράξεως καὶ τὸν κύριον αὐτοῦ, καὶ ἐξ αὐτῶν οἷος εὑρέθη ἰσχυρότερος καὶ ἐνδοξότερος, αὐτός ἐστιν οἰκοδεσπότης τῆς πράξεως· καὶ οἱ Πέρσαι τὸν Ἥλιον μόνον λέγουσι δηλοῦν τοὺς μεταλλικοὺς τοὺς ἐργαζομένους τὰ κανία καὶ μεγαράδια. τὴν δὲ Σελήνην εἰς τοὺς πεζοδρόμους καὶ σικρικίους ἤγουν ταχυδρόμους, μαντατοφόρους καὶ ἀποκρισιάρίους.

F. 226. σμα'. Πῶς δεῖ εὑρίσκειν τοὺς περιπάτους τῶν ἀστέρων καὶ τῶν τόπων[1].

Εἰς τὸν ζητούμενον μῆνα καὶ τὴν ἐνισταμένην ἡμέραν τοῦ μηνὸς ἀφαιροῦμεν τὰ ἔτη ἐν οἷς ἡ καταρχὴ ἀπὸ τῶν ἐτῶν τῶν μετὰ τὴν καταρχήν, καὶ τὰ λοιπὰ τίθει εἰς τὴν ταῦλαν ἰδίως· εἶτα ζήτει τὰς λειπομένας ἡμέρας τοῦ μηνός, ἀφ' οὗ ἡ καταρχὴ ἐγένετο· ἔπειτα ζήτει

2 μὲν suppl. 4 Ptolem., *Tetrab.*, IV, 2. 7 ἐλάττωcodd. : ἐλαττοῖ coni. Kroll. 14 μεταλικοὺς. 15-16 σικρίκιος " cursor „, Ducangius, his ipsis verbis allatis quae Eleutherio Zebeleno " De forma et constit. corporis „ adscribit. 21 ταῦλαν = tabulam.

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[1] Auctor huius capituli Eleutherius Zebelenus esse videtur, qui in praecedentium titulis nominatur (cf. supra p. 50). Ex computatione quam exempli gratia praebet, apparet eum die 12 Augusti a. 1040 natum esse et die 18 Decembris a. 1079 scripsisse.

From Byzantine astrological collections.

We have transcribed very few items from the collections which occupy the third part of the Angelic codex and about which we spoke above (p. 36, n. 1). On account of the use of rare words, we chose a fragment which had already become known to Ducange from the Parisian codex, as it appears, who attributed it to ELEUTHERIUS ZEBELENOS, and another, by which the age of the same Eleutherius is precisely indicated. The chapter of [redacted] astrologer has already been published in our Catalogue vol. II, p. 132.

Γ. 176. ρμβ΄. On dignitary fortune.

One must observe whether the Sun is found above the earth during the day, and the Moon during the night, and how they are attended by spear-bearing stars, just as Ptolemy says; and one must observe again which of the fixed stars draws near the luminaries and their magnitudes: those of the first magnitude make men more illustrious, those of the second, men of middling rank, and those of the third magnitude, men of lesser standing; but if the star is malefic, it portends a bad end to one's dignity.

143. On the Quality of Occupation.

You must take into account the sign at the midheaven and its ruler, Mars, Venus, and Mercury, the Lot of Occupation and its ruler, and from among these, whichever is found to be the strongest and most illustrious — that one is the lord of the occupation. The Persians say that the Sun alone signifies miners who work the shafts and small quarries, while the Moon signifies foot-runners and couriers, that is, swift messengers, dispatch-bearers, and envoys.

F. 226. 241. How one must find the periods of revolution of the stars and of the places 1.

For the sought month and the current day of the month, we subtract the years in which the inception began from the years after the inception, and place the remainder separately in the table; then seek the remaining days of the month from which the inception was made; then seek

2 μὲν suppl. 4 Ptolem., Tetrab., IV, 2. 7 ἐλάττωcodd. : ἐλαττοῖ coni. Kroll. 14 μεταλικούς. 15-16 σικρίκιος "cursor" Ducangius, his ipsis verbis allatis quae Eleutherio Zebeleno De forma et constit. corporis, adscribit. 21 ταῦλαν = tabulam.

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1 The author of this chapter appears to be ELEUTHERIUS ZEBELENUS, who is named in the preceding titles (cf. above p. 50). From the calculation which he provides as an example, it appears that he was born on 12 August 1040 and wrote on 18 December 1079.

καὶ τὰς λοιπὰς τῶν ζητουμένων μηνῶν καὶ ἡμερῶν ἀνὰ λ' ἡμέρας λαβὼν ὑπὲρ ἑκάστου μηνός, καὶ ποίησον τὰς ἡμέρας ὅλως (?), εἶτα μέρισον εἰς λ' καὶ ζήτει <τοὺς> μῆνας· καὶ ὅσοι μῆνες ἐξέλθωσι, λαβὲ κατὰ μῆνα ἕνα λεπτὰ ε' καὶ πρόσθες ταῦτα τὰ λεπτὰ τοῖς χρόνοις τοῖς διελθοῦσι μετὰ τὴν καταρχὴν καὶ τότε πρόσθες ταῦτα ταῖς ἀναφοραῖς τοῦ κλίματος καὶ τῆς ὀρθῆς σφαίρας καὶ ποίει τοὺς περιπάτους.

Ὑπόδειγμα. Καταρχὴ τῆς γενέσεώς μου. Ἔτους ,ϛφμη' μηνὸς Αὐγούστου ιβ' ἡμέρᾳ δευτέρᾳ. ζητῶ τὸν περίπατον τοῦ ὡροσκόπου ἔτους ,ϛφπη' μηνὸς Δεκεμβρίου ιη'. ἀφαιρῶ ἐκ τῶν 'ϛφπη' ἐτῶν ἔτη ,ϛφμη' λοιπὰ μ'· λαμβάνω καὶ ἡμέρας τοῦ Αὐγούστου ιβ', Σεπτεμβρίου λ', Ὀκτωβρίου λ', Νοεμβρίου λ', Δεκεμβρίου ιη', ἤγουν (?) ρκ' ἡμέραι, γίνονται μῆνες δ'. εἶτα κατὰ μῆνα λαμβάνω λεπτὰ ε', καὶ γίνεται λεπτὰ κ' ἀντὶ τῶν δ' μηνῶν, καὶ τῷ μηνὶ γοῦν Δεκεμβρίῳ ιη' ἔτους ,ϛφπη' εἰμὶ χρόνων τελείων μ' μηνῶν τεσσάρων. καὶ προστίθημι ταῦτα τὰ μ' ἐν τῇ ἀναφορᾷ τοῦ ὡροσκόπου ἤτοι ταῖς σμγ' κβ' καὶ γίνονται σπγ' μβ' καί ἐστιν ὁ περίπατος τοῦ ὡροσκόπου ἐν ταῖς ἀναφοραῖς εἰς τὸν Τοξότην κβ' κγ' κατὰ τὸν δηλωθέντα μῆνα Δεκέμβριον ιη' τοῦ μηνός.

2 ὅλως hic et 11 ἤγουν compendio dubio. 3 τοὺς suppl. 3 et 4 πρόσθες compendio. 11 Debebat non ιη' sed ιβ', aut supra ιη' pro ιβ' scribendum. 14 προστίθημι compendio.

and the remaining sought months and days, taking 30 days for each month, and make the days in total (?), then divide by 30 and seek the months; and however many months result, take for each month 5 minutes and add these minutes to the years that have elapsed after the inception, and then add these to the ascensions of the 5 climate and of the right sphere, and calculate the periods of revolution.

Example. The beginning of my nativity. In the year 6548, month of August, 12th day, Monday. I seek the progression of the ascendant for the year 6588, month of December, 18th. I subtract from the year 6588 the year 6548, remainder 40; I also take the days of August 12, September 30, October 30, November 30, December 18, that is (?) 120 days, which make 4 months. Then for each month I take 5 minutes, and the result is 20 minutes in place of the 4 months, and so in the month of December 18 of the year 6588 I am 40 complete years and four months. And I add these 40 to the ascensional value of the ascendant, that is to the 243° 22', and the result is 283° 42', and the progression of the ascendant in the ascensions falls in Sagittarius 22° 23', according to the aforesaid month of December, the 18th of the month.

2 ὅλως here and 11 ἡγουν with doubtful abbreviation. 3 τούς supplied. 3 and 4 πρόσθες by abbreviation. 11 It should read not ιη' but ιβ', or above ιη' instead of ιβ' should be written. 14 προστίθημι by abbreviation.

EXCERPTA EX CODICE 7 (VATIC. 212).

Theophili Edesseni prooemia.

Inter auctores qui Graecorum astrologiam ad Arabes saeculo VIII transtulerunt, unde postea immutata quidem ad Byzantinos reversura erat, clarissimus habetur Theophilus, Thomae filius Edessenus. Nonnulla de vita operibusque illius viri, cuius ne nomen quidem historiae litterarum Graecarum scriptoribus innotuisse videtur, prooemia librorum edituri hic collegimus. Natus est paulo ante a. 695 p. C. n.[1] et sectae addictus est Maronitarum[2]. Eum semper christianum fuisse pium ex praefationibus, quae edimus, apparet, ubi astrologiam cum ad fidem suam accomodare nititur. Edoctus est Edessae, cuius ludi litterarii tunc quoque antiqua fama haud indigni celebrabantur, et praeter vernaculam Syrorum linguam Graecam quoque calluit, ita ut sermone nitido quidem haud tamen molestiae cuiusdam experti utatur. Homeri poemata in syriacam linguam elegantissime vertit[3], quorum carminum nonnulli tantum versus supersunt[4]. Ad nomina Homerica accuratius exprimenda quinque vocalium syriacarum figuras effinxisse fertur, sed de hac re iure ambigitur[5]. Syriace quoque librum historicum vel potius chronologicum composuit, qui a Bar Hebraeo laudatur[6]. Ex quibus elucet eum omnibus aetatis suae disciplinis excultum fuisse.

Paulo postquam Al-Mansur Bagdadam condidit (762 p. C.), in novam urbem

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[1] Mortuus est enim a. 785 plus nonaginta annos natus. Cf. infra p. 231, n. 1.

[2] Bar-Hebraeus, *Histor. Dynast.* ed. Pococke, Oxonii, 1663, p. 148 : " *Fuit autem Theophilus iste sectae Maronitarum, qui in monte Libano christianorum secta sunt.* "

[3] Bar-Hebraeus, *l. c.* ; cf. Wenrich, *De auctorum Graecorum versionibus*, 1842, p. 73 ss.

[4] Rubens Duval, *La littérature syriaque*, p. 325 ; cf. Derenbourg, *Mélanges Henri Weil*, p. 118, n. 4.

[5] Wenrich, *l. c.* ; cf. Duval, *op. cit.*, p. 292.

[6] Bar-Hebraeus, *Hist. Dyn.* ed. Pococke, p. 148 : " *Est illi historia egregia* " ; cf. *Chronicon*, ed. Bruns et Kirsch, p. 134 : " *Est illi liber historiarum egregius in syriaca lingua etiamsi ... orthodoxos vituperabat,* " et p. 63 [Pococke] : " *Ab initio imperii ipsius (Seleuci Nicatoris) orditur aera quae Alexandri audit ... Ab Adamo ad initium huius epochae, ex sententia Theophili Rohensis* (= *Edesseni*), *sunt anni quinquies mille centum nonaginta septem.* "

EXCERPTS FROM CODEX 7 (VATIC. 212).

Prooemium of Theophilus of Edessa.

Among the authors who transmitted Greek astrology to the Arabs in the 8th century, whence it was later to return to the Byzantines in an altered form, the most celebrated is Theophilus, son of Thomas, of Edessa. Some details concerning the life and works of that man, whose very name seems to have remained unknown to historians of Greek literature, we have gathered here, as editors of the prooemium of his books. He was born shortly before the year 695 A.D.[1] and was a member of the Maronite sect[2]. That he was always a devout Christian is evident from the prefaces which we publish, where he endeavors to reconcile astrology with his own faith. He was educated at Edessa, whose literary schools were then still celebrated with ancient fame not undeserved, and besides the vernacular Syriac language he was also versed in Greek, so that he employs a style that is indeed polished, yet not without a certain laboriousness. He translated the poems of Homer into Syriac with great elegance[3], of which verses only a few survive[4]. He is said to have devised forms for five Syriac vowels to express Homeric names more precisely, but this matter is rightly disputed[5]. He also composed in Syriac a historical, or rather chronological, book, which is praised by Bar Hebraeus.From which it is clear that he was versed in all the disciplines of his age.

Shortly after Al-Mansur founded Baghdad (762 A.D.), he appears to have moved to the new royal city,

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› For he died in the year 785, being more than ninety years of age. Cf. below p. 231, n. 1. * Bar-Hebraeus, Histor. Dynast. ed. Pococke, Oxonii, 1663, p. 148: "Now this Theophilus was of the Maronite sect, who are Christian communities on Mount Lebanon, * Bar-Hebraeus, l. c.; cf. Wenrich, De auctorum Graecorum versionibus, 1842, p. 73 ff.

Rubens Duval, La littérature syriaque, p. 325; cf. Derenbourg, Mélanges HenrinWeil, p. 118, n. 4.

[5] Wenrich, *l. c.*; cf. Duval, *op. cit.*, p. 292.

• Bar-Hebraeus, Hist. Dyn. ed. Pococke, p. 148: "He has a remarkable history,"; cf. Chronicon, ed. Bruns et Kirsch, p. 134: "He has an excellent book of histories in the Syriac language, even though ..... he criticized the orthodox," and p. 63 [Pococke]: "From the beginning of his reign (of Seleucus Nicator) begins the era known as that of Alexander ***From Adam to the beginning of this epoch, according to the opinion of Theophilus of Roha (= Edessa), there are five thousand one hundred and ninety-seven years."

regiam migrasse videtur, sine dubio a chalifa excitus studiorum fautore, qui viros doctos undique in aulam regiam arcessebat. Ad Bagdadae latitudinem longitudinemque motus astrorum se computasse ipse nos certiores facit [1]. Praeterea comperimus eum iam antea regii principis Al-Mahdi comitem fuisse in expeditione per Margianam, ubi exercitus frigoribus laboravit asperrimis annis 757-758, ut videtur [2]. Chaliphae Al-Mahdi, a. 775 imperium adepto, acceptissimus remansit, ita ut primus regiorum astrologorum factus sit [3]. Quantopere gratiam eius usque ad exitum suum sibi conciliarit, ex narratiuncula haud illepida discimus quam de morte utriusque Bar Hebraeus refert [4] : *Fertur cum Al-Mahdius Masabdanum proficisci statuens Hasanam concubinam suam secum ire iussisset, ipsam ad Theophilum, Thomae filium, christianum, astrologum Rohensem* [= *Edessenum*], *astrologorum Al-Mahdii principem mittentem dixisse :* " *Tu imperatori fidelium huius itineris auctor fuisti, nobisque iter imposuisti quod in mentem non venerat ; acceleret Deus mortem tuam, qua te liberemur* ". *Ipsum vero, ubi ad eum pervenissent litterae eius, dixisse puellae, quae eas pertulerat :* " *Ad ipsam reversa dicas : non est a me hoc consilium, verum quod mihi precaris ut cito moriar, res haec est a deo decreta ac mors mea prope adest. Ne vero putes preces tuas exauditas esse, at tibi ipsi multum pulveris pares, cumque ego mortuus fuero, illum capiti tuo imponas.* " *Non desiit autem interpretationem dicti ipsius quaerere ex quo obiit ille, donec viginti post diebus mortuus est Al-Mahdius* [5].

Ex hac Theophili praedictione, ut credebant, memorabili apparet eum viginti

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[1] *Catal.*, I, p. 130, 26 ss.

[2] Cf. infra p. 234, 7.

[3] Bar-Hebraeus, *l. c.*, El Qifṭî, infra p. 231, n. 2.

[4] *Hist. Dyn.* ed. Pococke, p. 147.

[5] Paulo aliter historia narratur in Bar-Hebraei Chronico syriaco (ed. Bedjan, p. 127, 4 ss.), cuius versionem gallicam comiter mihi misit vir humanissimus Rubens Duval. Qua textus arabicus vel potius interpretatio Pocockii optime illustratur : *Théophile servait le calife Al-Mahdi, qui l'estimait beaucoup à cause de sa supériorité dans l'art de l'astrologie. On raconte que certain jour le calife voulut se rendre dans une de ses provinces et emmener sa cour avec lui. L'épouse du calife envoya dire à Théophile :* " *C'est toi qui a conseillé au calife ce voyage et nous a imposé la fatigue et l'ennui de la route dont nous n'avions nul besoin. J'espère donc que Dieu te fera périr et disparaître de ce monde afin que débarrassées de toi nous trouvions du repos.* " *Théophile répondit à la servante qui lui avait porté ce message :* " *Retourne vers la maîtresse et dis-lui : ce n'est pas moi qui ai conseillé au roi ce voyage ; il voyage quand il lui plaît. Quant à la malédiction que tu as lancée contre moi pour que Dieu accélère ma mort, la décision en a déjà été prise et affirmée par Dieu : je mourrai prochainement ; mais ne t'imagine pas que je mourrai parce que ta prière aura été exaucée : c'est la volonté de mon créateur qui s'accomplira. Mais toi, ô reine, je te dis : prépare pour toi beaucoup de poussière, et quand tu apprendras que je suis mort, amoncelle toute cette poussière sur ta tête.* " *Lorsque la reine eut entendu ces paroles, elle fut saisie d'une grande frayeur, et elle attendit quel serait le résultat. Peu après Théophile mourut et vingt jours après le calife Al-Mahdi mourut également. Ce que Théophile avait déterminé se réalisa donc.*

undoubtedly summoned by the caliph, a patron of learning who called learned men from everywhere to the royal court. He himself informs us that he computed the motions of the stars according to the latitude and longitude of Baghdad. Furthermore, we learn that he had previously been a companion of the royal prince Al-Mahdi on an expedition through Margiana, where the army suffered extremely harsh cold in the years 757–758, it appears.[1] He remained in high favor with Caliph Al-Mahdi, who came to power in 775, to such a degree that he became the chief of the royal astrologers. How greatly he maintained that favor until his very end, we learn from a rather charming little anecdote which Bar Hebraeus recounts concerning the death of both: It is related that when Al-Mahdi, having decided to set out for Masabdan, had ordered his concubine Hasana to accompany him, she, sending word to Theophilus, son of Thomas, a Christian, the Rohensian [= Edessene] astrologer, chief of Al-Mahdi's astrologers, is said to have told him: "You were the one who advised the Commander of the Faithful to undertake this journey, and you imposed upon us a journey that had not entered our minds; may God hasten your death, that we may be rid of you."But he, when her message had reached him, is said to have told the girl who had brought it: "Go back to her and say: this counsel did not come from me; but as for what you pray, that I may die soon, this matter is decreed by God and my death is near. Do not suppose, however, that your prayers have been heard; rather prepare for yourself a great deal of dust, and when I am dead, heap it upon your own head." She did not cease seeking the interpretation of his saying from the time he died, until twenty days later Al-Mahdi himself was dead.

From this prediction of Theophilus, memorable as they believed, it appears that he was twenty

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[1] *Catal.*, I, p. 130, 26 ss.

Cf. infra p. 234, 7.

Bar-Hebraeus, l. c., El Qifts, infra p. 231, n. 2.

[4] *Hist. Dyn.* ed. Pococke, p. 147.

5 The story is told somewhat differently in Bar-Hebraeus's Syriac Chronicle (ed. Bedjan, p. 127, 4 9s.), the French version of which was kindly sent to me by the most courteous Rubens Duval. By which the Arabic text, or rather Pococke's interpretation, is excellently illustrated: Theophilus served the caliph Al-Mahdi, who held him in high esteem on account of his superiority in the art of astrology. It is recounted that one day the caliph wished to travel to one of his provinces and take his court with him. The caliph's wife sent word to Theophilus: "It is you who advised the caliph to make this journey and imposed upon us the fatigue and tedium of the road, which we had no need of whatsoever. I therefore hope that God will cause you to perish and disappear from this world, so that, rid of you, we may find rest." Theophilus replied to the servant who had brought him this message: "Return to your mistress and tell her: it was not I who advised the king to make this journey; he travels whenever it pleases him.As for the curse you have launched against me that God should hasten my death, the decision has already been made and confirmed by God: I shall die soon; but do not imagine that I shall die because the prayer has been answered: it is the will of my Creator that shall be fulfilled. But you, O queen, I say to you: prepare for yourself a great quantity of dust, and when you learn that I am dead, heap all that dust upon your head." When the queen had heard these words, she was seized with great fright, and she waited to see what the outcome would be. Shortly afterwards Theophilus died, and twenty days later the caliph Al-Mahdi died likewise. What Theophilus had determined thus came to pass.

dies ante califam obiisse, i. e. die 15 Augusti a. 785 [1]. Ex alio testimonio [2] comperimus eum tunc nonaginta fere annos natum esse.

Libri Theophili saeculo IX Bagdadae in bibliotheca secretiore palatii servabantur (*Catal.*, I, p. 83, n. 4), et astrologorum Arabum eruditio interdum ad hunc fontem referenda est. Vix dubium est saeculo IX Abû-Mašarem ab eo multa mutuatum esse (cf. supra p. 7, f. 21 ss.), et saeculo XI 'Alî ben Abî'l' Rigâl Abû'l Ḥasan (Abenragel) eum et laudat et describit [3]. Plura furta sine dubio deprehendent viri litterarum Arabicarum periti [4].

Sed Graecorum magis quam Arabum ope opera eius usque ad nostram transmissa sunt aetatem. Tempore enim circiter quo vixit, studia astronomica Constantinopoli refloruerunt (*Catal.*, II, p. 181), et scripta graeca potentissimi gratia Chalipharum astrologi a Byzantinis quoque sedulo lectitata sunt et expilata. Collectanea astrologica saeculorum IX-XI Theophili capitibus referta sunt nomine eius vel addito vel praeterito [5]. E quibus nonnulla iam in Catalogo nostro typis expressimus [6].

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[1] Al-Mahdi mortuus est die 4 Augusti a. 785 p. C.; cf. Weil, *Gesch. der Chalifen* (1848), t. II, p. 113. — Assemani, *Bibl. Orient.*, III, 1, p. 161 *a*, dixit Chaliphae Rashidi temporibus claruisse Theophilum astronomum, teste Amro. Sed mirum in modum erravit, nam Amrus de Theophilo quodam Edesseno, aerarii praefecto non de astronomo loquitur; cf. Gismondi, *Maris Amri et Slibae de patr. Nestorian.*, Romae, 1899, I, p. 66. — De alio Theophilo Edesseno qui saeculo V, ut videtur, vitas martyrum syriace scripsit, cf. *Byzant. Zeitschr.*, IX, p. 580; XI, p. 241.

[2] Ibn el Qifṭî († 1248 p. C.) in libro de vitis virorum doctorum (Târîch el ḥokama). Germanicam versionem capituli de Theophilo liberalissime mecum communicavit Carolus Dyroff ex codice Monacensi Arab. 440, f. 44ᵛ: " *Theophil, Sohn des Thomas, der Astronom, aus Edessa. Dieser Astronom lebte in Bagdad und war das Haupt der Astronomen des Al-Mâhdi. Er war kundig in den Geschichten* (?) *der Sterne und hat in der " astronomia iudiciaria " merkwürdige Fälle vom Eintreffen* (*seiner Voraussagungen*) *gehabt, noch als er sich bereits seinem 90 Lebensjahr näherte.* "

[3] Albohazen Haly filius Abenragel, *In iudiciis stellarum* ed. impensis Io. Ba. Sessa, 1503, vide e. g., p. 11 : *Dixit Nayfel filius Thome...* (lege " Ṭâ'ûfîl " i. e. Theophilus) et p. 25 : *Quando a te quaesitum fuerit pro aliqua civitate vel castro si obsidebitur vel non; aut, si obsidebitur, si capietur vel non, et si capietur, si pro pace aut violentia.* Cf. cod. Paris. 2417, f. 23 : Ἐὰν ἐρωτηθῇς περὶ πόλεως πολιορκεῖται ἢ οὔ καὶ ἐὰν πολιορκῆται, σώζεται ἢ παραλαμβάνεται ... et supra p. 68, capp. κζ', κθ'.

[4] Cf. Steinschneider, *Hebräische Uebersetz. des Mittelalters*, p. 833, n. 372.

[5] De Theophili excerptis in " Syntagmate Laurentiano " saec. IX, cf. Boll, *Sitzb. Akad. Münch.*, 1899, p. 92 ss.; in " Syntagmate Parisino " saec. XI, cf. *Catal.*, II, p. 37, n. 1 et p. 35, f. 203 ss. In omnibus fere codicibus capitulum quoddam huius astrologi inveneris.

[6] *Catal.*, I, p. 129 : Περὶ κοσμικῶν καταρχῶν; *Catal.*, II, p. 195 : Περὶ ζωῆς; *Catal.*, IV, p, 93 : Περὶ προβολῆς ἄρχοντος; p. 122 (= Ludwich, *Maximi reliq.*, p. 120) : de plantis et animalibus ad planetas pertinentibus; supra p. 212; De stellis fixis, cf.

days before the caliph died, i.e. on 15 August in the year 785. From another testimony find out we learn that he was then nearly ninety years of age.

The books of Theophilus were kept in the ninth century in Baghdad in the more secret library of the palace (Catal., I, p. 83, n. 4), and the learning of the Arab astrologers must sometimes be traced back to this source. There is scarcely any doubt that in the ninth century Abu-Mashar borrowed much from him (cf. above p. 7, f. 21 ss.), and in the eleventh century 'Ali ben Abi'l Rijal Abu'l Hasan (Abenragel) both praises and describes him. More thefts will doubtless be detected by scholars versed in Arabic letters.

But his works have been transmitted to our age more through the aid of the Greeks than of the Arabs. For around the time in which he lived, astronomical studies flourished anew at Constantinople (Catal., II, p. 181), and the Greek writings of the most powerful astrologer in the favor of the Caliphs were also diligently read and plundered by the Byzantines. The astrological collections of the ninth to eleventh centuries are filled with chapters of Theophilus, either with his name added or omitted. Of these we have already printed some in our Catalogue.

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1 Al-Mahdi died on 4 August A.D. 785; cf. Weil, Gesch. der Chalifen (1848), t. II, p. 113. Assemani, Bibl. Orient., III, 1, p. 161 a, stated that the astronomer Theophilus flourished in the times of the Caliph Rashid, on the testimony of Amrus. But he erred in a remarkable way, for Amrus speaks of a certain Theophilus of Edessa, a prefect of the treasury, not of the astronomer; cf. Gismondi, Maris Amri et Slibae de patr. Nestorian., Romae, 1899, I, p. 66. Concerning another Theophilus of Edessa who, as it seems, wrote the lives of martyrs in Syriac in the fifth century, cf. Byzant. Zeitschr., IX, p. 580; XI, p. 241.

* Ibn al-Qifti († 1248 A.D.) in his book on the lives of learned men (Tārīkh al-ḥukamāʾ). A German translation of the chapter on Theophilus was most generously communicated to me by Carolus Dyroff from the Munich codex Arab. 440, f. 44v: "Theophil, son of Thomas, the astronomer, from Edessa. This astronomer lived in Baghdad and was the head of the astronomers of Al-Mahdi. He was skilled in the history (?) of the stars and had remarkable cases of fulfilled (predictions) in judicial astrology, even as he was already approaching his 90th year of life."

* Albohazen Haly filius Abenragel, In iudiciis stellarum, ed. impensis Io. Ba. Sessa, 1503, see e.g., p. 11: Dixit Nayfel filius Thome... (read "Ta'ufil, i.e. Theophilus) and p. 25: Quando a te quaesitum fuerit pro aliqua civitate vel castro si obsidebilur vel non; aut, si obsidebitur, si capietur vel non, et si capietur, si pro pace aut violentia. Cf. cod. Paris. 2417, f. 23: 'Eàv ÉpwtηßĤs nepi nόλewę nodiop-κεῖται ἢ οὐ καὶ ἐὰν πολιορκῆται, σώζεται η παραλαμβάνεται and above p. 68, capp. KZ;,.KO'.

* Cf. Steinschneider, Hebrew translation. of the Middle Ages, p. 833, n. 372.

* On Theophilus's excerpts in the Syntagma Laurentianum, 9th century, cf. Boll, Sitzb. Akad. Münch., 1899, p. 92 ff.; in the Syntagma Parisinum, 11th century, cf. Catal., II, p. 37, n. 1 and p. 35, f. 203 ff. In nearly all codices a certain chapter of this astrologer will be found.

* Catal., I, p. 129: Περὶ κοσμικών καταρχῶν; Catal., II, p. 195: Περὶ ζωῆς; Catal., IV, p. 93: Περὶ προβολῆς ἄρχοντος; p. 122 (= Ludwich, Maximi reliq., p. 120): de plantis et animalibus ad planetas pertinentibus; supra p. 212; De stellis fixis, cf.

Maioris autem sunt momenti codices qui tota opera celeberrimi astrologi continent. Nobis quidem noti sunt:

a) Vaticanus 212, f. 108 ss. = Parisinus Suppl. gr. 1241, saec. XIV, f. 1 ss.; ubi pariter multa capita in indice enumerata nunc desunt. Quae servantur fere omnia ad librum cui est titulus Πόνοι περὶ καταρχῶν πολεμικῶν pertinent; cf. descriptionem nostram supra p. 68 ss. — Inerat in archetypo et altera editio (δευτέρα ἔκδοσις) eiusdem libri et aliud opus in duodecim partes divisum (δωδεκάτροπος τῶν καταρχῶν), cuius pleraque capita, quae desiderantur, ex miscellaneis codicibus suppleri possunt. — Editum est supra ἐκ τῆς δευτέρας ἐκδόσεως Theophili caput de stellis fixis (p. 212), ubi adnotavimus numeros longitudinum planetarum ad annum 768 computatos esse. Igitur hoc anno vel paulo post alter ille libellus editus est.

b) Parisinus 2417, saec. XIII, qui idem opus Περὶ καταρχῶν πολεμικῶν continet, sed multo plures καταρχαί in hoc codice traduntur et de bellis et de morbis et de aliis negotiis. At ordo foliorum turbatus tenorem rerum saepissime interrumpit. Plura de his in catalogo Parisino mox edendo invenies.

Theophilum praeclaris inventis scientiam humanam non promovisse vix est quod moneam — talia ab eo nemo exspectaverit — meritis tamen haud despiciendis posteritati se commendavit. Nam cum astrologiae quasi disciplinarum reginae excelsae totum se dedidisset (p. 235, 10 ss.), huius artis laudem languenti iam Syriae quodammodo eripuit ut Bagdadam transferret. Postquam enim et ecclesia catholica et imperatores Romani [1] illam damnaverunt atque sectatores eius persecuti sunt, librosque eorum comburi iusserunt [2], in Orientis partibus, sicut in provinciis latinis accidit [3], paene exstincta est, et post Arabum irruptionem in regno Mahomedanorum demum recaluit. Theophilus ipse, antequam de singulis tractet, scientiam suam dilectam adversus obtrectatores eius vel rectius adversus anathemata Patrum defendere conatur (p. 235, 12 ss.; 238, 5 ss.). Quo pristinae ac derelictae doctrinae studio multa certe Graecorum scripta ab interitu servavit. Ipse confitetur se ab „antiquis" pendere et pleraque ex eorum libris excerpsisse (p. 233, 29; 234, 1), et revera veterum auctorum fragmenta plurima per eum ad Byzantinos et usque ad nostrum pervenerunt aevum. Cum a Chaliphis de bellorum successu et de reipublicae administratione praecipue consuleretur (p. 234, 6), talia undique maxima cura congessit. Sed fontibus suis libere usus est: auctoris nomen raro profert, et cum argumenta eius repeteret, alia omisit, alia mutavit, vel addidit. De qua componendi ratione ad caput de stellis fixis iam nonnulla praefati sumus (p. 213).

Dum quaecumque insignis illius viri supersunt colligantur, ad ingenium propositumque eius cognoscenda maxime proderunt prooemia librorum quae hic edimus.

F. C.

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[1] Cf. Mommsen, *Strafrecht*, p. 865.
[2] *Catal.*, II, p. 79.
[3] Cf. supra p. 86.

Of greater importance, however, are the codices that contain the complete works of the most celebrated astrologer. Those known to us are:

a) Vaticanus 212, f. 108 ff. = Parisinus Suppl. gr. 1241, 14th century, f. 1 ff.; where likewise many chapters enumerated in the index are now missing. What is preserved pertains almost entirely to the book entitled Πόνοι περί καταρχῶν πολεμικών; cf. our description above p. 68 ff. Contained in the archetype was also a second edition (deutéra Ekdosis) of the same book and another work divided into twelve parts (δωδεκάτροπος τῶν καταρχῶν), most chapters of which, being absent here, can be supplied from miscellaneous codices. Edited above ἐκ τῆς δευτέρας ἐκδόσεως is Theophilus's chapter on fixed stars (p. 212), where we noted that the numbers of the planetary longitudes were computed for the year 768. Therefore in this year or shortly thereafter that other small work was published.

b) Parisinus 2417, 13th century, which contains the same work Περὶ καταρχῶν πολεμικῶν, but far more καταρχαί are transmitted in this codex, concerning wars and diseases and other matters. However, the disorder of the folios very frequently interrupts the continuity of the subject matter. You will find more on these matters in the Parisian catalogue shortly to be published.

Theophilum praeclaris inventis scientiam humanam non promovisse vix est quod moneam talia ab eo nemo exspectaverit meritis tamen haud despi- ciendis posteritati se commendavit. For since he had devoted himself entirely to astrology, as it were the exalted queen of the disciplines (p. 235, 10 ff.), he somehow snatched the praise of this art from a Syria already languishing, in order to transfer it to Baghdad. For after both the Catholic Church and the Roman emperors [1] had condemned it and persecuted its followers, and had ordered their books to be burned, it was nearly extinguished in the regions of the East, just as happened in the Latin provinces [3], and only after the irruption of the Arabs did it revive again in the kingdom of the Mohammedans. Theophilus himself, before treating of individual matters, attempts to defend his beloved science against its detractors, or more precisely against the anathemas of the Fathers (p. 235, 12 ff.; 238, 5 ff.). By this zeal for an ancient and abandoned doctrine he certainly preserved many writings of the Greeks from destruction. He himself confesses that he depends upon the * ancients and has excerpted most things from their books (p. 233, 29; 234, 1), and in truth very many fragments of early authors have come down through him to the Byzantines and even to our own age.Since he was consulted by the Caliphs above all concerning the outcome of wars and the administration of the state (p. 234, 6), he collected such material from all quarters with the greatest care. But he made free use of his sources: he rarely cites the name of an author, and when he repeated his arguments, he omitted some things, altered others, or added to them. Concerning this method of composition we have already said something in the chapter on the fixed stars (p. 213).

While whatever remains of that distinguished man's works is being collected, the prefaces of the books which we publish here will be most useful for understanding his talent and purpose.

F. C.

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1 Cf. Mommsen, Criminal Law, p. 865.

2 *Catal.*, II, p. 79.

* Cf. above p. 86.

F. 108. Θεοφίλου φιλοσόφου πόνοι περὶ καταρχῶν πολεμικῶν καὶ ἐπιστρατείας καὶ τυραννίδος, ἐξ ὧν ἐν πείρᾳ γέγονε καὶ ἐκ τῶν ἀρχαίων συνήγαγε, προσφωνηθέντες Δευκαλίωνι τῷ αὐτοῦ παιδί.

Ἡ φυσικὴ τῶν ἀστέρων ἰδιοτροπία, ὦ κοσμιώτατε Δευκαλίων, οὐχ ἑνιαίαν μόνην ἔχει τὴν ἐνέργειαν ἀλλὰ ποικίλην τε καὶ διάφορον πρὸς πᾶσαν ἀποτελεσματικὴν ἐπιτηδειότητα, εἰ καὶ τὰ μάλιστα ἕκαστος αὐτῶν ἐν μιᾷ τῇ γενικωτάτῃ γνωρίζεται ποιότητι πρὸς τὴν κεκληρωμένην αὐτῷ διάθεσιν καὶ χαρακτηριστικὴν ἔμφασιν, οἷον ἐν τοῖς πολεμικοῖς ὁ Ἄρης καὶ ἐν τῷ λόγῳ ὁ Ἑρμῆς <καὶ> ἐν τοῖς γεωργικοῖς ὁ Κρόνος καὶ ἐν τοῖς ἐρωτικοῖς ἡ Ἀφροδίτη· καίτοι γὰρ τούτων οὕτως ἐχόντων οὐ μόνον ὁ Ἄρης τὸν πόλεμον ἐνεργεῖ, ἀλλὰ καὶ Κρόνος βασιλέων ὄλεθρον ἐπιτελεῖ καὶ πόλεων ἁλώσεις, καθώς ἐστιν εὑρεῖν ἐν τοῖς κοσμικοῖς ἀποτελέσμασιν· ἀλλά γε καὶ ὁ Ἄρης ἐμπρησμοὺς ποιεῖ καὶ λοιμικὰς <νόσους> καὶ αὐχμωδίας καὶ καρπῶν ἀφορίας. ὡσαύτως καὶ Ἑρμῆς ληστείας καὶ ἀκαταστασίας καὶ ἀνωμαλίας ἐν τῷ βίῳ, ἢ καὶ διάκτορος ὠνομάσθη καὶ τὴν εἰρήνην βραβεύσει. ὁμοίως δὲ καὶ ἐν τοῖς γενεθλιαλογικοῖς ἀποτελέσμασιν εὑρίσκομεν ἄλλως καὶ ἄλλως τοὺς ἀστέρας ἐνεργοῦντας καὶ σημαίνοντας πρός τε τοὺς σχηματισμοὺς αὐτῶν καὶ τὰς τῶν τόπων ἐναλλαγάς ἤτοι τοὺς κακοποιοὺς ἀγαθοποιοῦντας καὶ τοὺς καλοποιοὺς ἀδρανῶς ἔχοντας, ὅμως οὖν πρὸς τὸ θέμα [f. 108ᵛ] καὶ τὴν αὐτῶν μοιροθεσίαν ἀνακοινοῦσθαι τὰ ἀποτελέσματα. τοῦτό γε μὴν ἀθρήσαντες οἱ σοφοὶ τῶν ἀποτελεσματικῶν τῇ συγκρατικῇ σχέσει τῶν ἀστέρων ἐχρήσαντο· οὐ μόνον ἐν τοῖς μερικωτάτοις καὶ καθ' ἕκαστον ἀλλὰ καὶ ἐν τοῖς καθολικωτάτοις καὶ γενικωτάτοις, οἱονεὶ περὶ πολέμου, διειληφότες, πᾶσί γε τοῖς ἀστράσιν ἐχρήσαντο καὶ μὴν καὶ τοῖς φωστῆρσι πρὸς μίαν ἀποτελεσματογραφίαν καὶ συμπραξίαν· τοῦτο δὲ κἀγὼ κατὰ νοῦν λαβὼν καὶ εἰδὼς ὅτιπερ σπανιάκις εὑρίσκεται ἡ πολεμικὴ ἔφοδος παρὰ τοῖς ἀρχαίοις, ἐκτὸς εἰ μή γ' ἐν τοῖς κοσμικοῖς ἀποτελέσμασι μόνον ἔσεσθαι πόλεμον ἐν τῇδε τῇ χώρᾳ καὶ αἰχμαλωσίαν, ἀφέντες δηλαδὴ τὰ μερικώτερα ἤγουν ὡς ἂν μάλιστα <τὰς> γινομένας ἐπιστρατείας καὶ ἀντιστρατείας, πολιορκίας τε καὶ τυραννίας, καὶ ὅσα κατὰ καιροὺς ἰδίους κινούμενα καὶ παραθηγόμενά φημι ὑπὸ δύο στρατοπέδων ἄντικρυς ἀλλήλων στρατοπεδευκότων καὶ ἀντεφορμώντων ἀλλήλων, ὧν τὰς ἀκριβεῖς ἐφημερίδας ἄπορον

1 Codicem V(aticanum) descripsit Ioannes Graeven : codicem Parisinum Suppl. gr. 1241, f. 3 ss. contuli. 3 προσφωνηθέντες corr. Parmentier : προσφωνηθὲν καὶ codd. 5-6 οὐκ ἑνιαίαν codd.; corr. Bidez. 10 καὶ suppl. 15 νόσους suppl. <διάθεσεις> καὶ αὐχμώδεις coni. Kroll. 17 ὀνομάσθη P. 20 τόπον (ω superscr.) P. 20-21 ἀγαθοπ. καὶ τ. καλοποιοὺς omis. V. 22 ἀνακαινοῦσθαι P : ἀνακοινοῦται coni. Kroll. 23 ἀθροίσαντες P. 24 ἐν omis. V. 26 πασιγείοις codd.; corr. Bidez. 31 ἐφέντες V. Anacoluthum corrigere nolui. 32 τὰς suppl. Bidez. 35 ἀλλήλοις coni. Bidez. ἀκριβεῖς corr. Kroll : ἀκτῖνας codd.

F. 108. The labors of Theophilus the philosopher concerning the beginnings of wars, military campaigns, and tyranny, drawn from what he experienced and compiled from the ancients, dedicated to Deucalion his own child.

5 The natural peculiarity of the stars, O most orderly Deucalion, does not have a single uniform operation alone, but rather a varied and diverse one with respect to every aptitude for producing effects, even if each of them is especially known in one most general quality with regard to the disposition allotted to it and its characteristic expression — for instance, Mars in matters of war, Mercury in matters of speech, Saturn in matters of agriculture, and Venus in matters of love. And yet, although things stand thus, not only does Mars bring about war, but Saturn also accomplishes the destruction of kings and the capture of cities, as can be found in the cosmic effects; and Mars in turn causes conflagrations and pestilential diseases, droughts, and failures of crops. Likewise Mercury causes robberies, instabilities, and irregularities in life, or he who was also called the messenger will also preside over peace. Similarly also in the nativities we find the stars acting and signifying in various ways both with respect to their configurations and the changes of positions, that is, the malefic stars acting beneficially and the benefic stars being inoperative, yet nonetheless the effects are to be referred to the theme [f. 108v] and their degree-placement.Having observed this, the wise men of astrology made use of the combined relationship of the stars — not only in the most particular and individual matters but also in the most universal and most general ones, such as those concerning war — and employed all the stars and indeed also the luminaries toward a single account of effects and joint operation. Taking this to heart myself, and knowing that the military advance is rarely found among the ancients, except perhaps only in the cosmic effects, that there will be war in this or that region and captivity, setting aside of course the more particular matters, that is, so to speak, especially the military expeditions and counter-expeditions that arise, sieges and tyrannies, and all those things stirred up and sharpened at their proper times — I mean by two armies encamped directly opposite one another and threatening each other — of which it is impractical to record the precise ephemerides

1 The Vatican codex (V) was described by Johannes Graeven; I collated the Parisian codex Suppl. gr. 1941, f. 3 ff. 3 προσφωνηθέντες corr. Parmentier : προσφωνηθέν καὶ codd. 56 οὐκ ἐνιαίαν codd. ; corr. Bidez. 10 καὶ suppl. 15 νόσους suppl. <διάθεσεις> καὶ αὐχμώδεις coni. Kroll. 17 ὀνομάσθη P. 20 τόπον (ω superscr.) P. 20-21 ἀγαθοπ. καὶ τ. καλοποιούς omis. V. 22 ἀνακαινοῦσθαι P : ἀνακοινοῦται coni. Kroll. 23 ἀθροίσαντες P. 24 ἐν omis. V. 26 πασιγείοις codd. ; corr. Bidez. 31 ἐφέντες V. Anacoluthum corrigere nolui. 32 τὰς suppl. Bidez. 35 ἀλλήλοις coni. Bidez. ἀκριβεῖς corr. Kroll : ἀκτῖνας codd.

ἦν εὑρηκέναι ἐν ταῖς τῶν ἀρχαίων βίβλοις· τούτοισί γε μὴν προσεσχηκὼς ἔγωγε ἀναγκαῖον ἐνόμισα μεταῖραι καὶ μετοχετεῦσαι ἔκ τε τῶν γενεθλιακῶν καὶ καταρχικῶν διατυπώσεων καταρχάς τινας πολεμικὰς τὸ πιθανὸν ἅμα καὶ τἀληθὲς ἐχούσας, ἐπειδήπερ καὶ τούτων τὴν ἀπόπειραν πολλοῖς ἐσχηκὼς παρεβιάσθην, ὡς [f. 109] οἶσθα, ὑπὸ τῶν τηνικαῦτα κρατούντων ταῦτα πραγματεύσασθαι, ἐφ' ᾧ καιρῷ τὴν ἐπιστρατείαν πεποιήκαμεν σὺν αὐτοῖς εἰς τὰς ἀνατολὰς κατὰ τὴν Μαργιανὴν χώραν[1], καὶ τὰς ἐπαλλήλους πολεμικὰς συμφορὰς ὑπέστημεν μετὰ πολλοῦ κρύους καὶ δυσκράτου χειμῶνος, φόβου τε πλείστου καὶ ἀντιλογίας ἀμέτρου. καθ' εἱρμὸν δὲ καὶ φυσικήν τινα ἀκολουθίαν ταύτας τὰς καταρχὰς διαταξάμενος, οὐδὲν παρέλιπον τῶν ἐπιδεῶν καὶ ἐπιζητουμένων ἐν ταῖς ἐπιστρατικαῖς παρατάξεσι, βίβλον τε πληρεστάτην ταυτηνὶ συνέταξα ἔχουσαν τὰς πολεμικὰς καταρχὰς μετὰ καὶ τῶν κατὰ πεῦσιν περὶ τυραννίδων καὶ πολιορκουμένων πόλεων καὶ τῶν τοιούτων.

Ἀλλὰ χρή σε μετὰ προσοχῆς καὶ ἐπιμελείας ὑψηλῆς προσϊέναι τὴν τοιαύτην πραγματείαν, ἰσχνῇ δὲ τῇ θεωρίᾳ τὴν σύγκρασιν ποιεῖσθαι τῶν ζῳδίων καὶ τῶν ἀστέρων, φημὶ τῶν πλανητῶν καὶ ἀπλανῶν καὶ τῶν φωστήρων καὶ τῶν ἐγκειμένων κλήρων καὶ τῶν κυρίων αὐτῶν, καὶ οὐ πταίσεις Θεοῦ συνεργοῦντος. F. C.

F. 128v. Τοῦ αὐτοῦ Θεοφίλου φιλοσόφου ἐκ τῆς δευτέρας ἐκδόσεως.

Θεόφιλος Δευκαλίωνι υἱῷ εὖ πράττειν.

Ἧκει μέν, ὦ τέκνον Δευκαλίων, ὅσα πρὸς σὲ τὸ πρὶν μετὰ πολλῆς φιλοπονίας εὖ μάλα καὶ λίαν καλῶς [f. 129] συνεγραψάμην ὑπεραπολογούμενος τῆς μαθηματικῆς ἐπιστήμης, μαρτυρίαις ἱκαναῖς κεχρημένος ἔκ τε θείων γραφῶν καὶ τῶν σεμνῶν φιλοσόφων, τῶν τε θύραθεν καὶ

4 ἐχούσαις V. 5 πολλὴν coni. Bidez. 11 παρέλειπον codd. 14 περὶ corr. Kroll : καὶ codd. 15 χρῆσαι P. προιέναι codd., corr. 20 F. 19v P. 20-21 Ex indice cod. P add. 22 δεκαλίωνι V. υἱῷ superscr. P. 24 φιλοπονείας εὖ μάλλα P.

[1] In regione Chorassan, quam Graeco nomine Theophilus Margianam nuncupat, temporibus chalifarum Al-Mansur et Al-Mahdi perpetuo seditiones exortae sunt quae duces eorum armis compresserunt (cf. Weil, *Gesch. der Chalifen*, t. II, 1848, pp. 36, 66, 161). Sed utique ante annum 768, quo Theophilus scripsisse videtur (supra p. 232*a*), haec expeditio, cui alludit, suscepta est. Agitur sine dubio de tumultu quem praeses huius provinciae Chazim ibn Chuzeima novarum rerum cupidus annis 757-758 movit. Nam exercitui qui eum debellavit, interfuisse principem regium Al Mahdi, postea (775) chalifam, comperimus (Weil, *op. cit.*, p. 36). Qui, si haec recte coniecimus, iam cum iuvenis esset, Theophilum familiarem habebat. — Ceterum Abassidae in bellis astrologos secum duxisse solebant, nam et mathematicus Persa Jaḥjà ben Abî Mansûr Tarsi obiit, cum Chalifam Al-Mamum adversus Graecos pugnantem comitaretur (Suter, *Astronomen der Araber*, p. 8, n° 14).

to have found in the books of the ancients; paying attention to these, I myself considered it necessary to transfer and channel from the nativities and inceptional configurations certain military inceptions possessing both plausibility and truth, since I also had made trial of these matters in many cases and was compelled, as you know, by those who were then in power to undertake this work, at the time when we conducted the military expedition with them into the eastern regions toward the territory of Margiana, and endured successive military disasters together with great cold and harsh winter, very great fear and boundless contention. Arranging these inceptions in sequence and according to a certain natural order, I omitted nothing of what was lacking and sought after in military formations, and I compiled this most complete book containing the military inceptions along with matters concerning queries about tyrannies and besieged cities and such things.But you must approach such a treatise with attention and lofty diligence, and with careful theory make the blending of the zodiacal signs and the stars — I mean the planets and the fixed stars and the luminaries and the lots placed therein and their lords — and you will not err, with God's cooperation. F. C.

F. 128. Of the same Theophilus the Philosopher, from the second 20 edition.

Theophilus to his son Deucalion, greetings.

It would have sufficed, O my child Deucalion, what I previously composed for you with great diligence, very well and most excellently [f. 129], defending the mathematical science, having made use of sufficient testimonies both from the divine scriptures and from the venerable philosophers, both those from outside and 25

4 you had V. 5 many coni. Bidets. 11 omitted codd. 14 about corr.nKroll : and codd. 15 χρῆσαι P. proienai codd., corr. 20 F. 19' P. 20-21 Exnindice cod. Padd. 22 dekalioni V. ἰῷ superscr. P. 24 filoponeias ὗ malla P.

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[1] In the region of Khorasan, which Theophilus calls by the Greek name Margiana, during the times of the caliphs Al-Mansur and Al-Mahdi, perpetual uprisings arose which their commanders suppressed by force of arms (cf. Weil, Gesch. der Chalifen, t. II, 1848, pp. 36, 66, 161). But in any case before the year 768, in which Theophilus appears to have written (above p. 232 a), this expedition, to which he alludes, was undertaken. There is no doubt that the matter concerns the disturbance which the governor of this province, Hazim ibn Khuzayma, desirous of revolution, stirred up in the years 757–758. For we learn that the royal prince Al-Mahdi, later (775) caliph, was present in the army that defeated him (Weil, op. cit., p. 36). Who, if we have conjectured rightly, even when he was young, had Theophilus as a close associate. – Furthermore, the Abbasids were accustomed to take astrologers with them on campaigns, for the Persian mathematician Yaḥyā ibn Abī Manṣūr Ṭarsī also died while accompanying the Caliph Al-Ma'mun in his campaign against the Greeks (Suter, Astronomen der Araber, p. 8, nº 14).

τῶν τῷ ὀνόματι τοῦ χριστιανισμοῦ πεφωτισμένων καὶ ἔργῳ καὶ ἀληθείᾳ τὴν πίστιν βεβαιωσάντων· ἀλλ' ἐπειδὴ τεθέαμαί σε σπουδαῖον καὶ εὐφυᾶ καὶ τῆς ἄκρας φιλοσοφίας ἁπτόμενον καὶ πολλῷ πλέον πόθον ἔχοντα τῆς μαθηματικῆς, ἀναγκαῖον ᾠήθην καὶ νῦν <πρὸς> τὴν σὴν κοσμιότητα τὰ παραλειπόμενα τῆς τε ὑπ' ἐμοῦ γεγενημένης πληροφορίας προσφθέγξασθαι καὶ σὺν ἄλλοις τισὶ κεφαλαίοις ὑπολειφθεῖσί μοι ἐκ τῶν κοσμικῶν ἀποτελέσεων καὶ τῶν κατὰ πεῦσιν καταρχῶν, ὅπως ἂν διά τε τούτων καὶ τῶν πρὸ αὐτῶν μοι πεπονημένων διαλευκανθῇ σοι ἡ ἀληθὴς ἐπιστήμη. δεῖ οὖν σε μετὰ πάσης προσοχῆς καὶ ἐπιμελείας ἔχεσθαι τῆς ἀστρολογικῆς ἐπιστήμης καὶ μὴ ἐνδοιάζειν ἴσχειν τὸ οἱονδήποτε σκάνδαλον ἀπ' αὐτῆς, διότι αἱρετή ἐστι καὶ ἐξοχωτάτη καὶ πάσης ἐπιστήμης δέσποινα, εἰ καὶ τὰ μάλιστα ὑπὸ πλειόνων σκώπτεται καὶ διασύρεται, κατεξαίρετον δὲ ὑπό τινων τῶν ἐκκλησιαστικῶν καθηγεμόνων· διότι οἱ μὲν τῶν σκωπτόντων θέλουσιν αὐτὴν λέγειν μὴ εἶναι ὅλως, οἱ δὲ εἶναι μὲν αὐτήν, πταιστὴν δέ· ἀλλά γε μήν, ὦ τέκνον, μή σε θροείτω ἡ τοιαύτη διαβολὴ καὶ τοῦ σκοποῦ σε διακωλύσῃ καὶ μὴν καὶ τῆς ἐνούσης σοι προθυμίας, διότι ἐν τῷ πρὸ τούτου συντάγματι [f. 129v]ἀντεστρατευσάμην τῇ ὁρμῇ τῶν συκοφαντούντων καὶ ἐπηρεαζόντων τῇ ἱερωτάτῃ καὶ ὑψηλοτάτῃ ἀστρολογίᾳ.

Ὅμως καὶ ἐν τούτῳ τῷ συντάγματι οὐκ ἂν ὀκνήσαιμι μικρὰ ἄττα σημαίνειν καὶ προσενεγκεῖν ἐκ τῆς θείας γραφῆς μετὰ φυσικῶν τινων παραδειγμάτων ἐχόντων τὸ πιθανὸν καὶ ἀναμφίβολον, ἵνα σὺν τοῖς ἄλλοις καὶ τούτοις θαρρῶν ἀκλινὴς ἔσῃ καὶ ἀκράδαντος τὴν διάνοιαν καὶ στερρὸς καὶ ἀδιάπτωτος τὴν ὑπόληψιν· καίτοι γὰρ ἐν τῷ πρὸ τούτου συντάγματι ἐμνήσθην τῶν ἑπτὰ ἡμερῶν τῆς κοσμοποιΐας καὶ ὅτιπερ τοῖς ἑπτὰ ἀστράσιν ἐκληρώθησαν καὶ τὰ ἑξῆς, νῦν δὲ φιλόκαλον ᾠήθην σαφηνίσαι πρὸ παντὸς τὴν ἑπταήμερον δόξαν καὶ ἀναθέσθαι μιᾶς καὶ ἑκάστης ἡμέρας τὴν φυσικὴν ἰδιοτροπίαν καὶ τὰς τῶν ἑπτὰ ἀστέρων κράσεις τε καὶ ἐνεργείας καὶ εἶθ' οὕτως τὴν ἑπτάδα διαβεβαιῶσαι διὰ γραφικῶν ὑποδειγμάτων. ἡμέραν πρώτην μίαν ἐκάλεσεν ὁ ἱεροφάντης Μωσῆς ἥπερ μάλιστα τῷ Ἡλίῳ ἀπονενέμηται, καὶ μάλα εἰκότως· ἐν αὐτῇ γὰρ πρῶτον ἔργον Θεοῦ ἐφάνη. φάναι οὖν τὸν προφήτην· « ἐν ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν » καὶ ἐν τούτῳ δεῖξαι ὅτι, καθὼς ὁ Ἥλιος τῶν ἄνω καὶ τῶν κάτω φωτισμός ἐστιν, οὕτω καὶ τὸ πρῶτον ἔργον τὸ γενόμενον ἐν τῇ ἡμέρᾳ αὐτοῦ ἔδειξεν τὴν τοῦ οὐρανοῦ καὶ τῆς γῆς ποίησιν· καὶ ἐπειδήπερ πᾶς ὁ ὑπ' οὐρανὸν τόπος

4 πρὸς suppl. 7 προτελέσεων V : πρὸς τελέσεων P : corr. Malim ἀποτελεσμάτων. 18 συκοφαντούτων P. 18-19 ἐπηριαζόντων V. 20 ὀνήσαιμι V : ὀνῆσαι P : corr. 21 An προενεγκεῖν? [Kroll]. 28 τὰς ἐκ τῶν P. 30 μίαν μίαν V: μίαν P : πρώτην μίαν scripsi (α' habebat archetypus). Cf. Genes. I, 5 : ἡμέρα μία. Vide etiam Lydum, *De mensib.*, II, 4 (p. 21, 3 ss.; 23, 13, ed. Wünsch) [Bidez]. 32 φάναι] De usu infinitivi, cf. 237, 17. 32-33 Genes. I, 1. 35 αὐτοῦ (sc. Ἡλίου) scripsi : αὐτὸν codd.

of those enlightened by the name of Christianity and who have confirmed their faith both in deed and in truth; but since I have observed you to be diligent and gifted, touching upon the heights of philosophy and having far greater desire for mathematics, I deemed it necessary now to address to your propriety the things omitted from the fuller account given by me, along with certain other chapters left by me concerning mundane effects and the inceptions according to inquiry, so that through these and the works labored by me before them, true knowledge may be made clear to you. You must therefore hold fast to the science of astrology with all attention and diligence, and have no hesitation in harboring any sort of scandal against it, because it is most worthy of choice and most excellent and the mistress of all knowledge, even if it is mocked and derided by many, and particularly by certain ecclesiastical leaders; for some of those who mock it wish to say that it does not exist at all, while others say it does exist, but is fallible; yet truly, O child, let not such slander trouble you nor hinder you from your purpose and indeed from the eagerness within you, because in the treatise preceding this one [f.1994] I campaigned against the assault of those who slander and malign the most sacred and most exalted astrology.

.20 ‘Yet even in this treatise I would not hesitate to indicate and bring forward a few small points from Holy Scripture along with certain natural examples that carry plausibility and certainty, so that together with the other arguments you may also be confident in these and remain steadfast and unshaken in your understanding, firm and unwavering in your conviction. For although in the treatise preceding this one I made mention of the seven days of the creation of the world, and that they were assigned to the seven stars, and so on, I have now thought it worthwhile above all to clarify the doctrine of the seven days and to set forth the natural character of each individual day, the temperaments and activities of the seven stars, and thereafter thus to confirm the hebdomad by means of scriptural examples. The sacred interpreter Moses called the first day "one," which is assigned above all to the Sun, and very fittingly so; for on it the first work of God appeared. Thus the prophet said: "In the beginning God made the heaven and the earth," and by this showed that, just as the Sun is the light of things above and things below, so also the first work that came to be on his day revealed the making of heaven and earth; and since every place under heaven

4 πρός suppl. 7 προτελέσεων V : πρὸς τελέσεων P : corr. Malim αποτελεσμά of them. 18 συκοφαντούτων P. 18-19 ἐπηριαζόντων V. 20 ὀνήσαιμι V : ἀνῆσαι P : corr. 21 Αν προενεγκεῖν ? [Kroll]. 28 τὰς ἐκ τῶν P. 30 μίαν μίαν V: μίαν P : πρώτην μίαν scripsi (α' habebat archetypus). Cf. Genes. I, 5 : ἡμέρα μία. Vide etiam Lydum, De mensib., II, 4 (p. 21, 3 ss. ; 23, 13, ed. Wunsch) [Bidez]. 32 φάναι] On the use of the infinitive, cf. 237, 17. 32-33 Genes. I, 1. 35 αὐτοῦ (sc. 'Ηλίου) scripsi : αὐτὸν codd.

σκοτεινός ἐστι καὶ ἀργὸς δίχα τῆς τοῦ Ἡλίου [f. 130] λαμπηδόνος, ἐπήγαγεν· «ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκεύαστος καὶ σκότος ἐπάνω τῆς ἀβύσσου·» καὶ ἐπιβεβαιῶν τήνδε τὴν ἡμέραν εἶναι τοῦ Ἡλίου ἐπήγαγε μετ' ὀλίγον· «καὶ εἶπεν ὁ Θεὸς γενηθήτω φῶς» καὶ τὰ ἑξῆς· ἔπρεπε γὰρ ἐν τῇ τοῦ Ἡλίου ἡμέρᾳ γεννηθῆναι καὶ τὸ φῶς, ὥστε κατὰ τὸ ὁλόκληρον φανῆναι τὴν πρώτην ἡμέραν ἤγουν μίαν εἶναι τοῦ Ἡλίου.

Ἀκόλουθον δὲ τοῦ Ἡλίου κεκλήρωται ἡ Σελήνη τὴν δευτέραν ἡμέραν· ἐν αὐτῇ γὰρ συνηθροίσθη τὰ ὕδατα εἰς τὰς συναγωγὰς αὐτῶν καὶ διεχωρίσθη μεταξὺ ὕδατος καὶ ὕδατος καὶ ὤφθη ἡ ξηρά, ἐπειδὴ ἡ Σελήνη κάθυγρος ὑπάρχει καὶ διάφορος τοῖς φωσὶν εἴς τε τὰς μηνοειδεῖς αὐτῆς φάσεις καὶ διχοτόμους καὶ ἀμφικύρτους, καὶ ἡ Σελήνη μειωτική ἐστιν καὶ αὐξητικὴ καὶ διὰ τῶν αὐτῆς σχημάτων καὶ μεγάλων καὶ ὠκεανιτίδων θαλασσῶν ἀμπώτιδες ἀποτελοῦνται, λείψεις τε ποταμῶν καὶ ἐπικλύσεις μετ' ἄλλων πολλῶν ἀλλοιώσεων, ἃς ἡ πολλὴ πεῖρα τοὺς ἀνθρώπους ἐδίδαξεν.

Τρίτη ἡμέρα τῷ Ἄρει δεδώρηται· ἐν αὐτῇ γὰρ πᾶν δενδρικὸν καὶ χορτῶδες ἡ γῆ ἐξήγαγεν εἰς τροφὴν καὶ ἀνάλωσιν· ὁ Ἄρης γὰρ διάπυρος καὶ ξηρὸς ὑπάρχων τῇ φύσει ἀναλωτικός ἐστιν πάσης ὕλης καὶ φθορεύς, καὶ διά τοι τοῦτο ἀποκεκλήρωται αὐτῷ ἡ τρίτη ἡμέρα.

Ἡ δὲ τετάρτη ἡμέρα τῷ Ἑρμῇ ἀπονέμεται ὡς λογικῷ καὶ πάσης σοφίας αἰτίῳ· ἐν ταύτῃ γε μὴν τῇ ἡμέρᾳ τοὺς φωστῆρας ἅμα τοῖς ἄστροις δεδημιουργῆσθαι λέγει ἡ κοσμοποιῖα εἰς σημεῖα [f. 130v] καὶ εἰς καιρούς. διὰ τοῦ λόγου γὰρ καὶ τῆς ἐπιστημονικῆς θεωρίας καταλαμβάνομεν τὸν τοῦ Ἡλίου καὶ τῆς Σελήνης δρόμον, τῶν τε ἀστέρων τὰς κινήσεις ἐν μήκει καὶ πλάτει καὶ τοὺς τούτων ἀναποδισμούς τε καὶ προποδισμοὺς σὺν ταῖς φάσεσι καὶ ταῖς δύσεσιν αὐτῶν μετὰ πάσης τῆς ἀποτελεσματικῆς αὐτῶν ποιότητός τε καὶ δυνάμεως.

Ἡ πέμπτη ἡμέρα ἀποκληροῦται τῷ Διί, καὶ μάλα προσηκόντως, ὡς γονιμωτάτῳ καὶ πάσης εὐκρασίας ἀέρων αἰτίῳ. καὶ διὰ τοῦτο ἐν ταύτῃ τῇ ἡμέρᾳ ἐξήγαγε τὰ ὕδατα καὶ πάντα τὰ κτήνη καὶ τὰ θηρία σὺν ἅπασι τοῖς πετεινοῖς, ἵνα πᾶσα ἡ γῆ καὶ ὁ περιέχων ἀὴρ πληρωθῇ παντοδαπῶν ζῴων.

Ἡ ἕκτη ἡμέρα τῷ τῆς Ἀφροδίτης ἄστρῳ ἀπονενέμηται, διότι καὶ οὗτος ὁ ἀστὴρ εὔκρατος πέφυκε καὶ γονιμώτατος καὶ πάσης ἱλαρότητος ἀνάπλεως· ἐν ταύτῃ οὖν τῇ ἡμέρᾳ ὁ γενικώτατος ἄνθρωπος ἐπλάσθη καὶ γέγονεν εἰς ψυχὴν ζῶσαν καὶ βασιλεὺς πάντων τῶν ἐπὶ

2 Genes. I, 2. 3 καὶ ἐπὶ superscr. V. 4 Genes. I, 3. 5 ἡ ἡλίου V. γενηθῆναι codd. 6 α' in marg. codd. 8 β' in marg. Exp. τῷ Ἡλίῳ [Kroll]. 9 συνθροίσθη V. 10 Genes. I, 9. 11-12 μ(η)νο(ει)δεῖς evanid. in V. 13 μεγάλων vix sanum : μεγεθῶν coni. Bidez. 15 ἀλλοίωσις codd. 17 In marg. Γ'. 21 In marg. Δ'. An ἀπονενέμηται? cf. 34. 22 αἰτίων V. 23 Genes. I, 14. 24 In marg. ε'. 29 μάλα προσηκόντως] πόλλα πρεπόντως al. manu superscr. P. 34 In marg. ς'.

is dark and sluggish without the radiance of the Sun, [f. 130]
he added: "And the earth was invisible and unformed, and darkness
was upon the face of the deep;" and confirming that this day belongs to the
Sun, he added shortly after: "And God said, Let there be light," and so
forth; for it was fitting that light should also be born on the day of the Sun, so that 5
the first day might appear in its entirety, that is, to be one day of the
Sun.

Following the Sun, the Moon has been allotted the second day;
for on it the waters were gathered into their gatherings and
there was a separation between water and water, and the dry land appeared, since 10
the Moon is watery by nature and varied in her lights, in her
crescent phases, half-moon phases, and gibbous phases; and the Moon
is waning and waxing, and through her configurations both the great
and the oceanic seas produce their ebbs and tides, as well as the receding of rivers
and their floods, along with many other changes, which long experience 15
has taught mankind.

The third day has been granted to Mars; for on it the earth brought forth
every tree and every herb for nourishment and consumption; for Mars,
being fiery and dry by nature, is a consumer of all matter and
a destroyer, and for this very reason the third day has been allotted to him. 20

The fourth day is assigned to Hermes, as the one who governs reason
and is the cause of all wisdom. On this day, the cosmogony states that the
luminaries were created together with the stars as signs [f. 130v] and for
seasons. For it is through reason and scientific contemplation that we
comprehend the course of the Sun and Moon, and the movements of the
stars in longitude and latitude, their retrogradations and direct motions,
together with their risings and settings, along with all the effective quality
and power they produce.

The fifth day is allotted to Jupiter, and very fittingly so, as he is most fertile and
the cause of all good tempering of the air. And for this reason, on this day he brought
forth the waters and all the cattle and wild beasts together with all the birds, so that
the whole earth and the surrounding air might be filled with animals of every kind.

The sixth day has been assigned to the star of Venus, because this
star too is temperate by nature, most fertile, and full of all cheerfulness.
On this day, therefore, the first and most universal human being
was formed and became a living soul and king over all things upon

2 Gen. I, 2. 3 καὶ ἐπὶ superscr. V. 4 Gen. I, 3. 5 ἡ ἡλίου V. γενηθῆναι codd. 6 α' in marg. codd. 8 β' in marg. Exp. τῷ Ἡλίψ [Kroll]. 9 συνθροίσθη 11-12 μ(η)νο(ειδείς c. 10 Genes. I, 9. evanid. in V. 13 μεγάλων vix sanum : 15 ἀλλοίωσις codd. 17 In nconi sizes. Bidez. marg. Γ'. 21 In marg. Δ'. An 22 αἰτίων N. 23 Gen. I, 14. 24 In nàponenemitai cf. 34. marg. ε'. 29 μάλα προσηκόντως] πόλλα πρεπόντως al. manu superscr. P. 34 In marg. ς'.

τῆς γῆς· καὶ καθὼς ὁ τῆς Ἀφροδίτης ἀστὴρ ἔχει τὸ κλέος καὶ τὴν λαμπρότητα ὑπὲρ πάντας τοὺς ἀστέρας καὶ διαφέρει αὐτῶν τῷ κάλλει καὶ τῇ δόξῃ, οὕτω καὶ ὁ ἄνθρωπος ἔχει τὴν ἀρετὴν ὑπὲρ ἕκαστον ζῷον καὶ διαπρέπει τῷ λόγῳ καὶ τῷ νῷ καὶ τῇ δόξῃ καὶ τῇ λαμπρότητι, καὶ γέγονε τοῦ παραδείσου γεωργός, ἤγουν ἐπιμελητὴς πάντων τῶν ἐπὶ τῆς γῆς.

Ἡ ἑβδόμη ἡμέρα εὐλόγως τῷ Κρόνῳ κεκλήρωται· λέγεται γὰρ ἐν αὐτῇ καταπαῦσαι τὸν δημιουργὸν ἐκ [f. 131] τῶν ἑαυτοῦ ἔργων, καὶ ὅτι ἡμέρα ἀργίας καὶ ἀπραγίας. ἀργὸς γὰρ ὁ Κρόνος καὶ ἄγονος διὰ τὴν ἔμφυτον αὐτοῦ ψυχρότητα· οὔτε γὰρ ἐν ζῴοις γενητικὸς οὔτε ἐν τῇ λοιπῇ φύσει τῶν κτισμάτων ἐνεργητικός, ἀλλὰ μᾶλλον ἀργὸς καὶ ἄτεγκτος.

Ταῦτά σοι, τέκνον, ὡς ἐν συντόμῳ προήγαγον περὶ τῆς κοσμοποιητικῆς ἑπταημέρου καὶ πῶς ἂν ἑκάστη ἡμέρα φυσικῶς ἀποκεκλήρωται τῷ καθενὶ τῶν ἑπτὰ ἀστέρων· ὅτι δὲ καὶ ἑπτὰ ἀστέρες εἰσὶν οἱ ὑπὸ τοῦ δημιουργοῦ κατεσκευασμένοι, καὶ Σολομὼν ἐν τῷ παναρέτῳ αὐτοῦ βίβλῳ μέμνηται αὐτῶν, ὅπου οἶκον φάναι αὐτὸν τὴν σοφίαν ἑαυτῇ κατεσκευακέναι καὶ ἑπτὰ κίοσιν αὐτὴν ὑπερείδειν· ὡσαύτως καὶ Ἡσαΐας ὁ προφήτης ἑπτὰ ὀφθαλμοὺς λέγει κυρίου ἐπιβλέποντας τὴν οἰκουμένην. καὶ τί τούτου σαφέστερον εἴτ' ἀληθέστερον τοῦ ἑπτὰ εἶναι τοὺς ἀστέρας, οἵπερ ἂν τὴν ἐναντίαν κίνησιν ποιοῦνται ἐν τῷ ζωοφόρῳ κύκλῳ, καὶ διὰ τῆς αὐτῶν πρὸς ἀλλήλους συσχηματίσεώς τε καὶ στάσεως τὴν ἀλλοιωτικὴν τῶν ὑπὸ Σελήνην φύσιν μετασκευάζουσι, παρὰ τοῦ δημιουργοῦ τοῦτο πεπιστευμένοι, ἤγουν γένεσιν καὶ φθορὰν καὶ ἀνανέωσιν τῶν κτισμάτων.

Ἔτι γε μὴν ἐν τῷ πρώτῳ μου συντάγματι ἐμνήσθην ἐπιτροχάδην τῶν ἐξ ἀνατολῆς παραγενομένων μάγων εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ προσκύνησιν· νῦν δὲ σαφέστερον βούλομαι διαλευκᾶναι τὸ χρῆμά [f. 131v] σοί τε καὶ τοῖς καλῶς κρίνουσι τῶν ἐντυγχανόντων τῷδε μου τῷ συγγράμματι διαλεκτικῷ τινι λόγῳ, ὅπως ἂν οἱ ἀπειθῶς ἔχοντες ἐν τούτῳ πεισθεῖεν τῷ τῆς ἀληθείας λόγῳ· πόθεν ἔγνωσαν οἱ μάγοι βασιλέα τικτόμενον ἐν τῇ Ἰουδαίᾳ; ἀπὸ χρησμοῦ τινος ἢ ἀπὸ ἀστέρος ἐπιτολῆς ἤτοι κομήτου ἢ ἄλλου τινὸς φανέντος; καὶ εἰ μὲν ἀπὸ χρησμοῦ, περιττὸς ὁ τοῦ ἀστέρος λόγος· τίς γὰρ ἦν χρεία ἀστρικῆς φάσεως καὶ σημασίας; εἰ δὲ ἀστὴρ ἐφάνη τοῖς μάγοις, δῆλον δι'

1 καθὼς ὅτι ἡ Ἀφρ. codd.; corr. 7 In marg. Z'. 11 λύπῃ P. 13 [ἐν συν]τόμῳ charta exesa in P. An προσήγαγον? 17 Prov. Salom., IX, 1. φάναι] Cf. supra 235, 32. 19 Ἡσαΐας errore; cf. Zachar., IV, 10. 20 τοῦ omis. V. 21 ποιοῦντες (αι superscr.) P. 21 ἐν del. Kroll. 22 συσχηματώσεως codd., sed ω in ι corr. P. 23 Σελήνην codd. φύσιν ex φάσιν corr. P. τῇ V : in παρὰ corr. al. manu P. Fuit fort. τῇ τοῦ δημ. βουλῇ. 25 ἀνανέωσιν superscr. P. 27 De magis plura verba fecerunt Manuel Commenus atque Glycas in epistulis supra editis p. 113 ss.; 127 ss. 30 τόδε V.

of the earth; and just as the star of Venus holds glory and brilliance above all the stars and surpasses them in beauty and splendor, so too does man possess virtue above every living creature and excels in reason and intellect and glory and brilliance, and 5 he became the cultivator of paradise, that is, the overseer of all things upon the earth.

The seventh day has rightly been allotted to Saturn; for it is said that on that day the Creator rested from His own works, and that it is a day of idleness and inactivity, for Saturn is idle and barren because of 10 his innate coldness; for he is neither generative among living creatures nor effective in the rest of the nature of created things, but rather idle and unyielding.

These things, my child, I have set forth for you briefly concerning the cosmogonic week of seven days and how each day has naturally been allotted 15 to each one of the seven stars; and that indeed the seven stars are those made by the Creator, Solomon also makes mention of them in his most virtuous book, where he says that Wisdom has built herself a house and has set it upon seven pillars, and likewise Isaiah the prophet speaks of seven eyes of the Lord looking upon 20 the inhabited world. And what could be clearer or more true than this — that there are seven stars, which move in contrary motion in the zodiacal circle, and through their configurations and positions relative to one another they transform the mutable nature of things beneath the Moon, having been entrusted with this by the Creator, namely the generation and corruption and 25 renewal of created things.

Moreover, in my first treatise I mentioned briefly the magi who came from the East to pay homage to our Lord Jesus Christ; but now I wish to elucidate the matter more clearly for you and for those who judge rightly among those who encounter this my dialectical work, so that those who are unbelieving might be persuaded by this word of truth: how did the magi know that a king was being born in Judea? From some oracle, or from the rising of a star, or a comet, or some other sign that appeared? And if from an oracle, the argument about the star is superfluous; for what need was there of an astral appearance and sign? But if a star appeared to the magi, it is clear through

1 as that the Afr'. codd. ; corr. 7 In marg. G'. 11 sorrow P. 13 [ἐν συν]τομῳncharta exesa in P. Αη προσαῖον 17 Prov. Salom., IX, 1. appear] Cf. nsupra 235,32. 19 Isaiah errore? cf. Zachar., IV, 10. 20 of omis. V. 21 who (ai superscr.) P. 21 in del. Kroll. 22 codd., sed w in a corr. P.n23 Moon codd. physin ex fascin corr. P. τῇ V : in parà corr. al. manu P. Fuitnfort τῇ τοῦ διμ. parliament. 25 renewal superscr. P. 27 De magis plura verbanfecerunt Manuel Commenus atque Glycas in epistulis supra editis p. 113 ff.; 127 ss.n30 then V.

ἀστρολογικῆς ἐπιστήμης ἐκινήθησαν οἱ μάγοι τοῦ εἰδέναι βασιλέως γέν-
νησιν, καὶ ὁ ἀστὴρ αὐτὸς ἐγένετο σημάντωρ τῆς δεσποτικῆς ἐκτροπῆς·
καὶ εἰ τοῦτο φανερὸν τοῖς νοῦν ἔχουσιν, ἀληθής ἐστιν ἡ ἀστρολογία.
Καλῶς κρίνατε οἱ ἀκούοντες καὶ τῆς μέμψεως ἐλευθεροῦν ἀξιώσατε
τοὺς ἀστρολογοῦντας καὶ τὸν δημιουργὸν ἐκ τῶν κτισμάτων ἀναλόγως 5
γνωρίζοντας· ἔτι οὖν, ὡς οἶσθα, τέκνον, οὐχὶ μία ὁδός ἐστιν οὔτε εἷς
βαθμὸς τῆς ἀρετῆς, ἔστι κατὰ τὸν ἱερώτατον καὶ πάνσοφον Παῦλον
βαθμὸς πνευματικὸς καὶ ψυχικὸς καὶ σαρκικός· ἀκόλουθα γὰρ διδάσκει
τῷ κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ· αὐτὸς γὰρ ὁ σωτὴρ ἡμῶν ἐν εὐαγγε-
λίοις τὴν τελείαν ὁδὸν διδάσκων τοὺς ἁγίους αὐτοῦ μαθητάς, κατα- 10
λιμπάνειν ἐστίαν καὶ γονεῖς, τέκνα τε καὶ γαμετὴν καὶ ἁπλῶς εἰπεῖν
ὅλον τὸν βίον καὶ ἆραι τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖν αὐτῷ,
[f. 132] ἐν τούτῳ τὴν πνευματικὴν καὶ ἀνωτάτω σοφίαν ᾐνίξατο, ἧς
ἐπέκεινα οὐδεὶς ὑπάρχει βαθμός· καίτοι γὰρ διὰ τὸ γινώσκειν αὐτὸν
ὅτι οὐ πάντες ἄνθρωποι δύνανται τὸν τοιοῦτον ἐπιβῆναι βαθμόν, ἐδί- 15
δαξε καὶ ἄλλας ὁδοὺς ταύτης ἥττους ἐν τῷ φάναι αὐτὸν μετὰ τὰ
πέντε τάλαντα δύο τάλαντα καὶ ἓν τάλαντον, καὶ περὶ τοῦ οἰκονόμου
τῆς ἀδικίας, αἰνιττόμενος δι' αὐτοῦ ὅτι ὁ μὴ δυνάμενος ἔχεσθαι τῆς
ὑψηλοτάτης ὁδοῦ τῶν ἀρετῶν, δι' ἄλλης ὁδοῦ ἐρχέσθω, ἤτοι τῆς μέσης
καὶ μεταδοτικῆς, ἵνα ὁ τοιοῦτος ἐν ταῖς σκηναῖς τῶν ἐκλεκτῶν 20
τελειωθῇ· ὥσπερ οὖν καὶ ἐπῃνέθη ἐν τούτῳ ὁ οἰκονόμος ὑπὸ τοῦ ἰδίου
δεσπότου, καὶ νῦν εὖ ἴσθι, τέκνον, ὅτι ἐστὶ σοφία πνευματικὴ ἡ τῶν
τελείων, οἵπερ † ἂν ἐκβιῶντες οὐ κέχρηνται τοῖς μαθηματικοῖς οὐδ'
ἄλλαις τισὶ σοφιστικαῖς συμπλοκαῖς ἀλλὰ τῇ ἁπλότητι τοῦ τρόπου τὴν
ἄκραν ἀρετὴν ἀσκοῦσι μετὰ τῆς σεμνῆς παρθενίας· καὶ ἐστὶν ἄλλη 25
σοφία ψυχικὴ ἐρευνῶσα τὴν κοσμικὴν φιλοσοφίαν διὰ λόγου καὶ
πράξεως καὶ σεμνοῦ γάμου καὶ ἀρετῆς μέσης καὶ ἀμέμπτου παρθενίας·
<ταύτην ἀσκοῦσιν> ἰατρῶν παῖδες καὶ ἀστρονόμων καὶ Πλατωνικῶν
καὶ Ἀριστοτελικῶν χωρὶς τῆς οἱασδήποτε μέμψεώς τε καὶ παροιστρή-
σεως, διότι ὁ μὴ δυνάμενος γενέσθαι ἥλιος γινέσθω σελήνη, καὶ ὁ 30
μὴ δυνάμενος γενέσθαι σελήνη γινέσθω ἀστὴρ φωτεινός, καὶ ὁ μὴ ὢν
ἱκανὸς πορίσασθαι χρυσὸν καὶ ἄργυρον γεωργεῖ σῖτον καὶ ἄλλων τινῶν
φροντιστὴς γίνεται εἰς οἰκοδομὴν βίου· ὁ δὲ τρίτος βαθμός ἐστι τῶν
σαρκικῶν καὶ σαρκοφρόνων καὶ πρόνοιαν ποιουμένων [f. 132ᵛ] τῆς
κοσμικῆς ἀπάτης καὶ ἀλαζονείας, ἧς ἀπέχεσθαί σε, ὦ τέκνον, εὐκταίως 35
ἔχω καὶ ἕξοιμι. ἔρρωσο πράττων τῇ ἀληθείᾳ καὶ ἐξυπηρετῶν τῇ
δικαιοσύνῃ. F. C.

2 γένεσιν P. 7 ἀρετῆς ἐστὶ codd. Paul. I, Cor. 15, 44 ss. 9 Ev. Matt. X, 37 ss. 12 Ev. Matth. XVI, 24. 13 πνευματικὴν καὶ] His verbis textus cod. P abrumpitur imo folio 21ᵛ. 17 Ev. Matth. XXV, 14 ss. 21 ὥσπερ scripsi : ὥστε codd. 23 οἵπερ scripsi : εἴπερ codd. ἄνω βιοῦντες coni. Kroll dubitanter. 23 ss. Similia apud Manuel Commenum, supra p. 120, 3 ss. 28 ταύτην ἀσκοῦσιν suppl. 30 Cf. I Cor. 15, 41. 35 εὐκτέως codd.

the magi were moved by the science of astrology to know the birth of the King, and the star itself became the herald of the Lord's nativity; and if this is plain to those who have understanding, then astrology is true. Judge rightly, you who hear, and deem it worthy to free from blame those who practice astrology and who come to know the Creator proportionally through His creatures; furthermore, as you know, my child, there is not one single road nor one single degree of virtue — there is, according to the most holy and all-wise Paul, a spiritual degree and a psychical degree and a fleshly degree; for these teach what is consistent with our Lord Jesus Christ; for our Savior Himself, teaching in the Gospels the perfect way to His holy disciples, to leave hearth and parents, children and wife, and in short the whole of life, and to take up His cross and follow Him, [f. 132] thereby intimated the spiritual and highest wisdom, beyond which no degree exists; and yet, because He knew that not all men are able to ascend to such a degree, He also taught other ways inferior to this, in saying after the five talents, two talents and one talent, and concerning the unjust steward, intimating through him that whoever is not able to hold tothe highest road of virtues, let him come by another road, namely the middle and charitable one, so that such a person may be perfected in the dwellings of the elect; just as the steward was praised in this by his own master, so now know well, my child, that there is a spiritual wisdom belonging to the perfect, who † living apart do not make use of mathematical arts nor of any other sophistical entanglements, but practice the highest virtue by simplicity of manner together with venerable virginity; and there is another psychical wisdom that investigates worldly philosophy through reason and practice and honorable marriage and middle virtue and blameless virginity; this is practiced by the children of physicians and of astronomers and of Platonists and of Aristotelians, free from any kind of blame and frenzy, because he who cannot become the sun, let him become the moon, and he who cannot become the moon, let him become a shining star, and he who is not capable of obtaining gold and silver, let him till grain and become the overseer of other things for the building of life; and the third degree is that of the fleshly and carnally minded and those who take forethought [f. 132v] of worldly deceit and vainglory, from which I pray and shall pray that you keep yourself away, O my child.Farewell, acting in truth and serving justice. G. O.

2 γένεσιν P. 7 ἀρετῆς ἐστὶ codd. Paul. I, Cor. 15, 44 ss. 9 Ev. Matt. X, 37 ss. 12 Ev. Matth. XVI, 24. 13 πνευματικὴν καὶ] With these words the text of cod. P breaks off at the bottom of fol. 21'. 17 Ev. Matth. XXV, 14 ss. 21 ὥσπερ I wrote : ὥστε codd. 23 οἵπερ I wrote : εἴπερ codd. ἄνω βιοῦντες conj. Kroll doubtfully. 23 ss. Similar passages in Manuel Comnenus, above p. 120, 3 ss. 28 ταύτην ἀσκοῦσιν suppl. 30 Cf. I Cor. 15, 41. 35 εὐκτέως codd.

EXCERPTA EX COD. 11 (Vatic. gr. 1066).

De antigennesi.

Ἀντιγέννησις sive ἀντιγένεσις unice quod sciam, in loco quodam scholiorum in Paulum Alexandrinum (p. R 4ᵛ) breviter attingitur; cf. Bouché-Leclercq, *L'astrol. gr.*, p. 506, n. 2. En habes ex codice Vaticano methodum inveniendi antigennesin. Res ipsa mihi, ut libere fateor, nondum prorsus perspicua neque ex Hermetis philosophi libro de Revolutionibus nativitatum (Basil. 1559) satis illustratur. Habet et Vettius Valens in *Anthologiis*, IV, 28, caput Περὶ ἀντιγενέσεως εἰς τὸν περὶ ἐμπράκτων καὶ ἀπράκτων τόπον, de quo propediem Catalogum nostrum ad codicem Vatic. 191 conferre licebit.

F. 74ᵛ. Πῶς δεῖ εὑρίσκειν ἀντιγέννησιν [1].

Ἐν τῷ θέματι τῆς ἐκτέξεως ζητοῦμεν τὴν μοῖραν, ἣν ὁ Ἥλιος κεκλήρωται, ἐν δὲ τῇ ἀποστάσει ἤγουν ἐν τῇ ἐναλλαγῇ οἱουδήποτε χρόνου τὴν μοῖραν, ἣν ὁ Ἥλιος κατὰ τὴν μεσημβρίαν ἤτοι τὴν ς' ὥραν παρο-
5 δεύει. καὶ συγκρίνομεν ταύτας, εἶτα τῶν δύο Ἡλίων τὰς μετοχάς, καὶ εἰ μὲν ἰσαζούσας αὐτὰς εὕρομεν ἔν τε μοίραις καὶ λεπτοῖς, λέγομεν ὥρας ς' γενέσθαι τὴν ἐναλλαγήν. εἰ δὲ μή, δεῖ ζητεῖν, ποῖος τῶν δύο Ἡλίων ἐπὶ τὰ ἑπόμενα κεῖται τοῦ ζῳδίου ἢ πλείονας μοίρας ἔχει· εἰ μὲν ὁ κατὰ πῆξιν Ἥλιος, μετὰ μεσημβρινὸν γενέσθαι λέγομεν τὴν ἐναλ-
10 λαγήν. εἰ δὲ <ὁ> τῆς ἀντιγεννήσεως, πρὸ μεσημβρίας· καὶ λαβόντες τὴν διάστασιν, ὅσην διίσταται, πολλαπλασιάζομεν εἰς κδ' καὶ τὰ γινόμενα μερίζομεν εἰς τὸ τοῦ Ἡλίου ἡμερήσιον κίνημα καὶ τὰ ἀπὸ τοῦ μερισμοῦ ἀναγόμενα λέγομεν ἀπόστημα τῆς μεσημβρινῆς ὥρας. ὃ δὴ ἀπογραφόμενοι ζητοῦμεν τὴν μεσημβρινὴν ὥραν κατὰ τὴν ζητουμένην
15 ὥραν τοῦ κατὰ πῆξιν ἡλίου <καὶ εἰ εὕρομεν> πλείονα τῶν τῆς ἀντιγεννήσεως, μετὰ μεσημβρίαν λέγομεν γενέσθαι τὴν ἐναλλαγήν. εἰ δ' ἦν πρὸ μεσημβρίας, λαβόντες τὴν διάστασιν αὐτοῦ εἰσάγομεν εἰς τὸν κανόνα τοῦ ὡροσκόπου τοῦ Ἡλίου· καὶ εἰ μὲν εὕρομεν τὸν ἀριθμὸν ἐν

1 Vatic. gr. 1066, f. 74ᵛ. 5 τοῦ β' ☉☉ cod. 7 τοῦ β' ἡλίων cod. 9 μετὰ μεσημβρινοῦ cod. 10 ὁ suppl.

EXCERPTS FROM COD. 11 (VATIC. GR. 1066).

On the Antigenesis.

Ἀντιγέννησις or ἀντιγένεσις, as far as I know, is briefly touched upon only in a certain passage of the scholia on Paulus Alexandrinus (p. R 4'); cf. Bouché-Leclercq, L'astrol. gr., p. 506, n. 2. Here you have from the Vatican codex the method of finding the antigenesis. The matter itself is, I freely confess, not yet entirely clear to me, nor is it sufficiently illuminated by the book of the philosopher Hermes on the Revolutions of Nativities (Basel, 1559). Vettius Valens also has in the Anthologies, IV, 28, a chapter Περὶ ἀντιγενέσεως εἰς τὸν περὶ ἐμπράκτων καὶ ἀπράκτων τόπον, with which our Catalogue will soon be able to be compared against codex Vatic. 191.

F. 74. How one must find the antigenesis.

In the nativity chart we seek the degree which the Sun has obtained by lot, and in the revolution, that is, in the interchange of whatever period of time, the degree which the Sun traverses at noon, that is, at the 6th hour. And we compare these, then the participations of the two Suns, and if we find them equal in both degrees and minutes, we say that the interchange took place at the 6th hour. But if not, we must seek which of the two Suns is placed toward the following signs of the zodiac or has more degrees; if it is the Sun of the nativity, we say the interchange took place after noon. But if it is that of the antigenesis, before noon; and taking the interval, however great it is, we multiply it by 24, and the result we divide by the Sun's daily motion, and what is yielded by the division we call the distance from the noon hour. Having recorded this, we seek the noon hour according to the sought hour of the natal Sun, and if we find it greater than that of the antigenesis, we say the interchange took place after noon. But if it was before noon, taking its interval we enter it into the table of the horoscope of the Sun; and if we find the number in

1 Vatic. Gr. 1066, G. 74'. 5 of the second TH E cod. 7 of the second sun cod. 9 p.m. cod. 10 & suppl.

ταῖς ὥραις, προστιθέαμεν αὐτὸν τοῖς ὁμαλοῖς τοῦ Ἡλίου κινήμασιν τοῖς ἥττοσι· ἀπὸ δὲ τῆς περιφερείας λαμβάνομεν τὰ παρακείμενα αὐτῷ καὶ λέγομεν ὡροσκόπον τοῦ ἀποστήματος. εἰ δὲ μὴ εὕρομεν τοῦτον τὸν ἀριθμόν, λαμβάνομεν τὸν ἐγγὺς ἐλάττονα αὐτοῦ καὶ προστιθέαμεν αὐτὸν τοῖς ἥττοσι ὁμαλοῖς κινήμασιν τοῦ Ἡλίου. τὸ δὲ ἀπόστημα τῆς μεσημβρινῆς ὥρας, ὡς εἴρηται, λαμβάνομεν ἀπὸ τῆς περιφερείας· εἶτα πάλιν ὁρῶμεν τὸ διάφορον τῶν αὐτῶν δύο Ἡλίων καὶ εἰσάγομεν καὶ τοῦτο ὡς δεδήλωται εἰς τὸν αὐτὸν κανόνα. καὶ εἰ εὕρομεν τοῦτο ἐν αὐτῷ, προστιθέαμεν τῷ λειπομένῳ· τὰ δὲ παρακείμενα ἐν αὐτῷ λαμβάνοντες ἀπὸ τῆς περιφερείας λέγομεν λεπτὸν τῆς ὥρας· εἰ δὲ μὴ εὕρομεν τοῦτο, τὸν ἀριθμὸν λαμβάνομεν τὸν ἐγγὺς ἐλάττονα αὐτοῦ καὶ διακρίνομεν ταῦτα, ἕως οὗ ἴσα γένωνται. F. B.

F. 51. Ἐκ τῶν Δωροθέου ἀποτελεσματικῶν περὶ ὀρθῶν καὶ πλαγίων ζῳδίων.

Ἐφ' ἁπάσης πράξεως ποίησον τὴν ἐπίσκεψιν ἀρχόμενος οὕτως, εἴτε ἀγαθὸν ἕξει τέλος εἴτε φαῦλον· χρή, φησί, τὰς φύσεις τῶν ζῳδίων εἰδέναι τῶν τε ὀρθῶν καὶ πλαγίων. ὀρθὰ μὲν οὖν εἰσιν Καρκίνος Λέων <Παρθένος> Ζυγός Σκορπίος Τοξότης· τούτων γὰρ ἕκαστον ὑπὲρ δύο ὥρας ἰσημερινὰς ἐν τῷ ἀναφέρεσθαι κρατεῖ ἀπὸ τοῦ ἀφανοῦς εἰς τὸν ἐμφανῆ κόσμον, χρόνων δὲ ὑπὲρ λ'. πλάγια δὲ τὰ λοιπὰ ἕξ, ἅπερ ἐντὸς δύο ὡρῶν ἰσημερινῶν ἀναφέρεται, χρόνων δὲ ἐντὸς λ'. εἰσὶ δὲ Αἰγόκερως Ὑδροχόος Ἰχθύες Κριὸς Ταῦρος Δίδυμοι. ἐὰν οὖν τὰ ὀρθὰ ζῴδια ὡροσκοπῇ, πάντα ταχέως ἀποβήσεται· ἐὰν δὲ τὰ πλάγια, μόχθους καὶ δυσεργείας καὶ χρόνους ἐμποιοῦσι. τὰ μὲν οὖν πλάγια ζῴδια ἂν ἐπιβλέπῃ τις τῶν ἀγαθῶν ἢ ὡροσκοποῦντα ἢ ἐπέχοντα τὴν Σελήνην, βοήθειαν ἕξει ἡ κάκωσις· τὰ δὲ ὀρθὰ ζῴδια ἂν ἐπιβλέπῃ τις ἢ ἐπέχῃ τὴν Σελήνην τῶν κακοποιῶν ἐπιβλεπόντων, βλάψει τὴν καταρχήν· ἂν δὲ ἀγαθοποιοὶ καὶ κακοποιοὶ ἐπιβλέψωσι τὰ προειρημένα ζῴδια ὡροσκοποῦντα, ἐν πάσῃ καταρχῇ ἀβέβαιον τὴν ἔξοδον τοῦ πράγματος λέγει καὶ ματαίαν καὶ ἐν ἑτέρῳ χρόνῳ ἄλλην ἀρχὴν λαμβάνουσαν. δισώμων δὲ ζῳδίων ὡροσκοπούντων οὐχ ὡς προείρηταί τις πράξει, ἄλλο δὲ πρᾶξαι σημαίνει. ὁμοίως ταῦτά σοι κοινὰ καὶ ἐπὶ πάσης καταρχῆς ἔστω. F. B.

1 κίνημα cod. 5 κίνημα cod. 8 καὶ δεδ. cod.; corr. Kroll. 13 Vatic. gr. 1066, — Eodem Dorothei loco Hephaestio III, 1, usus esse videtur (cf. *Catal.*, VI, p. 102 sq.), quamquam Hephaestio ζῴδια ὀρθῶς ἀνατέλλοντα et λοξὰ (non πλάγια) dicit. 21 χρόνος hic ponitur pro spatio 4 minutorum; item apud Ptolemaeum et Paulum Alexandrinum. Eundem in modum Babylonii astronomi diem diviserunt; cf. Ginzel, *Lehmanns Beitr. z. alt. Gesch.*, I, p. 353. 24 δυσέργεια : idem vocabulum in Dorothei v. 225 (*Catal.*, VI, p. 108); cf. ἀέργεια, *Catal.*, VI, p. 91 infra; κακοεργείην, *Catal.*, VI, p. 102, v. 122. 25 ὡροσκοπεῖ codd. 31 δύσωμον δὲ ζῴδιον ὡροσκ(οποῦν) cod.

to the hours, we add it to the lesser mean motions of the Sun; and from the table we take the values adjacent to it and call it the ascendant of the anomaly. But if we do not find this number, we take the nearest lesser number and add it to the lesser mean motions of the Sun. The anomaly of the midday hour, as stated, we take from the table; then again we observe the difference of the same two Suns and we enter this also, as has been shown, into the same table. And if we find it therein, we add it to the remainder; and taking the adjacent values therein from the table we call it the minute of the hour; but if we do not find it, we take the nearest lesser number and distinguish these until they become equal. Γ. B.

Γ. 51. From the Apotelesmatica of Dorotheus, On Straight and Oblique Signs.

For every undertaking, begin your examination in this manner, whether it will have a good outcome or a bad one. One must, he says, know the natures of the Signs, both the straight and the oblique. The straight signs are Cancer, Leo, ⟨Virgo⟩, Libra, Scorpio, Sagittarius; for each of these, in its rising, holds sway for more than two equinoctial hours in passing from the invisible to the visible world, and for more than 30 time-degrees. The oblique signs are the remaining six, which rise within two equinoctial hours and within 30 time-degrees. These are: Capricorn, Aquarius, Pisces, Aries, Taurus, Gemini. If therefore the straight signs are on the ascendant, everything will come to pass quickly; but if the oblique signs are, they produce labors and difficulties and delays. Now if one of the benefic planets aspects the oblique signs while they are ascending or occupying the Moon, the affliction will receive help; but if one of the malefic planets aspects the straight signs while they are ascending or occupying the Moon, it will harm the inception. And if both benefic and malefic planets aspect the aforementioned signs while they are ascending, he says that in every inception the outcome of the matter is uncertain and futile, and that it takes a new beginning at another time. When bicorporeal signs are on the ascendant, one will not act as previously stated, but it signifies that another course of action will be taken. Let these things likewise be common rules for you in every inception. F. B.

1 κίνημα cod. 5 κίνημα cod. 8 καὶ δεδ. cod.; corr. Kroll. 13 Vatic. gr. 1066,

At the same passage of Dorotheus, Hephaestio III, 1, appears to have been used (cf. Catal., VI, p. 102 sq.), although Hephaestio uses Ζώδια ὀρθῶς ἀνατέλλοντα and λοξά (not πλάγια) 21 χρόνος is placed here for a space of 4 minutes; likewise in Ptolemy and Paulus of Alexandria. The Babylonian astronomers divided the day in the same manner; cf. Ginzel, Lehmanns Beitr. z. alt. Gesch., I, p. 353. 24 δυσέργεια: the same vocabulum in Dorotheus v. 225 (Catal., VI, p. 108); cf. ἀέργεια, Catal., VI, p. 91 infra; κακοεργείην, Catal., Vl, p. 102, v. 122. 25 ὡροσκοπεῖ codd. 31 δύσωμον δὲ Ζώδιον ὡροσκοποῦν) cod.

EXCERPTUM EX COD. 12 (Vatic. 1290).

Dodecaeteris chaldaica.

Descriptionibus cycli duodecim annorum, quae iam editae sunt (cf. supra p. 171), nunc addimus novam vestigiis dactylicis insignem; quare nescio an fluxerit ex Orphico carmine cui inscribitur Δωδεκαετηρίδες (cf. *Sphaera*, p. 330 sq.). Cum autem hoc capitulum codicis Vaticani contaminatum sit ex Ptolemaei Tetrab. II, 12 (Περὶ τῆς μερικῆς πρὸς τὰ καταστήματα φύσεως τῶν ζῳδίων) et ex descriptione circuli duodecim annorum, hanc tantum edere, Ptolemaei textum omittere visum est. Praeter Vaticanum contuli Monacensem 287, f. 92ᵛ, qui tamen nusquam non conspirat cum Vaticano. Ceterum excerptor Byzantinus mirum quantum brevitati studuit, ut quaedam vix intellegere possis. F. B.

F. 69ᵛ. Περὶ τῆς φύσεως τῶν ιβ' ζῳδίων καὶ πρὸς τὰ ἐνιαύσια καταστήματα τῶν φυσικῶν ἰδιωμάτων.

Κριός ... Τὸ δὲ ἔτος, ὅπερ αὐτὸς κυριεύσει, ὑπάρχει πολεμικὸν ἀπ' ἀρχῆς, πάμφορον πάνυ, παντοίας τροφὰς ἐπιφέρον, πτώσεις δὲ ἀνθρώ-
5 πων· καὶ τετράποδα θάλψουσι πάντα.

Ταῦρος ... Τὸ δὲ ἔτος, ὅπερ αὐτὸς κυριεύσει, κατόμβριμόν ἐστιν ἀπ' ἀρχῆς καὶ τὰ ὄψιμα τότε μᾶλλον οἴσουσι καρπόν.

Δίδυμοι ... Τὸ δὲ ἔτος, οὗπερ αὐτὸ ἕξει τὴν κυριότητα, μόνος σῖτος γένηται· αὐχμηρὸς δὲ καιρὸς καὶ τὰ σπέρματα κατακαύσει· ἄμπελος
10 καὶ συκῆ ἀνθέξεται καρπῶν.

Καρκίνος ... Τὸ δὲ ἔτος αὐτοῦ τετράποδα οὔποτε θάλψουσι· πεντα-μηνιαῖος ὁ χειμὼν κρατήσει τὸ μῆκος· πτώσεις δὲ καὶ λοιμός, τετρα-πόδων πλῆθος ὄλλυται· καὶ τὸ τῶν Διδύμων ἔτος Καρκίνος καταπίνει.

6 καθόμβριμον codd. 8 ὅπερ αὐτός codd. : οὗπερ αὐτὸ (scil. τὸ δωδεκατημόριον) scripsi. 10 καρπόν codd. 13 ὕληται τοῦ ♈ M(onacensis). καρκίνον καταπίει codd. Cf. *Geopon.*, I, 12, 16, de anno Geminorum : ἄμεινον δὲ καρποὺς ἀποθέσθαι διὰ τὴν ἐν τῷ ἐρχομένῳ ἔτει ἐσομένην ἀφορίαν.

EXCERPT FROM COD. 12 (VATIC. 1290).

Chaldean Dodecaeteris.

To the descriptions of the twelve-year cycle that have already been published (cf. above p. 171), we now add a new one notable for its dactylic traces; wherefore I do not know whether it may have flowed from an ORPHIC poem entitled Δωδεκαετηρίδες (cf. Sphaera, p. 330 sq.). Since however this chapter of the Vatican codex is contaminated from Ptolemy's Tetrab. II, 12 (Περὶ τῆς μερικῆς πρὸς τὰ καταστήματα φύσεως τῶν Ζῳδίων) and from the description of the twelve-year cycle, it seemed best to publish only this, omitting the text of Ptolemy. Besides the Vatican, I have collated the Munich 287, f. 92', which however everywhere agrees with the Vatican. Furthermore, the Byzantine excerptor strove remarkably for brevity, so that certain passages can scarcely be understood.

F. B.

Γ. 69. On the Nature of the 12 Signs of the Zodiac and Their Annual Conditions of Natural Characteristics.

Aries ... The year over which it shall rule is warlike from the beginning, very abundant, bringing forth all kinds of nourishment, but also the downfall of men; and all four-footed animals shall be nourished.

Taurus ... The year over which it shall rule is rainy from the beginning, and the late crops shall then bear fruit more abundantly.

Gemini ... The year over which it shall have dominion, grain alone shall come forth; a dry season shall scorch the seeds; the vine and the fig tree shall hold fast to their fruits.

Cancer ... In its year, four-footed animals shall never thrive; a five-month winter shall prevail in its duration, and there shall be downfalls and pestilence; a great number of four-footed animals shall perish; and Cancer swallows up the year of Gemini.

6 rain codd. 8 about this codd. : üper αὐτὸ (scil. τὸ dodecatimorion) nscripsi. 10 carpon codd. 13 is called Monacensis). swallowing cancer Cr. Geopon., I, 12, 16, de anno Geminorum : but the remaining fruits are left behind in the year to come.

Λέων ... Τὸ δὲ ἔτος αὐτοῦ, ὅπερ κυριεύσει, ὡρίσθη ἀπ' ἀρχῆς πάμφορον· πλουτήσει ἐν οἴνῳ καὶ ἐλαίῳ παντί, ἀλλὰ τῶν θηρίων τότε ἐπάνοδος ἔσται· βορὰ τετραπόδων· βροτοῖς δὲ μῆνες ἐρίδων· ἐλαίας ὁ καρπὸς ὀλεῖται· συκῆ καρποφορεῖ· καὶ ἄμπελος ἐκβλύσει τὸν οἶνον. 5

Παρθένος ... Τὸ δὲ αὐτῆς ἔτος λοιμοῦ ὑπάρχει ποιητικόν· ἀνθρώπων στενώσεις· τετραπόδων βρώματα λήψει· καὶ κεραυνοβόλοι νεφέλαι τὰ σπέρματα κατακαύσουσι· πτώσεις δὲ ἀνθρώπων ἐπικοίνως τρεῖς ἐπὶ δύο.

Ζυγός ... Τὸ δὲ ἔτος, ὅπερ αὐτὸς κυριεύσει, βοῶν τότε ἀνάστασις 10 ἔσται· τετράποδα θάλψουσι· βροτοῖς ἐπὶ γῆς κομήεντα πάμφορα.

Σκορπίος ... Τὸ δὲ ἔτος, ὅπερ αὐτὸς κυριεύσει, σῖτος καὶ ἔλαιον γίνεται· τὰ δ' ἄλλα πάντα οὔποτε θάλψουσι· δρύες καρποφορήσουσι· τοῖς ἀκάρποις βρώματα δοῦναι.

Τοξότης ... Τὸ δὲ ἔτος, ὅπερ αὐτὸς κυριεύσει, πολεμικόν ἐστιν ἀπ' 15 ἀρχῆς· καὶ ἐν ἡμέραις θερισμοῦ τὰ ἅρματα πάντα πεσεῖται· καὶ τῆς εὐθηνίας τὸν καρπὸν λοιμὸς ὑποτάσσει.

Αἰγόκερως ... Τὸ δὲ ἔτος, ὅπερ κρατήσει, ἡ γῆ οἶνον οἴσει ὡς ὕδωρ· καὶ τὰ πρωτογενῆ τῆς γῆς τότε οἴσουσι καρπόν, ὄψιμον δὲ καρπόν· γαῖαν μήποτε μίξεις· κεραυνοβόλος δὲ ὁμίχλη τὰ 0 πάντα μαρανεῖ· καὶ τὸ κρύος τῆς πάχνης ὀλέσει καρπούς.

Ὑδροχόος ... Τὸ δ' αὐτοῦ ἔτος Ἥλιος καύσωνι ῥίψει· αὐχμηρὸς γὰρ καιρὸς γένηται· καὶ τὰ σπέρματα πάντα μαρανεῖ· λοιμὸς γὰρ γένηται μέγας εἰς πάντα.

Ἰχθύες ... Τὸ δὲ ἔτος, ὅπερ οἱ Ἰχθύες κυριεύσουσιν, εὖ μάλα τὰ 25 πάντα ἀναπληροῦσιν. F. B.

1 Cf. *Geopon.*, § 21. 3 ἐρήδουν codd. Cf. *Geopon.*, § 21 : εὔχεσθαι δεῖ, ἵνα μὴ γένωνται σεισμοὶ καὶ πόλεμοι codd. 7 κεραυνοβόλαι codd. 8 κατακαύσει codd. 9 ἐπικενεῖς codd. 11 κομήεις (frondosus) non habetur in Stephani Thesauro. 12 Cf. *Geopon.*, § 29 (p. 25, 25 B.). 20 κεραυνοβόλως codd.

Leo ... Its year, over which it shall rule, was ordained from the beginning to be abundantly fruitful; it shall be rich in wine and all manner of oil, but at that time there shall be an incursion of wild beasts; fodder for four-footed animals; and for mortals, months of strife; the fruit of the olive shall perish; the fig tree shall bear fruit; and the vine shall pour forth wine.

Virgo ... Its year is productive of plague, bringing distress to people, taking food from four-footed animals; and thunderbolt-hurling clouds will burn up the seeds; and the falls of people in common, three to two.

Libra ... The year over which it shall hold dominion, there will then be an uprising of oxen; four-footed creatures will bring warmth to mortals upon the earth, leafy and all-bearing. Scorpius ... The year over which it shall hold dominion, grain and oil come forth; but all other things will never thrive; oaks will bear fruit; to give food to the unfruitful.

Sagittarius ... The year over which it shall hold dominion is warlike from the beginning; and in the days of harvest all the chariots will fall; and plague subdues the fruit of abundance.

Capricorn ... The year over which it shall prevail, the earth will bear wine as water; and the first-born things of the earth will then bear fruit, but late fruit; never mix with the earth; and thunderbolt-hurling mist will wither everything; and the cold of the frost will destroy the fruits.

Aquarius ... Its year the Sun will cast with scorching heat; for a dry season will come about; and it will wither all the seeds; for a great plague will come upon all things.

Pisces ... The year over which Pisces shall hold dominion, they fill all things very well. F. B.

1 Cf. Geopon., 21. 3 they are codd. Cf. Geopon., 21 : may it be so that earthquakes and wars may not occur codd. 7 lightning bolts codd. 8 burns codd. n9 ἔπικενεῖς codd. 11 comeis (frondosus) non habetur in Stephani Thesauro.n12 Gt. Geopon., 29 (p. 25, 25 B.). 20 lightning codd.

ADDENDA ET CORRIGENDA

P. 30, f. 106, λγ'. Περὶ συναλλαγῶν κ. τ. λ. Editum in appendice p. 179.

P. 31, f. 110, νδ'. Περὶ ἑκάστου ἀστέρος κ. τ. λ. Editum in appendice p. 180.

P. 59. Lege 5. Vallic. 108 (F, 86).

P. 87, 6. Azerbeel est sine dubio Azarkel (el Zarqâli) qui nominatur p. 90, 6.

P. 92, n. 2. Sachl (= Σέχελ, Σέλεχ) plus semel nominatur in codicibus graecis (e. g. Flor. 8, f. 303; Catal. Venet., p. 137, 8; cf. indices nostros). Opera eius ante saeculum XII versa sunt, nam a Ioanne Camatero (v. 1143 ed. Miller) laudantur.

P. 108, l. 14. Pro 128, 27 lege 129, 6.

P. 125, l. 34. Deleas " quantum " et scribas " studet ".

P. 159, l. 11. Leg. πολυφάγος.

P. 202, l. 1. δολίους in textum est recipiendum (cf. p. 216, 14 et 221, 7), quamquam saeculo IX, quo excerpta Parisina facta sunt, iam λογίους tradebatur (p. 223, 27).

TO BE ADDED AND CORRECTED

P. 30, f. 106, xxxiii. On transactions, etc. Edited in appendix p. 179.

P. 31, f. 110, liv. On each star, etc. Edited in appendix p. 180.

P. 59. Read 5. Vallic. 108 (F, 86).

P. 87, 6. Azerbeel is without doubt Azarkel (el Zarqâli) who is named on p. 90, 6.

P. 92, n. 2. Sachl (= Σέχεδ, Σέλεχ) is named more than once in the Greek codices (e. g. Flor. 8, f. 303; Catal. Venet., p. 137, 8; cf. our indices). His works were translated before the twelfth century, for they are cited by John Camateros (v. 1143 ed. Miller).

P. 108, l. 14. For 128, 27 read 129, 6.

P. 125, l. 34. Delete "quantum," and write "studet"

P. 159, l. 11. Read πολυφάγος.

P. 202, l. 1. δολίους should be received into the text (cf. p. 216, 14 and 221, 7), although in the ninth century, when the Parisian excerpts were made, λογίους was already being transmitted (p. 223, 27).

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Sirletus cardinalis, cod. 14 (P.).
A. Statius, cod. 5 (P.).
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Matthaeus Deoris, Cod. 3 (s.).

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John Lascaris, cod. 3 (P.).

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Ioannes Metellus of Sequania, cod. 8 (S.).

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CATALOGUS

CODICUM

ASTROLOGORUM GRAECORUM

CATALOGUE

OF THE CODICES

OF THE GREEK ASTROLOGERS

CODICUM ROMANORUM

PARTEM SECUNDAM

DESCRIPSIT

GUILELMUS KROLL

TOMI V PARS II

BRUXELLIS
IN AEDIBUS HENRICI LAMERTIN
20, RUE DU MARCHÉ AU BOIS, 20

1906

OF THE ROMAN CODICES

THE SECOND PART

DESCRIBED BY

William Kroll

VOLUME V PART II

BRUSSELS

AT THE HOUSE OF HENRICUS LAMERTIN

20, RUE DU MARCHÉ AU BOIS, 20

1906

PRAEFATIO

Quem emittimus catalogi nostri fasciculum aliquantum distat a reliqua serie. Unum enim codicem et unum fere scriptorem continet, sed ut concessuros esse puto non eos tantum, qui historiam astrologiae curant, memoria haud indignum. Quem cum totum mox edere in animo habeam, hic flores quosdam delibandos censui, si modo tali imagine in eiusmodi materia uti licet, imprimis id agens, ut viros doctos ad auxilium editori ferendum invitem. Neque enim is est Valens, ut contortam eius orationem et conexum sententiarum saepe perplexum statim perspicias; et vel nunc multum profeci aliorum opera, maxime Ludovici Radermacher et Pauli Wendland amicorum in tot iam rebus mihi adiutorum. Atque gratias agendi causas habeo permultas neque omnes enumerare velim, qui mihi in hoc libello concinnando adfuerunt; sed prorsus ingratum me ipse haberem, nisi Francisci Cumont officia nunc quoque praebita debitis laudibus efferrem, sine cuius industria et sollertia ne unus quidem huius operis fasciculus in lucem prodisset. Praeterea nomino Iosephum Bidez, Franciscum Boll, Carolum Manitium, qui partes quasdam huius libelli doctrina sua adiuverunt.

Monasterii Guestfalorum. GUILELMUS KROLL.

PREFACE

The fascicle of our catalogue which we are now publishing differs somewhat from the rest of the series. For it contains a single codex and, with few exceptions, a single author — yet one whom, as I believe even those who are not students of the history of astrology will concede, is by no means unworthy of attention. Since it is my intention to publish the whole work before long, I thought it best here to gather certain flowers, if I may be permitted to use such an image in a subject of this kind, my chief aim being to invite learned scholars to lend their assistance to the editor. For Valens is not the kind of writer whose involved style and frequently intricate connection of thought one can grasp at once; and even now I have profited greatly from the help of others, above all from my friends Ludovicus Radermacher and Paulus Wendland, who have assisted me in so many matters already. I have very many reasons to give thanks, and I would not wish to enumerate all those who aided me in compiling this little work; but I should consider myself altogether ungrateful if I did not now too acknowledge with fitting praise the services of Franciscus Cumont, without whose industry and skill not a single fascicle of this work would have come to light. I further name Iosephus Bidez, Franciscus Boll, and Carolus Manitius, who contributed their learning to certain portions of this work.

The Guestfalus Monastery. William Kroll

CODICES VATICANI

VATICAN CODICES

CODICES VATICANI

15. Codex Vaticanus graecus 191. — Chartaceus et bombycinus, cm. 34,5 × 24, ff. VI (= A-F) + 297. Chartacea sunt folia A-F et 1-88. — Cf. Parthey, *Monatsber. Berl. Akad.*, 1863, 374 sqq.; Maass, *Aratea*, p. 10 sqq., 63 [1]; von Ian, *Musici graeci*, p. XXIV sqq.

Folia B-C indicem latinum, D-F graecum continent confectos ab Holstenio.

F. 1. Index a manu saec. XVI confectus, in verso versus nonnulli.

F. 2-88 scripta sunt duabus columnis a manu nitida saec. XIII aut XIV. Qui a f. 2 ad f. 75 extant libri, efficiunt collectionem librorum mathematicorum et astronomorum tertio fere saeculo factam, quam Τὸν μικρὸν ἀστρονόμον appellare solebant.

Ac primo exstant Εὐκλείδου κατοπτρικά. Cf. Heiberg, vol. VII, pp. VII, XVI, XLIII, qui haec e Vindobon. phil. graec. 103, saec. XII transcripta esse demonstrat.

F. 4ᵛ, col. *b*. Εὐκλείδου φαινόμενα.

F. 11ᵛ. Τὰ πρὸ τῶν Εὐκλείδου ὀπτικῶν.

F. 18. Εὐκλείδου δεδομένα — [f. 29ᵛ, col. *a*, manus posterior saec. XV adiecit] ὑπόμνημα εἰς τά δεδομένα Εὐκλείδου ἀπὸ φωνῆς Μαρίνου φιλοσόφου (Πρῶτον δεῖ θέσθαι — [f. 29ᵛ, col. *b*] οὐχ ὡριστὸν πᾶν). — Cf. Menge edit. vol. VI, pp. XII, XVI, qui e Vatic. 190, saec. X haec descripta esse dicit.

F. 30 vacat, in verso verba nonnulla a manu saec. XV. Ζήτει τὸ σημεῖον — δεδομένος ἐστίν. — Deinde tria folia vacua non numerata.

F. 31. Θεοδοσίου σφαιρικῶν α'-γ'. Ed. Nizze, Berolini, 1852.

F. 46. Θεοδοσίου περὶ οἰκήσεων,

F. 48ᵛ. Θεοδοσίου περὶ νυκτῶν καὶ ἡμερῶν (l. II inc. F. 54ᵛ, col. *a*).

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[1] Is p. 11 (item iam in *Anal. Eratosth.*, p. 10, adn. 26) de Hipparchi textu loquens (f. 210-228) ab eadem manu exaratum dicit codicem mus. Brit. add. 16409; qui cum post Planudem sit exaratus, idem de hoc quoque libro statuendum esse.

VATICAN CODICES

15. Codex Vaticanus graecus 191. Paper and bombycine, cm. 34.5 × 24, ff. VI (= A-F) + 297. Folios A-F and 1-88 are paper. Cf. Parthey, Monatsber. Berl. Akad., 1863, 374 sqq.; Maass, Aratea, p. 10 sqq., 63 [1]; von Ian, Musici graeci, p. xxiv sqq.

Folios B-C contain a Latin index, D-F a Greek one, both compiled by Holstenius.

F. 1. An index compiled by a hand of the 16th century, with some verses on the verso.

F. 2-88 are written in two columns by a neat hand of the 13th or 14th century. The books extending from f. 2 to f. 75 form a collection of mathematical and astronomical books compiled around the third century, which they were accustomed to call Τὸν μικρὸν ἀστρονόμον.

And first there are the Εὐκλείδου κατοπτρικά. Cf. Heiberg, vol. VII, pp. VII, XVI, XLII, who demonstrates that these were transcribed from Vindobon. phil. graec. 103, of the 12th century.

F. 4r, col. b. Euclid phenomena.

F. 11. Τὰ πρὸ τῶν Εὐκλείδου ὀπτικῶν.

F. 18. Εὐκλείδου δεδομένα [f. 2[redacted] col. a, a later hand of the 15th century added] ὑπόμνημα εἰς τά δεδομένα Εὐκλείδου ἀπὸ φωνῆς Μαρίνου φιλοσόφου (Πρῶτον δεῖ θέσθαι —[redacted][f. 294, col. 6] οὐχ ὡρισμὸν πᾶν). — Cf. Menge edit. vol. VI, pp. XII, XVI, who states that these were copied from Vatic. 190, of the 10th century.

F.30 vacat, on the verso a few words in a hand of the 15th century. Ζήτει τὸ σημεῖον - — ·δεδομένος ἐστι[redacted]. Then three blank leaves not numbered.

F.31. Theodosius's Sphaerica, books 1–3. Ed. Nizze, Berlin, 1852.

F. 46. Theodosius, On Habitations,

F.48. Theodosius, On Nights and Days (Book II begins F. 54v, col. a).

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1 He says on p. 11 (likewise already in Anal. Eratosth., p. 10, note 26), speaking of the text of Hipparchus (ff. 210–228), that the British Museum codex add. 16409 was written by the same hand; since it was written after Planudes, the same conclusion must be drawn regarding this book as well.

F. 59ᵛ. Inscriptio recens. Ἀριστάρχου περὶ μεγεθῶν καὶ ἀποστημάτων ἡλίου καὶ σελήνης. Des. f. 63, col. *a*, reliquum folium vacuum et sequitur folium item vacuum.

F. 64. Αὐτολύκου περὶ ἐπιτολῶν καὶ δύσεων τὸ α' (β' inc. F. 67ᵛ, col. *b*). — Cf. Autolycus, ed. Hultsch, p. XXII.

F. 70ᵛ, col. *b*. Ὑψικλέους ἀναφορικός. — Ed. Manitius Dresdae 1888 qui hoc codice non usus est (cf. p. VIII).

F. 72. Αὐτολύκου περὶ κινουμένης σφαίρας.

F. 75. Εὐτοκίου Ἀσκαλωνίτου εἰς τὸν (*sic*) α' τῶν Ἀπολλωνίου κωνικῶν τῆς κατ' αὐτὸν ἐκδόσεως ὑπόμνημα — F. 88ᵛ, col. *a* (cf. Heiberg in edit. Apollonii, II, p. IV). Col. *b* vacua.

F. 89. Inscriptio recens. Οὐάλεντος Ἀντιοχέως ἀνθολογιῶν βιβλίον πρῶτον.

A manu quae textum exaravit Περὶ μεσουρανήματος.

Valens scriptus est a duobus librariis, quorum alter litteras minutissimas neque tamen speciosas, alter minutas sed nitidissimas pinxit; ille scripsit f. 89-104, hic f. 105-107. Hae tamen laciniae tantum sunt codicis olim plenioris, ex quo nondum mutilato descriptus est codex Seldenianus 22, saec. XVI. Qua de re in editione mea Valentis et infra ante anecdota plura referentur.

Insero indicem capitum Vettii Valentis, qui sane non est in codice V, quemque non ex inscriptionibus capitum solis quae sunt in V compilo, sed ad quem conficiendum ceteris quoque codicibus, quantum quidem utiles sunt, utor. Titulos ex M (i. e. Marc. 314) suppletos uncis includo[1].

I 1. <Περὶ τῆς τῶν ἀστέρων φύσεως>. M f. 256.
I 2. <Περὶ τῆς τῶν ιβ' ζῳδίων φύσεως>. M f. 257ᵛ.
I 3. <Περὶ ὁρίων>. M f. 260ᵛ.
I 4. <Περὶ ὡροσκόπου>. M f. 262ᵛ.
I 5. Ὡροσκοπικὸς γνώμων. M f. 263.
I 6. Περὶ μεσουρανήματος. V f. 89.
I 7. Περὶ ἀναφορᾶς τῶν ζῳδίων.
I 8. Περὶ ἀκουόντων καὶ βλεπόντων ζῳδίων.
I 9. Σύνοδοι καὶ πανσέληνοι ἀπὸ χειρός.
I 10. Περὶ ἑπταζώνου ἤτοι σαββατικῆς ἡμέρας ἀπὸ χειρός.
I 11. Περὶ οἰκοδεσπότου ἔτους.
I 12. Περὶ ἀρρενικῶν καὶ θηλυκῶν μοιρῶν. V f. 89ᵛ.
I 13. Περὶ φωτισμῶν Σελήνης.

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[1] Pauca ed. Roether in editione Lydi de mensibus (Darmstadi, 1827), plura nos *Catal.*, II, p. 88 sqq., IV, p. 146-174. Multa in appendice editurus sum, velut totum librum IV.

F. 59. Recent title. Aristarchus, On the Sizes and Distances of the Sun and Moon. Ends f. 63, col. a, the remainder of the leaf blank, followed by another blank leaf.

F. 64. Autolycus, On Risings and Settings, Book 1 (Book 2 begins F. 67, col. b). — Cf. Autolycus, ed. Hultsch, p. xxii.

F. 70v, col. b. Hypsicles, Anaphoricus. Ed. Manitius, Dresden, 1888, who did not use this codex (cf. p. viii).

F.72. Autolycus, On the Moving Sphere.

F.75. Eutocius of Ascalon, Commentary on Book 1 of Apollonius's Conics according to his edition — F. 88v, col. a (cf. Heiberg in edit. Apollonii, II, p. iv). Col. b blank.

F. 89. Recent inscription. Vettius Valens of Antioch, Anthologies, Book One.

By the hand that wrote the text he wrote On the Midheaven.

Valens was written by two scribes, one of whom painted extremely minute though not elegant letters, while the other painted small but very fine ones; the former wrote f. 89–104, the latter f. 105–107. These fragments, however, are only remnants of a once fuller codex, from which, before it was mutilated, the Seldenic codex 22 of the 16th century was copied. This matter will be discussed further in my edition of Valens and below before the additional anecdota.

I insert the table of chapters of Vettius Valens, which is certainly not in codex V, and which I compile not from the chapter headings alone that are in V, but for the making of which I also use the other codices, insofar as they are useful. Titles supplied from M (i.e. Marc. 314) I enclose in brackets [1].

I 1. «Περὶ τῆς τῶν ἀστέρων φύσεως». M f. 256.
I 2. ‹Περὶ τῆς τῶν ιβ' ζῳδίων φύσεως›. M f. 257.
I 3. <‹Περὶ δρίων›. M f. 260.
1 4. ‹Περὶ ὡροσκόπου›. M f. 262.
I 5. Ὡροσκοπικός γνώμων. M f. 263.
16. Περὶ μεσουρανήματος. V f. 89.
1 7. On the Rising of the Signs.
8. On the Signs that Hear and See.
9. Conjunctions and full moons by hand.
I 10. On the seven-zone system, that is, the Sabbath day, by hand.
I 11. On the Lord of the Year.
1 12. On Masculine and Feminine Degrees. V f. 899.
I 13. On the Illuminations of the Moon.

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1 A few edited by Roether in the edition of Lydus on the months (Darmstadt, 1827), more by us in Catal., II, p. 88 sqq., IV, p. 146–174. Many will be published in the appendix, such as the whole of Book IV.

I 14. Περὶ κρύψεως Σελήνης.
I 15. Περὶ τριταίας ἑβδομαίας τεσσαρακοσταίας Σελήνης.
I 16. Ἀναβιβάζοντα ἀπὸ χειρὸς εὑρεῖν.
I 17. Ἄλλως συντομώτερον.
I 18. Περὶ εὑρέσεως βαθμῶν καὶ ἀνέμων τῆς Σελήνης.
I 19. Ἱππάρχειον περὶ ψήφου Σελήνης ἐν ποίῳ ζωδίῳ.
I 20. <Περὶ ψήφου Ἡλίου καὶ τῶν ε' ἀστέρων>. M f. 267.
I 21. <Περὶ συμπαρουσίας καὶ συγκράσεως>. M f. 268.
I 22. <Περὶ σχηματισμῶν κατὰ πλείους>. M f. 270.
I 23. <Περὶ σπορᾶς>. M f. 273v.
I 24. Περὶ ἐπταμήνων. V f. 89v, S f. 4v, M f. 274v.

II 1. Περὶ τριγώνων. S f. 5 (M f. 275).
II 2. Τριγώνων διακρίσεις καὶ οἰκοδεσποτῶν καὶ συνεργῶν καὶ αἱρέσεων Ἡλίου <καὶ> Σελήνης ἡμέρας καὶ νυκτός. S. f. 5 (M f. 275v).
II 3. Περὶ κλήρου τύχης καὶ οἰκοδεσπότου. S f. 6 (M f. 276v).
II 4. Περὶ τοῦ λαχόντος τὴν ὥραν ἢ τὸν κλῆρον ἀστέρος. S f. 6v (M f. 276v).
II 5. Κακοδαίμονος τόπος. S f. 7v (De M quem non iam affero cf. *Catal.*, II, 118 sqq.).
II 6. Ἀγαθοῦ δαίμονος τόπος.
II 7. Θεοῦ Ἡλίου τόπος. S f. 8.
II 8. Ὄγδοος τόπος.
II 9. Δεύτερος τόπος. S f. 8v.
II 10. Ἕκτος τόπος Ἄρεως. S f. 9.
II 11. Πέμπτος τόπος.
II 12. Τέταρτον ὑπόγειον. S f. 9v.
II 13. Τρίτος τόπος θεᾶς Σελήνης.
II 14. Δεύτερος τόπος <ὃς> καλεῖται Ἅιδου πύλη. S. f. 10.
II 15. Τόπων ὀνομασίαι ἐννέα. S f. 10v.
II 16. Τριγωνικὰ καὶ ἑξαγωνικὰ καὶ διαμετρικὰ σχήματα.
II 17. Περὶ ὡροσκόπου τοῦ τῆς τύχης κλήρου. S f. 15.
II 18. Περὶ ὑψώματος Ἡλίου καὶ Σελήνης πρὸς εὐδαιμονίαν. S f. 15v.
II 19. Περὶ κλήρου τύχης καὶ δαίμονος † ἀπὸ εὐδαιμονίας καὶ ἀποτροπῆς πράξεων. S f. 16.
II 20. Περὶ τόπου τῆς τύχης πρὸς εὐδαιμονίαν. S f. 16v.
II 21. Τῶν προκειμένων κεφαλαίων ὑποδείγματα. S f. 17.
II 22. Περὶ ἐνδόξων καὶ ἐπισήμων γενέσεων, τὸ δὲ αὐτὸ καὶ περὶ ἀδόξων καὶ ἐκπιπτόντων. S f. 18v.
II 23. Περὶ κλήρου δάνους. S f. 20v.
II 24. Περὶ κλοπῆς.
II 25. Κλῆρος ἐνέδρας.
II 26. Τῶν προκειμένων τόπων ὑποδείγματα S f. 21v.

1 14. On the Concealment of the Moon.
1 15. On the third-day, seventh-day, and fortieth-day Moon.
1 16. To find the ascending node from the hand.
1 17. Otherwise more briefly.
1 18. On the finding of the degrees and winds of the Moon.
I 19. Hipparchian on the calculation of the Moon in which zodiac sign.
1 20. <On the calculation of the Sun and the 5 stars>. M f. 267.
1 21. <On conjunction and blending>. M f. 268.
1 22. <On configurations according to several>. M f. 270.
I 23. <On sowing>. M f. 273.
I 24. On seven-month births. V f. 89v, S f. 4v, M f. 274.

II 1. On Trigons. S f. 5 (M. 275).
I 2. Distinctions of Trigons and of Domicile Lords and Cooperators and Sects of the Sun <and> Moon by day and night. S. f. 5 (M f. 275*).
I 3. On the Lot of Fortune and its Domicile Lord. S f. 6 (M
I 4. f. 276). On the Star that Obtained the Hour or the Lot. S. 6 (M f. 276v).
I 5. The Place of the Evil Daimon. S f. 7 (De M quem non iam afero cf. *Catal.*, II, 118 sqq.).
II 6. The Place of the Good Daimon.
II 7. Place of the Sun God. S f. 8.
II 8. Eighth Place.
II 9. Second Place. S f. 8.
II 10. Sixth Place of Mars. S f. 9.
II 11. Fifth Place.
II 12. Fourth Subterranean. S. 9.
I 13. Third place of the goddess Moon.
I 14. Second place which is called the Gate of Hades. S. f. 10.
P 15. Names of the nine places. S f. 10.
I[16. Trigonal, hexagonal, and diametrical configurations.
II. 17. On the horoscope of the Lot of Fortune. S f. 15.
II 18. On the exaltation of the Sun and Moon with respect to prosperity. S f. 15.
H 19. On the Lot of Fortune and the Lot of the Daemon † from prosperity and from— of the turning of actions. S f. 16.
II 20. On the Lot of Fortune for Happiness. S f. 16.
II 21. Examples of the Foregoing Chapters. S f. 17.
II 22. On Illustrious and Notable Nativities, and likewise on Obscure and Fallen Ones. S f. 18.
II 23. On the Lot of Debt. S f. 20.
11 24. On Theft.
II 25. The Lot of Ambush.
II 26. Examples of the aforementioned places. S f. 217.

II 27. Περὶ χρόνων ἐμπράκτων καὶ ἀπράκτων καὶ ζωῆς † τοῦ ἐκ τῶν κέντρων καὶ ἐπαναφορῶν. S f. 22.
II 28. Περὶ ἀποδημίας ἐκ τῶν Ἑρμίππου. S f. 23.
II 29. Περὶ ἀποδημίας.
II 30. Περὶ προτελευτῆς γονέων μεθ' ὑποδείγματος. S f. 25v.
II 31. Περὶ γονέων ἐκ τῶν Τιμαίου. S f. 26v.
II 32. Περὶ ὀρφανίας πατέρων. S f. 27v.
II 33. Περὶ χωρισμοῦ γονέων. S f. 28.
II 34. Περὶ ἐλευθερικῶν καὶ δουλικῶν γενέσεων. S f. 28v.
II 35. Σχήματα Σελήνης ια' πρὸς ἀποτελεσμάτων δυνάμεις. S f. 29.
II 36. Περὶ σίνους καὶ πάθους μεθ' ὑποδειγμάτων καθ' ἓν ἕκαστον ζῴδιον. S f. 30v (extrema in V f. 96).
II 37. Περὶ γάμου καὶ συνάρμογῆς καὶ εὐπαθείας. V f. 96.
II 38. Ἄλλως περὶ γάμου μετὰ ὑποδείγματος. V f. 96v.
II 39. Περὶ τεκνώσεως ἢ ἀτεκνίας.
II 40. Περὶ ἀδελφῶν.
II 41. Περὶ βιαιοθανάτων μεθ' ὑποδείγματος. (Extrema in S tantum f. 38v).

III 1. Περὶ ἐπικρατήσεως. S f. 42.
III 2. Περὶ μοιρῶν ἐπισήμων τῶν κέντρων. S f. 43v.
III 3. Περὶ ἀφέσεως. S f. 44 (extrema in V f. 90).
III 4. Περὶ ἀνέμων τῶν ἀστέρων καὶ τῶν ὑψωμάτων καὶ βαθμῶν. V f. 90.
III 5. Περὶ αἱρέσεως τῶν ἀστέρων.
III 6. Τῶν προκειμένων κεφαλαίων ὑποδείγματα.
III 7. Ἄλλως περὶ ἐχθρῶν τόπων καὶ ἀφέσεων ἐκ τῶν Κριτοδήμου.
III 8. Περὶ ἐχθρῶν ἀστέρων καὶ κλιμακτηρικῶν τόπων περὶ τὸ α' ὄργανον· Κριτοδήμου.
III 9. Περὶ ἀνέμων καὶ τροπῶν. V f. 90v.
III 10. (in marg. ζ') Ἐκ τῶν Βάλεντος περὶ ἀριθμίου κλήρου καὶ χρόνων ζωῆς· ὁ δὲ αὐτὸς καὶ εἰς τὸ περὶ ἐμπράκτων χρόνων μεθ' ὑποδειγμάτων. Pertinetue huc cod. Venet. 7, f. 110v?
III 11. (in marg. η'). Περὶ κλιμακτῆρος ἑβδομαδικῆς καὶ ἐννεαδικῆς ἀγωγῆς.
III 12. (in marg. θ') Συνοδικὴ καὶ πανσεληνιακὴ ἀγωγὴ καὶ σπορίμαία (ὡριμαία?) πρὸς τὸν ἀναβιβάζοντα περὶ χρόνων ζωῆς· μεθ' ὑποδειγμάτων. V f. 91.
III 13. Πῶς δεῖ εὑρεῖν ἀκριβῶς τὸν ἐν τῇ σπορᾷ Ἥλιον καὶ τὴν Σελήνην καὶ τὸν ὡροσκόπον,
III 14. (in marg. ια') Περὶ κλήρου τύχης εἰς τὸν περὶ ζωῆς τόπον μεθ' ὑποδείγματος· ἐν ᾧ καὶ τὰ ἐλάχιστα ἔτη τῶν ἀστέρων·
III 15. Περὶ κλιμακτήρων. V f. 91v.

II 27. On active and inactive times and the life † from the angles and succedents. S f. 22.
II 28. On travel abroad, from the works of Hermippus. S f. 23.
11 29. On travel abroad.
II 30. On the predecease of parents, with an example. S f. 25.
II 31. On parents, from the works of Timaeus. S f. 261.
II 32. On the Orphanhood of Fathers. S f. 27.
II 33. On the Separation of Parents. S f. 28.
II 34. On Free and Servile Nativities. S f. 28.
11 35. The eleven Vehicles of the Moon toward the powers of effects. S f.
H 36. 29. On injury and affliction with examples for each individual Sign. S f. 30v (extrema in V f. 96).
I 37. On Marriage and Union and Good Fortune. V f. 96.
II 38. Otherwise on Marriage with an example. V f. 96v.
11 39. On Begetting Children or Childlessness.
P 40. On Siblings.
P 41. On violent deaths with an example. (Extrema in S only, f. 38°).

III 1. On predominance. S f. 42.
III 2. On the notable degrees of the angles. S f. 43.
III 3. On aphesis. S f. 44 (extrema in V f. 90).
IIIIII 4. On the winds of the stars and of the exaltations and degrees. V f. 90.
III 5. On the sect of the stars.
III 6. Examples of the foregoing chapters.
IIIIII 7. Otherwise on hostile places and apheses from the works of Critodemus.
III 8. On hostile stars and critical places concerning the first instrument of Critodemus.
III 9. On winds and solstices. V f. 904.
III 10. (in margin: 7) From Valens on the numerical lot and years of life; and the same also on the subject of active times with examples. Does cod. Venet. 7, f. 110v belong here?
III 11. (in marg. η') On the Climacteric of Sevenfold and Ninefold progression.
III 12. (in marg. θ') Synodic and full-moon progression and seminal (seasonal?) in relation to the ascending node concerning the years of life; with examples. V f. 91.
III 13. How one must find precisely the Sun and the Moon and the Horoscope at the time of conception,
III 14. (in marg. ια') On the Lot of Fortune in relation to the Place of Life, with an example; in which also the minimum years of the stars;
III 15. On Climacterics. V f. 91.

III 16. Μέσα ἔτη τῶν ἀστέρων.
III 17. Ἄλλως τὰ μέσα ἔτη.

IV 1. (in marg. α' et sic deinceps) Περιόδων διαιρέσεις.
IV 2. Περὶ ἀφέσεως.
IV 3. Περὶ ἐπιδιαιρέσεως ἡμερῶν.
IV 4. Περὶ χρόνων διαιρέσεως ἀπὸ κλήρου τύχης καὶ δαίμονος.
IV 5. Περὶ τῆς τῶν συνδέσμων λύσεως καὶ ἀντιπαραδόσεως τῶν ἀστέρων. V f. 92.
IV 6. Πόσα ἔτη μερίζει ἕκαστον ζῴδιον· καὶ τέλεια ἔτη τῶν ἀστέρων.
IV 7. Περὶ χρόνων διαιρέσεων ἐπὶ κλήρου τύχης καὶ δαίμονος καὶ ἐπεμβάσεως ἀστέρων καὶ οἰκοδεσποτῶν καὶ συνόδου καὶ πανσελήνου μεθ' ὑποδείγματος καὶ ἀντιπαραδόσεως.
IV 8. Ὑπόδειγμα ἀναγκαῖον. V f. 92v.
IV 9. Περὶ κοσμικοῦ ἐνιαυτοῦ καὶ τοῦ πρὸς τὴν διαίρεσιν ἐνιαυτοῦ, πόσων ἑκάτερος ἡμερῶν ἐστι καὶ πῶς δεῖ λογίζεσθαι.
IV 10. Περὶ μερισμοῦ ἐτῶν καὶ μηνῶν καὶ ἡμερῶν πλειόνων καὶ ἐλαττόνων καὶ ὡρῶν ἑκάστου ἀστέρος καὶ τούτων χρήσεις εἰς τὰς γενέσεις.
IV 11. Περὶ ἐνιαυτοῦ χρηματιστικοῦ καὶ μερικῆς (?) ἀγωγῆς.
IV 12. Περὶ τῶν ὀνομασιῶν τῶν ιβ' τόπων καί περὶ τῆς δωδεκατρόπου. V f. 93v.
IV 13. Περὶ τῆς ἀπὸ ὑψώματος εἰς ὕψωμα παραδόσεως. V f. 94.
IV 14. Περὶ φάσεως τῶν ἀστέρων καὶ ἐπεμβάσεως.
IV 15. Περὶ τρίτου καὶ ἑνάτου τόπου ἀπὸ ὡροσκόπου.
IV 16. Περὶ ἀνωμαλίας γενέσεων.
IV 17. Περὶ παραδόσεως ἀστέρων καὶ ἀποτελεσμάτων καὶ ὡροσκόπου. V f. 94v.
IV 18. Ἐπιμερισμοὶ Σελήνης.
IV 19. Ἐπιμερισμοὶ ὡροσκόπου. V f. 95.
IV 20. Ἐπιμερισμοὶ Κρόνου.
IV 21. Ἐπιμερισμοὶ Διός.
IV 22. Ἐπιμερισμοὶ Ἄρεως.
IV 23. Ἐπιμερισμοὶ Ἀφροδίτης, V f. 95v.
IV 24. Ἐπιμερισμοὶ Ἑρμοῦ.
IV 25. Τῶν τεττάρων κλήρων μερισμοί. Initium in V; seqq. in S f. 87.
IV 26. Τὸ τέταρτον περί χρόνων διαιρέσεως κατὰ τὴν ἑπτάζωνον ἀνωφερῶς κατὰ Κριτόδημον. S f. 88.
IV 27. Ἄλλως ἐκ τοῦ Σεύθου περὶ ἐνιαυτῶν ἐκ † τοῦ Ἑρμείου σχολὴν τὴν ἄφεσιν ποιοῦσα ἀπὸ Ἡλίου ἢ Σελήνης ἢ ὡροσκόπου ἢ κλήρου τύχης. S f. 88v.
IV 28. Περὶ μηνὸς ποῦ ἔσται. S f. 89.
IV 29. Περὶ ἡμέρας χρηματιστικῆς.

IIIIIII 6. Mean years of the stars.
III 17. Otherwise the middle years.

IV 1. (in marg. a' et sic deinceps) Divisions of periods.
IV 2. On aphesis.
IV 3. On the subdivision of days.
IV 4. On the division of times from the Lot of Fortune and the Daemon.
IV 5. On the dissolution of bonds and the counter-transmission of the stars. V f. 92.
IV 6. How many years each sign allots; and the complete years of the staron.
IV 7. On the divisions of times for the Lot of Fortune and the Lot of the Daemon, and the transits of stars and house-rulers, and the conjunction and full moon, with an example and counter-transmission. A
IV 8. necessary example. v 1. 92.
IV 9. On the cosmic year and the year for division, how many days each consists of and how one must calculate.
IV 10. On the distribution of years and months and days, greater and lesser, and hours of each star, and their uses in nativities.
IV 11. On the chrematistic year and the particular (?) method.
IV 12. On the names of the 12 places and on the dodecatropos. V f. 934.
IV 13. On the Transmission from Exaltation to Exaltation. V f. 94.
IV 14. On the Phase of the Stars and their Ingress.
IV 15. On the Third and Ninth Place from the Ascendant.
IV 16. On the Anomaly of Nativities.
IV 17. On the Transmission of Stars and their Effects and the Ascendant—ant. V f. 94.
IV 18. Subdivisions of the Moon.
IV 19. Subdivisions of the Ascendant. V f. 95.
IV 20. Subdivisions of Saturn.
IV 21. Subdivisions of Jupiter.
IV 22. Subdivisions of Mars.
IV 23. Subdivisions of Venus. V f. 95.
IV 24. Subdivisions of Mercury.
IV 25. Divisions of the four lots. Beginning in V; the following in S f. 87. The fourth
IV 26. [book], concerning the division of times according to the seven-zone system, ascending according to Critodemus. S f. 88.
IV 27. Otherwise, from Seuthes concerning years, from † the school of Hermes, making the aphesis from the Sun or Moon or the Ascendant or the Lot of Fortune. S f. 88.
IV 28. On the month, where it will be. S f. 89.
IV 29. On the chrematistic day.

IV 30. Περὶ χρόνων ἐμπράκτων καὶ ἀπράκτων πρὸς τὸ τέταρτον τῆς περιόδου. S f. 90.

V 1. Περὶ αἰτιατικοῦ τόπου. S f. 90v.
V 2. Περὶ ἐνιαυτοῦ κλιμακτηρικοῦ καὶ ἐκλειπτικῶν τόπων καὶ καταρχῶν. S f. 92 (extrema in V f. 97).
V 3. Περὶ καταρχῶν. V f. 97.
V 4. (in marg. γ') Περὶ κλιμακτηρικῶν ζῳδίων.
V 5. Περὶ ἀντιγενέσεως εἰς τὸν περὶ ἐμπράκτων καὶ ἀπράκτων τόπον.
V 6. (in marg. δ') Περὶ μηνὸς χρηματιστικοῦ καὶ ἡμέρας.
V 7. Περὶ ἡμέρας χρηματιστικῆς τε καὶ ἀπράκτου.
V 8. (in marg. ε') Περὶ τῶν προσνεύσεων τῆς Σελήνης ἐν ταῖς νεομηνίαις ταῖς ἀπὸ Λέοντος καὶ τοῖς ἑξῆς ζῳδίοις.
V 9. Τίς ἡ αἰτία τοῦ μὲν τὰ αὐτὰ διὰ δωδεκαετίας ἀποτελέσματα συμβαίνειν. V f. 97v.
V 10. Τῶν προκειμένων ἀγωγῶν ὑποδείγματα. V f. 98v.
V 11. Περὶ ἀφέσεως.

VI Prooemium (in marg. α'). V f. 99v).
VI 1. (in marg. β') Περὶ ἐμπράκτων καὶ ἀπράκτων χρόνων κατὰ τὴν τῶν χρόνων μοιρικὴν διάστασιν καὶ συναφήν. V f. 100.
VI 2. (in marg. δ' [pro γ']) Διὰ ποίαν αἰτίαν τοιαῦται χροιαὶ (*sic*) τοὺς ε' πλάνητας καὶ τὴν Σελήνην καὶ τὸν Ἥλιον οἱ παλαιοὶ ἐτύπωσαν. V f. 100v.
VI 3. (in marg. δ') Διὰ τί οἱ κακοποιοὶ δοκοῦσι μᾶλλον ἐνεργέστεροι εἶναι τῶν ἀγαθοποιῶν.
VI 4. (in marg. ε') Περὶ ἐπεμβάσεων.
VI 5. (in marg. ς') Περὶ τῆς εἰς ι' ἔτη καὶ μῆνας θ' διαιρέσεως ἐμπράκτων τε καὶ ἀπράκτων χρόνων.
VI 6. Περὶ τῆς ὑποδιαιρέσεως τῆς προκειμένης ἀγωγῆς. V f. 101.
VI 7. (in marg. ζ') Μαθεῖν τίνος ἀστέρος εἰσὶν αἱ καταγόμεναι ἡμέραι τῆς προκειμένης ἀγωγῆς.
VI 8. (in marg. η') Περὶ χρόνων ζωῆς ἀπὸ πανσεληνιακοῦ καὶ ὡροσκοπικοῦ γνώμονος.
VI 9. (in marg. Ν') Εὕρεσις πορίμης (scr. σπορ-) Σελήνης καὶ ὡροσκόπου. V f. 101v.

VII Prooemium (in marg. α').
VII 1. (in marg. β'). Ἀγωγὴ περὶ χρόνων ἐμπράκτων καὶ ἀπράκτων καὶ ζωῆς πρός τε τὸν οἰκοδεσπότην καὶ τὰς ἀναφορὰς καὶ τὸν ὡροσκόπον.
VII 2. (in marg. γ') Ἀγωγὴ β' περὶ χρόνων διαστέσεως (scr. διαιρ-) πρὸς τὰς τῶν ζῳδίων ἀναφορὰς καὶ τὰς τῶν ἀστέρων περιόδους. V f. 102.

IV 30. On active and inactive times in relation to the fourth part of the period. S f. 90.

V 1. On the causative place. S f. 90.

V 2. On the climacteric year and eclipse places and beginnings. S f. 92 (the end in V f. 97).

In 3. On Beginnings (Katarchai). V f. 97.

In 4. (in marg. γ') On the Climacteric Signs.

n 5. On Antigenesis, concerning the Place of Active and Inactive Matters.

In the 6th (in marg. δ') On the Auspicious Month and Day.

V 7. On a Day of Business and Inactivity.

In the 8th (in marg. ε') On the Inclinations of the Moon at the New Moons from Leo and the Following Signs.

ν 9. What is the cause of the same results occurring at intervals of twelve years. V f. 97.

n 10. Examples of the foregoing methods. V f. 98.

n 11. On Aphesis.

WE Prologue (in marg. α'). 5 f. 994).

VI 1. (in marg. β') On active and inactive times according to the degree-based distance and conjunction of the times.

V f. 100. VI 2. (in marg. δ' [pro γ']) For what reason did the ancients assign such colors to the 5 planets, the Moon, and the Sun. V f. 100.

VI 3. (in marg. δ') Why the malefics seem to be more effective than the benefics.

WE 4. (in marg. ε') On Intercalations.

WE 5. (in marg. ς') On the Division into Years and 9 Months of Active and Inactive Times.

WE 6. On the Subdivision of the Proposed Method. V f. 101. (in marg.

WE 7. ζ') To Learn to Which Star the Calculated Days of the Proposed Method Belong.

VI 8. (in marg. η) On the Times of Life from the Full Moon and Horoscopic Indicator.

VI 9. (in marg. N') Finding the Productive (scr. σπορ-) Moon and Ascendant. V f. 101v.

VII Prologue (in marg. α').

VII 1. (in marg. β'). A treatise on the times of activity and inactivity and of life in relation to the lord of the house, the ascensions, and the horoscope.

VII 2. (in marg. γ') Method 2 on the division of times according to the risings of the signs of the zodiac and the periods of the stars. V f. 102.

VII 3. (in marg. δ') Ἀγωγὴ περὶ χρόνων ζωῆς πρὸς τὸν κλῆρον τῆς τύχης καὶ τὸν τούτου κύριον. V f. 102v.

VII 4. (in marg. ε') Ἀγωγὴ λεπτομερεστέρα καὶ (del.) περὶ χρόνων ἐμπράκτων καὶ ἀπράκτων πρὸς τὰς ἀναφορὰς καὶ τὰς περιόδους τῶν ἀστέρων. V f. 103.

VII 5. Ἀγωγὴ περὶ χρόνων ἐμπράκτων καὶ ἀπράκτων πρὸς τὸ ἥμισυ καὶ τρίτον τῶν τε ἀναφορῶν καὶ τῶν περιόδων τῶν ἀστέρων.

VIII 1. Πῆξις τοῦ α' ὀργάνου. V f. 104v

VIII 2. Πῆξις τοῦ β' ὀργάνου φυσικὴ τῆς περὶ τὸ ὄργανον οἰκονομίας προκειμένης.

VIII 3. Πῆξις ὡροσκοπούσης μοίρας πρὸς τὰ προκείμενα δύο ὄργανα.

VIII 4. Πῶς χρὴ τῶν διδυμογόνων γὴν γεννητικὴν ὥραν ἱστάνειν. V f. 105.

VIII 5. Ἔκδος (scr. εἴσοδος) τῶν προκειμνέων β' ὀργάνων. Des. in V f. 105v.

VIII 6. Περὶ πήξεως τῶν ἀναφορῶν καὶ τῶν τριῶν ὅρων. S f. 144.

VIII 7. Τῶν προκειμένων ἐφόδων εἰς τὸ ρ' (*sic*) ὄργανον ὑποδείγματα. S f. 150v.

VIII 8. Περὶ τῶν ἐχθρῶν τόπων καὶ ἀστέρων· περὶ κλιμακτήρων (*sic*) τόπων πρὸς τὸ α' ὄργανον. S f. 151v.

IX Prooemium. S f. 153v.

IX 1. (in marg. β') Περὶ κλήρου τύχης καὶ δαίμονος εἰς τὸν περὶ ἐμπράκτων καὶ ἀπράκτων χρόνων καὶ ζωῆς τόπον. S f. 154.

IX 2. (in marg. γ') Περὶ τοῦ ιβ' τρόπου εἰς τὸ (scr. τὸν) περὶ ἐμπράκτων καὶ ἀπράκτων τόπων (scr. τόπον). S f. 156.

IX 3 (in marg. δ') Ἀγωγὴ περὶ χρόνων ἐμπράκτων καὶ ἀπράκτων καὶ ζωῆς πρὸς Σελήνην. S f. 158.

IX 4. (in marg. ε') Περὶ κλιμακτήρων. S f. 160.

IX 5. (in marg. ς') Περὶ κατακλίσεως καὶ καταρχῶν. S f. 160v.

IX 6. (in marg. ζ') Περὶ εὑρέσεως ὡροσκοποῦντος ζῳδίου καὶ μοίρας ὡροσκοπούσης. S f. 162.

IX 7. (in marg. η' id quod non iam adnoto) Περὶ ἀρσενικῆς καὶ θηλυκῆς γενέσεως καὶ τεράτων ἢ τετραπόδων. S f. 162v.

IX 8. Ἀγωγὴ περὶ χρόνων ζωῆς πρὸς τὰ ἀπογώνια. S f. 165v.

IX 9. Ἀγωγὴ περὶ χρόνων ζωῆς πρὸς Ἥλιον καὶ Σελήνην. S f. 169v.

IX 10. Ἀγωγὴ περὶ ὡροσκοπού<σης> μοίρας (μόρας S).

IX 11. Ποίοις δεῖ κανόσι χρῆσθαι καὶ τίνα δεῖ παρατηρεῖν καὶ ὅτι οὐδὲν ἐφ' ἡμῖν. S f. 170v.

IX 12. (sine numero) Περὶ τῶν συνδέσμων. S f. 172v.

VII 3. (in marg. δ') Method on the times of life according to the Lot of Fortune and its lord. V f. 102.

VII 4. (in marg. ε') A more detailed method and (del.) on active and inactive times according to the risings and the periods of the stars. V f. 103.

VII 5. Method on active and inactive times according to the half and third of both the risings and the periods of the stars.

VIII 1. Setting up of the 1st instrument. V f. 104

VIII 2. Natural setting up of the 2nd instrument, with the management of the instrument set forth.

VIII 3. Setting up of the ascending degree in relation to the two aforementioned instruments.

VIII 4. How one must determine the birth hour for twins. V f. 105.

VIII 5. Exit (read: entrance) of the two instruments set forth. Des. in V f. 105v.

VIII 6. On the fixing of the ascensions and the three limits. S f. 144.

VII 7. Examples of the methods set forth for the 100th (sic) instrument. S f. 150.

VIII 8. On hostile places and stars; on climacteric (sic) places in relation to the first instrument. S f. 151.

IX Prologue S f. 153.

IX 1. (in marg. β') On the Lot of Fortune and the Daemon in relation to the place concerning active and inactive times and life. S f. 154.

IX 2. (in marg. γ') On the 12th method concerning active and inactive places. S f. 156.

IX 3 (in marg. δ') A guide concerning the periods of active and inactive times and of life in relation to the Moon. S f. 158.

IX 4. (in marg. ε') On climacterics. S f. 160.

IX 5. (in marg. ς') On decumbiture and inceptions. S f. 160.

IX 6. (in marg. ζ') On finding the ascending Sign and the ascending degree. S f. 162.

IX 7. (in marg. η' id quod non iam adnoto) On masculine and feminine nativity and of portents or quadrupeds. S f. 162. A guide concerning the

IX 8. periods of life in relation to the apogees. S f. 165. 9. A guide

IX concerning the periods of life in relation to the Sun and Moon. S f. 169. IX 10. A guide concerning the ascending degree (ἡμόρας 5).

IX 11. Which canons must be used and what must be observed, and that nothing is in our power. S f. 170.

IX 12. (sine numero) On Conjunctions. S f. 172.

IX 13. (in marg. ιγ' et sic deinceps) Ἀγωγὴ περὶ χρόνων ζωῆς ἐμπράκτων καὶ ἀπράκτων πρὸς Ἥλιον καὶ Σελήνην. S f. 173.

IX 14. Περὶ σποράς εἰς τὸν περὶ χρόνων ζωῆς τόπον.

IX 15. Ὅτι δεῖ τὴν γεννητικὴν ὥραν πρὸς μέρος ἀκριβῶς στῆσαι.

IX 16. Ἀγωγὴ περὶ χρόνων ζωῆς πρὸς Ἥλιον καὶ Σελήνην. S f. 174ᵛ.

IX 17. Ἀγωγὴ περὶ χρόνων ζωῆς πρὸς Ἥλιον καὶ Σελήνην. S f. 175.

IX 18. Περὶ ὡροσκοπικοῦ ζῳδίου καὶ ἀναγκαστικῆς καὶ φυσικῆς ὥρας.

IX 19. Σεληνιακὴ μοῖρα πρὸς ὡριαῖον δρόμημα ἀναγκαστικὴ ἣν εὗρον. S f. 175ᵛ.

IX 20(?) Περὶ χρόνων ζωῆς εἰς τὰ ἐν τοῖς ὀργάνοις τοῦ ιβ' κεφαλαίου. Πῆξις ὡροσκόπου μοιρικὴ πρὸς τὰ β' ὄργανα Οὐάλεντος τὰ ἐν τῷ ιβ' κεφαλίῳ. V f. 106 (= S f. 177). Sequuntur exempla aevi posterioris (cf. *Catal.*, II, 87).

Περὶ συνελεύσεως = Hephaest. III, 10.

Περὶ χωρισμῶν = Hephaest. III, 11 (cf. *Catal.*, VI, 104).

Ἀστέρων μεταπαραδόσεις. Κρόνου ἐπιμερισμός et omnium septem stellarum, des. f. 106ᵛ in verba : ἐναντίαις γνώμαις περιπίπτουσιν.

Παράδοσις χρόνων ἀστέρων β'· ἐπιμερισμοὶ ἐκ τῶν Κριτοδήμου (Ἥλιος Ἑρμῆς Λέοντι, Σελήνη Σκορπίῳ — περὶ τὸν βίον γενήσονται). Τέλος τοῦ ·Β· βιβλίου Οὐάλεντος (fort. pro Θ?) et reliqua pag. vacua. Extrema infra edentur.

V f. 107 : Τόποι ζῳδιακοὶ τῶν ιβ' ζωδίων ἁρμόζοντες περὶ χρόνου ζωῆς πρὸς τὸν ἐλάχιστον καὶ μέσον καὶ μέγιστον ὅρον περὶ ὁρίων. — Post canones inc. Οἱ πλείους μέντοι μερίζουσιν... οὗτος ὁ τρόπος τῶν ἐπιμερισμῶν κείμενος καὶ παρὰ τῷ Βάλεντι ἁπλοῦς τέ ἐστι καὶ ἀληθὴς μᾶλλον οὐκ ἐπεισάγων μόρια μῆνάς τε καὶ ἡμέρας — des. f. 107ᵛ καὶ τοὺς ἀστέρας δηλώσουσιν, ὑπὸ δ' ἐναντίων ἐναντίως [1].

F. 108ᵛ. Ψηφηφορία τῆς ἡλιακῆς ἐποχῆς (Ὑποθώμεθα βούλεσθαι ἡμᾶς ἐκβολὴν ποιήσασθαι.... cum canoniis pluribus ab eadem manu a qua f. 105-107 usque ad f. 111, a quo nova manus incipit — [f. 111ᵛ] ἔμπροσθέν εἰσι γεγραμμένα).

Περὶ ὑψώματος τοῦ Ἡλίου (Λάμβανε τὴν ἐποχὴν τοῦ Ἡλίου [plura non extant]). Sequentia scriptura carent.

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[1] In haec verba desinit codex S (f. 186ᵛ), qui descriptus est ex V, cum folia 89-107 additis eis quae postmodo perierunt codicem efficiebant singularem. Vel inde verisimile fit extrema quoque quamquam non omnia a Valente perscripta sunt tamen quodammodo ad eum pertinere.

IX 13. (in marg. 13 and so on) Introduction on the Years of Active and Inactive Life in relation to the Sun and Moon. S f. 173.

IX 14. On Sowing, in the chapter on the Years of Life.

IX 15. That one must establish the birth hour accurately to the degree. A method

IX 16. concerning the years of life with respect to the Sun and Moon. S f. 174. A

IX 17. method concerning the years of life with respect to the Sun and Moon. S f.

IX 18. 175. Concerning the Horoscopic Sign and the compelled and natural hour.

IX 19. The lunar degree for the seasonal course, compulsory, which I found. S f. 175.

IX 20 (?) On the times of life in relation to the instruments of the 12th chapter. The fixed degree of the horoscope in relation to the 2 instruments of Valens in the 12th chapter. V f. 106 (= S f. 177). Sequuntur exempla aevi posterioris (cf. Catal., II, 87).

On conjunction Hephaest. III, 10.

On separations Hephaest. III, 11 (cf. Catal., VI, 104).

Transmissions of the stars. The distribution of Saturn and of all seven stars, des. f. 106v in the words: they fall into contrary opinions.

Second transmission of the times of the stars; distributions from Critodemus (Sun, Mercury in Leo, Moon in Scorpio — concerning life they will come to pass). End of Book B of Valens (fort. pro ?) and the remaining page is blank. The final portions will be edited below.

V f. 107: Zodiacal places of the 12 signs suited to the time of life in relation to the minimum, mean, and maximum term concerning the bounds. — After the canons, inc. Most indeed divide... this method of distributions, set out also in Valens, is both simple and more true, not introducing fractions of months and days — des. f. 107 and the stars will indicate, but by contraries contrariwise 1.

F. 108. Calculation of the solar epoch: Let us suppose that we wish to make a projection.... with several canons by the same hand as ff. 105–107, continuing to f. 111, at which a new hand begins [f. 111v] are written in the foregoing).

On the Exaltation of the Sun (Take the epoch of the Sun [nothing more exists]). The following passages lack a written source.

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1 With these words codex S (f. 186') ends, which was copied from V, when folios 89– 107 together with those that were subsequently lost formed a single codex. From this alone it becomes plausible that the final portions, even if not all of them, though written by Valens, are nevertheless in some way attributable to him.

F. 112v-127. Canonia varia. Κανόνια τῶν χρόνων τῶν μηνῶν καὶ τῶν ἡμερῶν τοῦ Ἡλίου.

F. 113. Κανόνια τῶν ὡρῶν et κανόνιον τῆς ὀρθώσεως τοῦ Ἡλίου.

F. 113v. Κανόνια τῶν χρόνων τῶν μηνῶν, τῶν ἡμερῶν καὶ τῶν ὡρῶν τῆς Σελήνης.

F. 114. Κανόνια τῆς ὀρθώσεως τῆς Σελήνης.
Tum Saturnus, Iupiter, Mars, Venus, Mercurius ἀναβιβάζων et similia.

F. 127v vacuum, tum duo folia item vacua; f. 128 vacuum.

F. 128v-169v. Ptolemaei geographia scripta tota a manu archaizante saec. XIV. — Cf. Nobbe, vol. I, p. x.

F. 170. <Ἐ>κβολὴ τοῦ αὐθημερινοῦ τοῦ Ἡλίου (Ἐτέθη εἰς παράδειγμα μιᾶς ἡμέρας ἐκβολὴ — καθ' ἣν ἐζητήσαμεν τοῦτο).
Ψῆφος τοῦ αὐθημερινοῦ τῆς Σελήνης εἰς παράδειγμα (Κρατοῦνται ὡσαύτως αἱ εἰκοσαετηρίδες — [f. 170v] κατὰ τὴν ιδ' ταύτην ἡμέραν τοῦ Ἀπριλλίου), A manu saec. XIV.
Deinde a manu inelegantiore saec. XV ut vid. (Ἡ ἕνωσις τῶν ἐκβαλλομένων ἀπὸ τῶν κανονίων ζῳδίων — [f. 172v med.] ἐντὸς τῶν ἐν τῷ κλειδίῳ εὑρισκομένων ἀριθμῶν ὀφείλουσιν εἶναι). Reliquum folium vacuum est.

F. 173. Πρόκλου διαδόχου ὑποτύπωσις τῶν ἀστρονομικῶν ὑποθέσεων. — Cf. Pitra, *Anal.*, V, 2, p. 301.

A manu saec. XIV quae sequentia scripsit usque ad f. 228v, deinde rursus scribere coepit inde a f. 287. De hac parte sic Maass, *Aratea*, p. 10: " Non modo capitum initia sciendum est verum titulos quoque ab altera manu vix posteriore rutilo atramento suppleta esse, praeterea ex alio codice ab hac eadem manu quaedam inducta... Tertia aliquanto recentior manus perraro quidem attamen velut f. 209 med. agnoscitur scripsitque incerti auctoris opusculum ποῖα τῶν ζῳδίων... ιβ' ζωδίοις. „ Ab his me paullum dissentire videbis. Des. f. 189.

F. 189. Ioannes Philoponus Alexandrinus de astrolabo des. f. 194v.

F. 194v. Τῶν Ἀράτου φαινομένων πρὸς εἰσαγωγὴν ἐκ τῶν Ἀχιλλέως περὶ τοῦ παντός — [f. 203]. — Hoc codice usus ed. Maass, *Comm. in Arat.*, p. 25-86.

F. 203v. Αἱ ἐξ ἑτέρων διαιρέσεις (<Σ>φαῖρα ἐπὶ τῶν οὐρανίων πλανήτων — ὑπὸ γῆν).
Γένος Ἀράτου καὶ βίος (Ἄρατος ὁ ποιητὴς — [f. 204] Εὐριπίδου ἐπιστολάς). — Cf. Maass, l. c., p. 323.

F, 204. Περὶ ἐξηγήσεως (Τὴν δὲ τῶν φαινομένων ἐξήγησιν — [f. 205] τέκμωρ γὰρ τὸ τέλος). Manus recens subscripsit: τῶν Ἀράτου φαινομένων πρὸς εἰσαγωγὴν ἐκ τῶν Ἀχιλλέως.

F. 112–127. Various canons. Canons of the years, months, and days of the Sun.

F. 113. Canons of the hours and the canon of the correction of the Sun.

F. 113. Canons of the years, months, days, and hours of the Moon.

C. 114. Canons of the correction of the Moon.

Then Saturn, Jupiter, Mars, Venus, Mercury, the ascending node, and the like.

F. 127v blank, then two more blank folios; f. 128 blank.

F. 128–169. Ptolemy's Geography, written entirely in an archaizing hand of the 14th century. – Cf. Nobbe, vol. I, p. x.

F. 170. Projection of the daily position of the Sun (It was set as an example of the projection for one day — according to which we sought this).

Calculation of the daily position of the Moon as an example (The twenty-year cycles are likewise controlled [illegible] [f. 170] according to the 14th day of April), by a hand of the 14th century.

Then by a less elegant hand, apparently of the 15th century ('The conjunction of the signs expelled from the tables [illegible] [f. 172v med.] they must be within the numbers found in the key).

The remaining folio is blank.

F. 173. Proclus Diadochus, Outline of Astronomical Hypotheses. — Cf. Pitra, Anal., V, 2, p. 301.

By a hand of the 14th century, which wrote the following sections up to f. 228v, then began writing again from f. 287. Concerning this part, Maass, Aratea, p. 10, writes as follows: It must be known that not only the beginnings of chapters but also the titles were supplied in red ink by another hand, hardly later, and moreover certain things were introduced from another codex by this same hand... A third hand, somewhat more recent, is admittedly rarely recognized, yet as at f. 209 med., it wrote an opuscule of unknown authorship ποῖα τῶν ζωδίων... ιβ' Ζωδίοις. η You will see that I differ somewhat from these. Des. f. 189.

F. 189. John Philoponus of Alexandria, on the astrolabe, des. f. 194.

F. 194. Introduction to the Phaenomena of Aratus, drawn from the works of Achilles on the Universe – [f. 203]. This codex was used in the edition by Maass, Comm. in Arat., p. 25–86.

F. 203. The divisions from other sources (Sphere concerning the celestial planets below the earth).

The lineage and life of Aratus (Aratus the poet – f. 204] letters of Euripides). — Cf. Maass, l. c., p. 323.

F. 204. On interpretation (The interpretation of the Phaenomena — [f. 205] for the end is the sign). A recent hand has subscribed: Introduction to the Phaenomena of Aratus, drawn from the works of Achilles.

Inscriptio rubra a manu eadem quae inde a f. 229 rubricas pinxit. Ἐξ ἑτέρων σχολίων εἰσαγωγὴ προοίμιον (Καλὸν κατὰ τὸν Κυρηναῖον [multa capita brevia] — [f. 207] αὐτοῦ τοῦ κινοῦντος φοράν). — Ex hoc cod. ed. Maass, l. c., p. 89.
Inscriptio a manu recenti. Ἐρατοσθένους ἐν ἄλλῳ Ἱππάρχου εἰς τὰ Ἀράτου φαινόμενα (Τὴν μὲν δεῖξιν τῶν φαινομένων — [f. 207ᵛ] ζῳδια τριάκοντα καὶ ἑπτά). — Ed. Maass, l. c., p. 102.
Inscriptio a manu recenti[1]. Ποῖα τῶν ζῳδίων συνανατέλλουσι καὶ συγκαταδύνουσι τοῖς ἐν τῷ ζῳδιακῷ ιβ' ζῳδίοις (Συνανατέλλουσι δὲ... — [f. 208] σταδίων μυριάδες κ' καὶ ε'). — Ed. Maass, l. c., p. 114 sqq.
Περὶ μεταρσίων (Γίνονται οὖν φησιν ἀναθυμιάσεις — ἀκόλουθα τούτων ἐροῦμεν).
Περὶ κόσμου (Κόσμος ἐστὶ σύστημα οὐρανοῦ καὶ γῆς — τῶν ἐν τῷ ζῳδιακῷ).
Τί διαφέρει ἄστρον ἀστέρος (Διαφέρει δὲ — ἰδεῖν τι τοιοῦτον).
Πόσοι οἱ πάντες ἀστέρες (Τοὺς πάντας — Παρθένῳ Ἰχθύες).
Περὶ τῶν τῆς Σελήνης σχημάτων (Τῶν δὲ σχημάτων — αἱ δὲ λοιπαὶ τοῦ ὑπὸ γῆν).
Περὶ ἄστρων (Τῶν δὲ ἄστρων τὰ μὲν ἀπλανῆ — ἀπλανέσιν ἄστροις).
Περὶ τῶν ἐν γῇ ζωνῶν (Ζῶναι δέ εἰσι τῆς γῆς — ὑπὸ γῆν ἀντίποδες).
Οἱ περὶ τοῦ ποιητοῦ συνταξάμενοι (Ἄτταλος Ῥόδιος — Διδυμος πονηρός). — Hunc laterculum ed. Maass in *Arateis*, p. 121.

F. 210. Inscriptio recens. Ἱππάρχου τῶν Ἀρᾶτου καὶ Εὐδόξου φαινομένων ἐξηγήσεως πρῶτον — [f. 228ᵛ, reliquum folium scriptura vacat]. — Cf. Manitii praefat., p. VI sq.

Sequentia olim alterum codicem efficiebant[2]; exstat enim pristina numeratio, quae incipit in f. 229 (f. 1) et desinit in folio quod est post 291 (f. 63). Haec usque ad f. 286 scripta sunt a manu perspicua sed deformi saec. XIV.

F. 229. <Heliodori> Εἰς τὴν Παύλου διδασκαλίαν περὶ ὧν ἔγραψεν.
Praemittitur index capitum. Περὶ ποιότητος τῶν σχημάτων καὶ εἰς τί συμβάλλονται — περὶ οἰκοδεσπότου καὶ χρόνων ζωῆς.

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[1] Sequentia quoque prolegomena sunt carminis Aratei, quae ed. Maass, *Comm. in Arat.*, p. 114-133.
[2] Cf. tamen ad f. 173 et 204.

Red heading by the same hand that painted the headings from f. 229 onward. Introduction, preface from other scholia (Καλὸν κατὰ τὸν Κυρηναῖον [many brief chapters] [f. 207] αὐτοῦ τοῦ κινοῦντος φοράν). — From this codex, ed. Maass, l. c., p. 89. Heading by a recent hand. Ερατοσθένους ἐν ἄλλῳ Ιππάρχου εἰς τὰ Ἀράτου φαινόμενα (Τὴν μὲν δεῖξιν τῶν φαινομένων· [f. 207v] Zidia tpiákovta kai éntá). — Ed. Maass, l. c., p. 102. Heading by a recent hand. Which of the Signs rise and set together with the 12 Signs of the Zodiac (Συνανατέλλουσι δέ.. [illegible] . — [f. 208] σταδίων μυριάδες κ' καὶ ε'). Ed. Maass, l. c., p. 114 [illegible] sqq.

On Meteorological Phenomena (There arise, he says, exhalations — we will [illegible] following speak of what follows from these).

On the Universe (The universe is a system of heaven and earth [illegible] of the — in the Zodiac).

What is the difference between ἄστρον and ἀστήρ (It differs — to see something of that sort). How many stars are there in total (All of them... Virgo, Pisces). On the phases of the Moon (Of the phases — the remaining ones of that [illegible] but the below the earth).

On the stars (Of the stars, some are fixed — [illegible] fixed stars stars).

On the Zones of the Earth (The Zones of the Earth are – beneath the earth, the antipodes).

Those who wrote commentaries on the poet (Attalus of Rhodes – [illegible] Didymus the Obscure). - Hunc laterculum ed. Maass in Arateis, p. 121. F. 210. Inscriptio recens. Hipparchus's Commentary on the Phaenomena of Aratus and Eudoxus, Book One [f. 228′, the remaining folio is blank]. - Cf. Manitii praefat., p. vi sq.

The following sections once formed a separate codex[9]; for the original numbering survives, beginning at f. 229 (f. 1) and ending at the folio after 291 (f. 63). These folios up to f. 286 were written by a clear but inelegant hand of the 14th century.

F. 229. <Heliodorus> On the Teaching of Paul Concerning What He Wrote.

A table of contents is prefixed. On the Quality of Aspects and Their Contribution to [illegible] on the lord of the house and chronocrators Life.

· The following are also prolegomena to the poem of Aratus, edited by Maass, Comm. in Arat., p. 114–133.

• Cf. however at f. 173 and 204.

Εἰς τὸν Παῦλον (<Τ>ὸ ἐξάγονον σχῆμα ἀγαθόν ἐστιν· οἷον Διδύμοις — τοῦ Διὸς τὴν μίαν μοῖραν ἐν ᾗ ἦν μετ' αὐτοῦ Des. in media sententia). — Cf. *Catal.*, VI, p. 25.

F. 230. Θεμέλιος τῆς ἀστρονομικῆς τέχνης κατὰ τοὺς Χαλδαίους δόξα (*sic*) (Διήγησις σοφωτάτου ἀνδρὸς περὶ ποικίλης καὶ πολυμόρφου σφαίρας κατὰ τὴν τῶν ἐμπείρων καὶ σοφωτάτων Χαλδαίων δόξαν (Φησὶν ἔπλασεν ὁ πάνσοφος θεὸς — [f. 231] ἐκ τῶν παρελθόντων πραγμάτων τὰ μέλλοντα γίνεσθαι ἐσχάτως). — Initium ed. Pitra, *Analect.*, V, 2, p. 300 sq., cf. appendicem huius libelli.

F. 231. Περὶ τῶν ζ' ἀστέρων τῶν πλανητῶν καὶ τῶν ζ' ζωνῶν καὶ ὅπως ἐγένοντο οἱ ἄνθρωποι πολυχρόνιοι ἐν τῇ πρώτῃ χιλιονταετηρίδι (Ἐπειδὴ ἰδόντες τὸν Κρόνον κυριεύσαντα τὴν πρώτην χιλιάδα — [f. 231v] παρὰ τοῖς ἐμπείροις ἀστρονόμοις τῶν Χαλδαίων καὶ Αἰγυπτίων). — Editum in *Catal.*, IV, p. 116.

Tum rubr. Ὑπόδειγμα τῶν προειρημένων χιλιάρχων, ἑκατοντάρχων καὶ δεκάρχων καὶ ἐνιαυσιάρχων καὶ τῶν ἑξῆς. (In marg. λείπει et tertia pars pag. vac.). — Tum rubr. Ὑπόδειγμα εἰσαγωγικὸν (ex -ῶν) ἐπὶ τῶν ἐπαλλήλων ζ' ζωνῶν. — Tum dimidia pag. vac.

F. 232. Τινὲς δὲ μετὰ ταῦτα λαβόντες πρόφασιν ἐκ τῶν προειρημένων καθολικῶν ὑποδειγμάτων συνεστήσαντο μερικωτέρως τὰς ἕξεις καὶ θέσεις καὶ ἐπιτηδεύματα τῶν ἐθνῶν ἀρξάμενοι ἀπὸ ἀνατολῆς. Est astrologia geographica recens, nam initio memoratur Τζινίσταν [Dshingiskhan] — [f. 232v] ἐπειδὴ τὸ κανόνιον τῆς ψηφηφορίας λύχνος ἐστὶν τῆς ἀστρονομίας.

Rubr. Εἰσαγωγὴ συνέχουσα τὸ πᾶν μέρος τῆς ἀστρονομίας (Ὁ ζῳδιακὸς κύκλος κινεῖται λοξῶς ἔχων τμήματα ιβ' ἃ καλεῖται ζῴδια [Pauli Alexandrini recensio posterior ut vid.] sequitur descriptio profusa XII signorum — [f. 236v] εὐλαβὲς σχῆμα ἔχοντας ἢ καὶ μονάζοντας ἐκκλησιαστικοὺς ἐν ἅπασι στυγνούς).

Rubr. Περὶ φύσεως καὶ κράσεως καὶ γεύσεως τῶν ζ' ἀστέρων (Ὁ Κρόνος φύσεως ἐστὶ ψυχρᾶς καὶ ξηρᾶς καὶ σκοτεινοῦ εἴδους· κυριεύει δὲ ... pergit per VII stellas, des. in Luna — [f. 239] ἡ Σελήνη ἀποτελεῖ ἔχοντας σκέλη παχέα πλατυγονάτους χοντροὺς κοντοὺς εὐοφθάλμους γυναικοπροσώπους γυναικοειδεῖς εὐτραφεῖς).

Rubr. Περὶ ἐκλείψεως κρίσις (Σκόπει τὴν ἔκλειψιν τὴν γιγνομένην εἴτε Ἡλίου εἴτε Σελήνης, ἐν ποίῳ ζῳδίῳ γίνεται — [f. 239v] εἰ δὲ καλύπτεται ὑπὸ τοῦ καταβιβάζοντος, πλείων ἡ βλάβη γίνεται).

Rubr. Περὶ τροφῆς [pro τροπῆς] ἀέρων (Σκόπει τὴν ἐαρινὴν τρο-

On Paul (The sextile aspect is good; for example in Gemini — one degree of Jupiter in which it was together with him. Des. in media sententia). — Cf. Catal., VI, p. 25.

F. 230. Foundation of the Art of Astronomy According to the Opinion of the Chaldeans (sic) (An Account by a Most Wise Man Concerning the Varied and Multiform Sphere According to the Opinion of the Experienced and Most Wise Chaldeans (The all-wise God formed, he says — [f. 231] from past events those things which are to come about in the e[illegible]). The beginning edited by Pitra, Analect., V, 2, p. 300 sq., cf. the appendix of this booklet.

F. 231. On the planets and the 7 Zones and how men became long-lived in the first millennium (Since, seeing Saturn ruling the first millennium - [f. 231v] among the expert astronomers of the Chaldeans and Egyptians)! — Editum in Catal., IV, p. 116. Then rubr. Example of the aforementioned chilliarchs, hecatontarchs and decarchs and year-rulers and the following. (In marg. λείπει and the third part of the page is blank). — Then rubr. An introductory example (from -ῶν on the successive 7 zones. — Then [illegible] half page blank.

F. 232. Some afterwards, taking occasion from the aforementioned general examples, organized more particularly the conditions and positions and customs of the nations, beginning from the east. This is a recent geographical astrology, for at the beginning there is mention of Τζινίσταν [Dshingiskhan] [f. 239d] since the The table of calculation is the lamp of astronomy. Rubr. Introduction containing the entire part of astronomy (The Zodiacal circle moves obliquely having 12 divisions & is called signs [the later recension of Paulus Alexandrinus, as it seems, is followed by an extensive description of the XII signs — [f. 236] those having a cautious disposition or also solitary ecclesiastics, gloomy in all things).

Rubr. On the nature, temperament, and taste of the 7 stars (Saturn is of cold and dry nature and of dark appearance; it rules over ... continues through the 6 stars, ending with the Moon [f. 239] the Moon produces those having thick legs, broad-kneed, stout, short, with fine eyes, womanly-faced, effeminate, well-nourished).

Rubr. Judgment concerning eclipse (Observe the eclipse occurring whether of the Sun or the Moon, in which sign it occurs [f. 239] but if it is obscured by the descending node, the harm becomes greater).

Rubr. On the change [in place of turning] of the atmosphere (Observe the vernal equi-

πὴν ὅταν ὁ Ἥλιος εἰσέρχεται... — [f. 240] καὶ τὴν προγενομένην σύνοδον ἢ πανσέληνον καὶ ἁπλῶς ὡς προείρηται ποιεῖται).

F. 240v. Rubr. Ἔκθεσις καὶ διδασκαλία πῶς δεῖ ἀποτελεῖν τὰς γενέσεις (Μετὰ τὸ στῆσαι τὰς ἐποχὰς τῶν ἀστέρων καὶ τὰς μοίρας καὶ τὰς φύσεις τῶν ζῳδίων — [f. 242v] εὑρίσκεσθαι τὴν σπορίμην Σελήνην εἰς τὸν γεννητικὸν ὡροσκόπον εἰς τὴν γεννητικὴν Σελήνην τῶν αὐτῶν μοιρῶν καὶ λεπτῶν).

Rubr. Ὑπόδειγμα γενέσεων καὶ ἐναλλαγῶν ἀπὸ φωνῆς Ἀλεὶμ υἱοῦ Ἰσαὰκ τοῦ Ἰσραηλίτου [1]. (Nonnullae lineae vacant). (Γενεθλιαλογικὴ τάξις καθὰ ὁ διδασκαλικὸς τῆς διαιρέσεως τρόπος ἀπαιτεῖ διαιρεῖται εἰς γ' — [f. 243v] καὶ ὁ μὲν πατὴρ δοξάσει τὸν υἱόν· ὁ δὲ υἱὸς πειθήνιος ἔσται τῷ πατρὶ καὶ ὑπήκοος).

Rubr. Περὶ τῶν ἀδελφῶν (Περὶ τῶν ἀδελφῶν σκοπήσας ἠρεύνησα τοὺς ε' ἀφετικοὺς τόπους τῶν ἀδελφῶν ἤτοι τὸν τόπον — [f. 244] ἀδελφοὶ δίδυμοι διὰ τὸ εἶναι τὴν Ἀφροδίτην καὶ τὸν Ἑρμῆν ὁμοῦ δισώμῳ ζῳδίῳ).

Περὶ μητέρων (Τὰ δὲ περὶ μητέρων δηλοῖ ἡ Ἀφροδίτη καὶ ἡ Σελήνη — [f. 244v] οἷον ἐστὶ τὸ περὶ ἀρρενογόνων καὶ θηλυγόνων).

Περὶ ἀρρενογόνων καὶ θηλυγόνων (Καταλαμβάνεται δὲ τοῦτο ἀπὸ τριῶν τόπων τοῦ οὐρανοῦ τῶν κυριοτέρων — [f. 245v] καὶ ἐν τούτῳ τῷ καιρῷ μέγιστον σύμπτωμα γενήσεται).

Περὶ τοῦ εἴδους καὶ τῆς μορφῆς (Ἕπεται τῷ περὶ τῆς ζωῆς λόγῳ καὶ ὁ περὶ τῆς ζωῆς (*sic*) λόγος — ἠγαπημένον παρὰ πάντων· ἔσται ἰσχνὸς καὶ τὴν κρᾶσιν θερμός).

Περὶ τῶν παθῶν τοῦ σώματος (Λέγω τοίνυν περὶ τῶν τοιούτων ἁπλῷ λόγῳ ὡς τὸ μὴ εἶναι — [f. 246] πρὸς δυσμὰς καὶ ἤδη παρελθόντων τὸ ἥμισυ τοῦ ζῳδίου).

Περὶ τῶν τῆς ψυχῆς παθῶν (Καὶ ἐπὶ τούτων ἔστι καθόλου λόγος καὶ μερικός — [f. 246v] δηλοῖ τὸ ἀποστρέφεσθαι τοῦτον τὸ ψεῦδος καὶ φιλαληθῆ εἶναι).

Περὶ παθῶν ψυχικῶν (Ὥσπερ τῷ σώματι παρέπονται πάθη τινὰ πολλάκις — ut vid. ἄδεκτον εἶναι τῶν ψυχικῶν παθῶν). — Spatium vac., tum (ῥητέον τοίνυν περὶ τῶν ἐπισυμβησομένων αὐτῷ ἐν τῷ μέλλοντι — [f. 247v] καὶ εὐτυχὴς ἔσται παρ' ὅλον τὸν τῆς ζωῆς αὐτοῦ χρόνον).

Περὶ τοῦ γάμου (Τὰ δὲ περὶ τοῦ γάμου καὶ τῶν συνουσιῶν ὡς ἐπὶ τὸ πλεῖστον ἡ Ἀφροδίτη δηλοῖ — [f. 248] ὡς ἀπὸ τοῦ κλήρου τοῦ γάμου ποιήσουσι τὰ γαμήλια).

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[1] Κρίσις quaedam eiusdem edita est in *Catal.*, II, p. 131 (cf. III, p. 16; V, p. 53); caput de canonio extat in cod. Neapolit. 19, f. 430 (*Catal.*, IV, p. 61).

nox when the Sun enters... — [f. 240] and the preceding conjunction or full moon and simply as has been stated before it is accomplished).

F. 240. Rubr. Exposition and instruction on how one must calculate nativities (After establishing the positions of the stars and the degrees and the natures of the Signs — [f. 242] to find the seed-bearing Moon in the natal horoscope in the natal Moon of the same degrees and minutes).

Rubr. A model of nativities and changes from the voice of Aleim, son of Isaac the Israelite. (Several lines are blank).

(The genethlialogical order, as the didactic method of division requires, is divided into three parts — [f. 943] and the father shall glorify the son; and the son shall be obedient to the father and submissive).

Rubr. On Brothers (Concerning brothers, after careful consideration I investigated the five aphetic places of brothers, that is, the place [redacted] [f. 244] twin brothers because Venus and Mercury are together in a bicorporeal sign).

On Mothers (The matters concerning mothers are indicated by Venus and the Moon — [f. 244v] such as the matter concerning the begetting of males and females).

On the Begetting of Males and Females (This is determined from three of the most authoritative places of the heavens — [f. 245v] and at that time a very great event shall occur).

On Form and Shape (The account of form follows the account of life — [f. 245v] and the account of life (si[redacted] — beloved by all; he shall be slender and warm in temperament).

On Bodily Afflictions (I speak therefore of such matters in simple terms, as that it should not be [f. 246] toward the west and already having passed the half of the sign).

On Afflictions of the Soul (And concerning these there is both a general account and a particular one — [f. 246v] it indicates that this person turns away from falsehood and is a lover of truth).

On Afflictions of the Soul ("Just as the body is sometimes accompanied by certain afflictions — as it seems, to be incapable of receiving the afflictions of the soul). — Blank space, then (one must therefore speak of the things that will befall him in the future — [f. 247] and he will be fortunate throughout the entire duration of his life).

On Marriage (The matters concerning marriage and intercourse are for the most part indicated by Venus [f. 248] as from the lot of marriage they will perform the marriage rites).

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1 A certain Krisis of the same has been published in Catal., II, p. 131 (cf. III, p. 16; V, p. 53); the chapter on the canon exists in cod. Neapolit. 19, f. 430 (Catal., IV, p. 61).

Περὶ τέκνων (Ὁ δὲ περὶ τῶν τέκνων λόγος λαμβάνεται ἀπὸ τοῦ Διὸς — [f. 248v] ἢ καὶ θανάτου [*sic*] ὄψεταί τινων, ἐξ αὐτῶν ἐπὶ τοῖς λοιποῖς χρήσεται).

Rubr. Τμῆμα πρῶτον περιέχον λόγους ἐννέα. Tum index capitulorum, quem totum describo :

Τμῆμα πρῶτον περιέχον λόγους ἐννέα. — α'. Περὶ ἐναλλαγῆς τῶν γενεθλίων. — β'. Περὶ ἀνατροπῆς τῶν μὴ δεχομένων αὐτήν. — γ'. Τίς ὠφέλεια ἡ ἀπὸ τῆς ἐναλλαγῆς τῶν ἐτῶν. — δ'. Περὶ τῆς τῶν ἀστέρων διαθέσεως ἐν τῇ ἀλλαγῇ. — ε'. Περὶ σχηματογραφίας τῆς ἐναλλαγῆς. — ς'. Περὶ ἡλικίας τοῦ ἀνθρώπου καὶ λοιπῶν τινων. — ζ'. Ὅσα δεῖ προγνῶναι τὸν ἐπιστήμονα πρὸ τοῦ ἀποτελέσαι.

Τὸ β' τμῆμα περιέχει λόγους ιγ'. — α'. Περὶ ἀριθμοῦ τῶν σημαινόντων τὸ ἔτος. — β', Καὶ τῶν σημασιῶν (ex -αντικῶν vel contra) τῆς ψυχῆς. — γ'. Καὶ τῶν σημαντικῶν τοῦ σώματος. — δ'. Καὶ τοῦ ζωδίου τῆς ἐναλλαγῆς ἤγουν ἔνθα κατήντησεν ὁ χρόνος. — ε'. Περὶ τοῦ Σαχαλδάη ἤτοι τοῦ κυρίου τοῦ ἔτους καὶ τῆς σημασίας αὐτοῦ καὶ περὶ ὧν δηλοῦσιν οἱ ἀστῆρες (*sic*) οἱ ἐφορῶντες αὐτόν. — ς'. Περὶ τῆς σημασίας τοῦ τόπου ἐν ᾧ ἐστιν ὁ Σαλχοδάης κατὰ τὴν τοῦ χρόνου ἐναλλαγήν. — ζ'. Περὶ τοῦ ὡροσκόπου τοῦ ἔτους καὶ τοῦ κυρίου αὐτοῦ καὶ ἧς ἔχει κοινωνίας πρὸς τὸν τόπον ἔνθα κατήντησεν ἡ ἐναλλαγὴ καὶ τὸν Σαλχοδάην (α supra o scr. m²), ἔτι δὲ καὶ πρὸς ἕτερον.

Τμῆμα τρίτον περιέχον λόγους δέκα. — α'. Περὶ ἀναγνώσεως ἐτῶν καὶ τοῦ τόπου τοῦ μερισμοῦ καὶ τοῦ ἐπιμερίζοντος καὶ τοῦ κοινωνοῦντος αὐτῷ. — β'. Περὶ ὧν σημαίνουσιν οἵ τε ἀγαθοποιοὶ ἐπιμερίζοντες καὶ οἱ κακοποιοὶ καὶ οἱ κοινωνοῦντες κατά τε ὅριον καὶ κατὰ τὰς ἀκτῖνας. — γ'. Καὶ περὶ τῆς παραδόσεως τοῦ ἑνὸς πρὸς τὸν ἕτερον. — δ'. Περὶ τῆς σημασίας τῶν ἀστέρων ὅτε ὁ μὲν εἷς αὐτῶν ἐπιμερίζει, ὁ δὲ κοινωνεῖ αὐτῷ. — ε', Περὶ τῆς σημασίας τοῦ χρονοκράτορος καὶ τοῦ ἐπιμερίζοντος τοῦ ὡροσκόπου. — ς'. Περὶ ὧν εἶπον οἱ Ἰνδοὶ περὶ τοῦ Νουπεῦχρες καὶ περὶ ὧν σημαίνει ἀγαθῶν καὶ κακῶν.

Τμῆμα δ' περιέχον λόγους ζ'. — α'. Περὶ τῆς περιόδου τῶν ζ' ἀστέρων τῆς λεγομένης Φαρταρίας [1]. — β'. Περὶ τοῦ ἀναβιβάζοντος καὶ καταβιβάζοντος.

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[1] De hac voce C. Brockelmann a me interrogatus comiter haec rescripsit : *In* φαρταρία *kann ich nichts weiter sehn als* περίοδος *selbst, so wenig wahrscheinlich das zunächst vorkommen wird.* περίοδος *umschrieben und mit der ar. Abstraktendung versehn, was ich allerdings nicht belegen kann, wozu es aber*

On Children (The discourse concerning children is derived from Jupiter — [redacted] 248] or he will also see the death [sic] of some, and will make use of the rest for the remaining matters).

Rubric. First Section containing nine discourses. Then the index of chapters, which I transcribe in full:

First Section containing nine discourses. 1. On the exchange of nativities. — 2. On the overturning of those who do not receive it. — 3. What benefit derives from the exchange of years. — 4. On the disposition of the stars at the exchange. — 5. On the schematic description of the exchange. — 6. On the age of man and certain other matters. — 7. All that the expert must foreknow before making his judgment.

The 2nd section contains 13 discourses. — 1. On the number of the significators of the year. 2. And the significations (from — antikōn or contra) of the soul. — 3. And the significators of the body. — 4. And the sign of the exchange, that is, where the year has arrived. — 5. [illegible] On the alchadeh, that is, the lord of the year and its signification and concerning what the stars that oversee it indicate. — 6. On the signification of the place in which the alchadeh is at the exchange of the year. — 7. On the horoscope of the year and its lord and the relationship it has with the place where the exchange has arrived and the Galchodaeh (a written above o by the hand, and furthermore also with another.

Third Section containing ten treatises. — 1st. On the reading of years and the place of distribution and the distributor and the one participating with it. — 2nd. On what the benefic planets signify when distributing and the malefic planets and those participating, both by term and by rays. — 3rd. And on the transmission from one to the other. — 4th. On the signification of the stars when one of them distributes and the other participates with it. — 5th. On the signification of the chronocrator and the distributor of the horoscope. — 6th. On what the Indians said concerning the Noupeukhres and what it signifies of good and evil. Fourth Section containing 7 treatises. — 1st. On the cycle of the 7 stars called Phartaria. — 2nd. On the ascending and descending node.

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* Concerning this term, C. Brockelmann, whom I consulted, kindly wrote back the following: In φαρταρία I can see nothing other than περίοδος itself, however unlikely that may seem at first. περίοδος transcribed and furnished with the Arabic abstract ending, which I cannot indeed substantiate, but for which there is

πὴν ὅταν ὁ Ἥλιος εἰσέρχεται... — [f. 240] καὶ τὴν προγενομένην σύνοδον ἢ πανσέληνον καὶ ἁπλῶς ὡς προείρηται ποιεῖται).

F. 240v. Rubr. Ἔκθεσις καὶ διδασκαλία πῶς δεῖ ἀποτελεῖν τὰς γενέσεις (Μετὰ τὸ στῆσαι τὰς ἐποχὰς τῶν ἀστέρων καὶ τὰς μοίρας καὶ τὰς φύσεις τῶν ζῳδίων — [f. 242v] εὑρίσκεσθαι τὴν σπορίμην Σελήνην εἰς τὸν γεννητικὸν ὡροσκόπον εἰς τὴν γεννητικὴν Σελήνην τῶν αὐτῶν μοιρῶν καὶ λεπτῶν).

Rubr. Ὑπόδειγμα γενέσεων καὶ ἐναλλαγῶν ἀπὸ φωνῆς Ἀλεὶμ υἱοῦ Ἰσαὰκ τοῦ Ἰσραηλίτου [1]. (Nonnullae lineae vacant). (Γενεθλιαλογικὴ τάξις καθὰ ὁ διδασκαλικὸς τῆς διαιρέσεως τρόπος ἀπαιτεῖ διαιρεῖται εἰς γ' — [f. 243v] καὶ ὁ μὲν πατὴρ δοξάσει τὸν υἱόν· ὁ δὲ υἱὸς πειθήνιος ἔσται τῷ πατρὶ καὶ ὑπήκοος).

Rubr. Περὶ τῶν ἀδελφῶν (Περὶ τῶν ἀδελφῶν σκοπήσας ἠρεύνησα τοὺς ε' ἀφετικοὺς τόπους τῶν ἀδελφῶν ἤτοι τὸν τόπον — [f. 244] ἀδελφοὶ δίδυμοι διὰ τὸ εἶναι τὴν Ἀφροδίτην καὶ τὸν Ἑρμῆν ὁμοῦ δισώμῳ ζῳδίῳ).

Περὶ μητέρων (Τὰ δὲ περὶ μητέρων δηλοῖ ἡ Ἀφροδίτη καὶ ἡ Σελήνη — [f. 244v] οἷον ἐστὶ τὸ περὶ ἀρρενογόνων καὶ θηλυγόνων).

Περὶ ἀρρενογόνων καὶ θηλυγόνων (Καταλαμβάνεται δὲ τοῦτο ἀπὸ τριῶν τόπων τοῦ οὐρανοῦ τῶν κυριοτέρων — [f. 245v] καὶ ἐν τούτῳ τῷ καιρῷ μέγιστον σύμπτωμα γενήσεται).

Περὶ τοῦ εἴδους καὶ τῆς μορφῆς (Ἕπεται τῷ περὶ τῆς ζωῆς λόγῳ καὶ ὁ περὶ τῆς ζωῆς (*sic*) λόγος — ἠγαπημένον παρὰ πάντων· ἔσται ἰσχνὸς καὶ τὴν κρᾶσιν θερμός).

Περὶ τῶν παθῶν τοῦ σώματος (Λέγω τοίνυν περὶ τῶν τοιούτων ἁπλῷ λόγῳ ὡς τὸ μὴ εἶναι — [f. 246] πρὸς δυσμὰς καὶ ἤδη παρελθόντων τὸ ἥμισυ τοῦ ζῳδίου).

Περὶ τῶν τῆς ψυχῆς παθῶν (Καὶ ἐπὶ τούτων ἔστι καθόλου λόγος καὶ μερικός — [f. 246v] δηλοῖ τὸ ἀποστρέφεσθαι τοῦτον τὸ ψεῦδος καὶ φιλαληθῆ εἶναι).

Περὶ παθῶν ψυχικῶν (Ὥσπερ τῷ σώματι παρέπονται πάθη τινὰ πολλάκις — ut vid. ἄδεκτον εἶναι τῶν ψυχικῶν παθῶν). — Spatium vac., tum (ῥητέον τοίνυν περὶ τῶν ἐπισυμβησομένων αὐτῷ ἐν τῷ μέλλοντι — [f. 247v] καὶ εὐτυχὴς ἔσται παρ' ὅλον τὸν τῆς ζωῆς αὐτοῦ χρόνον).

Περὶ τοῦ γάμου (Τὰ δὲ περὶ τοῦ γάμου καὶ τῶν συνουσιῶν ὡς ἐπὶ τὸ πλεῖστον ἡ Ἀφροδίτη δηλοῖ — [f. 248] ὡς ἀπὸ τοῦ κλήρου τοῦ γάμου ποιήσουσι τὰ γαμήλια).

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[1] Κρίσις quaedam eiusdem edita est in *Catal.*, II, p. 131 (cf. III, p. 16; V, p. 53); caput de canonio extat in cod. Neapolit. 19, f. 430 (*Catal.*, IV, p. 61).

when the Sun enters... — [f. 240] and the preceding conjunction or full moon and simply as has been stated before it performs).

F. 240. Rubric. Exposition and instruction on how one must complete nativities (After setting out the positions of the stars and the degrees and the natures of the zodiacal signs — [f. 242] to find the seed-bearing Moon in the natal horoscope, in the natal Moon of the same degrees and minutes).

Rubr. Example of nativities and changes, from the voice of Aleim, son of Isaac the Israelite. (Several lines blank).

(The genethlialogical order, as the didactic method of division requires, is divided into 3 — [f. 243] and the father shall glorify the son; and the son shall be obedient to the father and submissive).

Rubr. On Brothers (Concerning brothers, having examined, I investigated the 5 aphetic places of brothers, that is, the place [f. 244] twin brothers, because Venus and Mercury are together in a bicorporeal sign).

On Mothers (The matters concerning mothers are indicated by Venus and the Moon – [f. 244v] such as what concerns the begetting of males and females).

On the Begetting of Males and Females (This is determined from three places of the heavens, the most important — [f. 245v] and at that time a very great event will occur).

On Form and Figure (The discourse on Life also follows the discourse on life (sic) – beloved by all; he will be slender and warm in temperament).

On the Afflictions of the Body (I speak, therefore, concerning such matters in simple terms, as the fact of not being — [f. 246] toward the west and already having passed the midpoint of the Sign).

On the Afflictions of the Soul (In these matters too there is a general discourse and a particular one — [f. 246] it indicates that this person turns away from falsehood and is a lover of truth).

On Afflictions of the Soul ("Just as the body is sometimes accompanied by certain afflictions — ut vid. to be unreceptive to the afflictions of the soul).

- Empty space, then (one must therefore speak about the things that will befall him in the future — [f. 247] and he will be fortunate throughout the entire course of his life).

On Marriage (The matters concerning marriage and sexual unions are for the most part indicated by Venus [f. 248] as from the lot of marriage they will perform the marriage rites).

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[1] A certain Krisis of the same has been published in Catal., II, p. 131 (cf. III, p. 16; V, p. 53); the chapter on the canon exists in cod. Neapolit. 19, f. 430 (Catal., IV, p. 61).

Περὶ τῆς ἐναλλαγῆς τῶν γενεθλίων (α'. Τοῦ Ἡλίου ὄντος ἔν τινι τόπῳ — διάφορα γίνεται τὰ περὶ τοὺς ἀνθρώπους συμβαίνοντα).

F. 249v. β'. Ἀνατροπὴ τῶν μὴ δεχομένων τὸ ἔτος καὶ ἀπόδειξις τούτου καὶ τῶν μηνῶν καὶ τῶν ἡμερῶν (Τινὲς τῶν ἀνθρώπων ἐξενίσθησαν τοὺς λόγους τῶν ἀρχαίων — διὰ τὸ διαφέρον τῆς κινήσεως τοῦ Ἡλίου).

Τρίτον. Πρὸς τοὺς ἀνατρέποντας τὰς τῶν ἐτῶν ἐναλλαγάς (Τινὲς τῶν ἀνατρεπόντων τὴν ἀστρονομίαν εἶπον μὴ χρείαν εἶναι — [f. 250] διὰ τὲε' ἡμερῶν καὶ τετάρτου λείποντος τριακοσιοστοῦ μέρους ἡμέρας).

Τέταρτον. Περὶ ὧν συμβάλλεται πρὸς διάγνωσιν τῶν διαθέσεων ἡ τῶν ἐτῶν ἐναλλαγὴ ἤτοι περὶ τῆς ὠφελείας τῆς ἀπὸ τῶν ἐναλλαγῶν τῶν ἐτῶν (Ἡ μὲν ἀρετὴ τῆς διαγνώσεως κατὰ τοὺς ἀνθρώπους — λυσιτελὴς καὶ ὠφέλιμος ἡ τῶν χρόνων ἐναλλαγή).

Πέμπτον. Περὶ τῆς κατασκευῆς καὶ σχηματοποιίας τῆς ἐναλλαγῆς τοῦ ἔτους καὶ τῶν ταύτῃ ἐγγραφομένων (Εἰ βούλει ποιῆσαι τὴν σχηματογραφίαν τῆς ἐναλλαγῆς — [f. 250v] τέλειον ἐξέθου τὸ τῆς ἐναλλαγῆς τοῦ χρόνου θέμα).

Ἕκτον. Περὶ τοῦ ὡροσκόπου τοῦ ἔτους καὶ τῶν διαθέσεων τῶν ἀστέρων κατὰ τὴν ἐναλλαγήν (Ὅτε ποιήσεις τὸ θέμα τῆς τοῦ χρόνου ἐναλλαγῆς — [f. 251] ἐν ἀμφοτέροις τοῖς καιροῖς ὡς διαφόρου οὔσης τῆς σημασίας).

Ἕβδομον. Περὶ τῆς τῶν ἡλικιῶν διαγνώσεως (Δεῖ ἐν ταῖς ἐναλλαγαῖς τῶν ἐτῶν πρῶτον διαγνῶναι — [f. 251v] ὥσπερ ἀπαγορεύουσι τῆς φύσεως καὶ ἐκκόπτονται τὰς ἐλπίδας καὶ ἐπιθυμιῶν ἐστέρηνται καὶ νόσοις πιέζονται[1]).

Ὄγδοον. Περὶ τῆς διαθέσεως τῶν ἀστέρων ἐν τοῖς γενεθλίοις καὶ κατὰ πάροδον (Ἐν ταῖς ἑπτὰ οὖν ἡλικίαις ταύταις ἕκαστος ἀστὴρ — [f. 252] ἐκείνῳ τῷ ἀστέρι κυβερνᾶται, ᾧ ἀναλογεῖ ἡ φύσις τῆς ἡλικίας).

Ἔνατον. Περὶ τοῦ τίνα δεῖ προγινώσκειν τὸν ἀστρολόγον περὶ τοῦ ἔχοντος τὴν ἐναλλαγήν (Δεῖ πρὸ τοῦ ἀποτελέσματος τῆς τῶν χρόνων ἐναλλαγῆς γινώσκειν — [f. 252v] ὥσπερ διαγινώσκεται τὰ περὶ τοῦ πατρὸς ἐκ τοῦ γενεθλίου τοῦ παιδὸς εἰ καὶ τέθνηκεν ὁ παῖς).

Τμῆμα δεύτερον. Περὶ τοῦ ἀριθμοῦ τῶν σημαντήρων τοῦ ἔτους (α'. Ἰστέον ὅτι τὸ ἓν ἔτος διαιρεῖται εἰς μῆνας — [f. 253] διὰ τοῦτο διάφορα ἐστὶ καὶ τὰ κατ' αὐτὸν πάθη).

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[1] Librarius interdum spatia vacua reliquit videlicet quod archetypus lacunosus aut lectu difficilis erat.

On the Alternation of Nativities (1. When the Sun is in a certain place — the things that befall people become various occurring).

F. 249. 2. Refutation of those who do not accept the year and demonstration of this and of the months and days (Some people were surprised by the doctrines of the ancients on account of the difference in the motion of the Sun).

Third. Against those who overturn the alternations of years (Some of those who overturn astronomy said that there is no need — [f. 250] in fifteen days and a quarter minus a three-hundredth part of a day).

Fourth. On what the alternation of years contributes to the determination of conditions, or on the usefulness derived from the alternations of years (The virtue of discernment among people — the alternation of times is beneficial and useful).

Fifth. On the construction and schematization of the solar return and the matters inscribed therein (If you wish to make the chart of the solar return — [f. 250*] you have set forth completely the theme of the solar return of the year).

Sixth. On the ascendant of the year and the dispositions of the stars according to the solar return (When you make the chart of the solar return of the year — [f. 251] in both seasons, since the signification differs).

Seventh. On the discernment of the ages of life (It is necessary in the solar returns of the years to first discern — [f. 251v] as they renounce nature and their hopes are cut off and they are deprived of desires and are oppressed by illnesses).

Eighth. On the disposition of the stars in the nativity and by transit (In these seven ages of life, each star — [f. 252] that star rules which corresponds to the nature of the age).

Ninth. On what the astrologer must know in advance concerning the one whose solar return is at hand (It is necessary, before the outcome of the solar return of the years, to know [f. 252] just as the matters concerning the father are discerned from the nativity of the child, even if the child has died).

Second section. On the number of the significators of the year (1. It should be known that the one year is divided into months — f. 253) for this reason the conditions pertaining to it are also varied).

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[1] The copyist occasionally left blank spaces, evidently because the archetype was lacunose or difficult to read.

Τμῆμα πέμπτον περιέχον λόγους η'. — α'. Περὶ τῆς ἀποκαταστάσεως τῶν ἀστέρων ἐν ταῖς τῶν χρόνων ἐναλλαγαῖς εἰς τοὺς ἰδίους τόπους καὶ τῆς εἰς ἀλλήλους αὐτῶν ἐπεμβάσεως.

Τμῆμα ς' περιέχον λόγους ς'. — <α'.> Περὶ τῆς σημασίας τοῦ κυρίου τῆς περιόδου. — β'. Περὶ τοῦ περιπάτου τῶν οἴκων καὶ τοῦ περιπάτου τῶν μοιρῶν. — γ'. Περὶ τῆς σημασίας τοῦ ζῳδίου ἔνθα κατήντησεν ὁ χρόνος. — δ'. Καὶ τοῦ ὡροσκόπου τῆς ἐναλλαγῆς ὅτε τύχῃ εἶναί τις τῶν κατὰ πῆξιν οἴκων. — ε'. Περὶ τῆς σημασίας τῶν ζ' ἀστέρων καὶ τοῦ ἀναβιβάζοντος καὶ καταβιβάζοντος καθ' ἕνα ἕκαστον οἶκον ἐν τῇ ἐναλλαγῇ. — ς'. Περὶ τῆς σημασίας τοῦ κατὰ πῆξιν ἀστέρος ὅτε ὁ χρόνος εἰς τὸ ζῴδιον ἔνθα ἦν. — ζ'. Περὶ τοῦ συσχηματισμοῦ τῶν ἀστέρων πρὸς ἀλλήλους καὶ τῆς ἀπορροίας αὐτῶν.

Τμῆμα ἕβδομον. — α'. Περὶ μεταστάσεως τῶν ἀστέρων καὶ τοῦ ἀναβιβάζοντος καὶ καταβιβάζοντος καθ' ἕνα ἕκαστον οἶκον.

Τμῆμα η' περιέχον λόγους ιε'. — α'. Περὶ σημασίας τῶν ἀστέρων ὅτε εὑρεθῶσιν ἐν τοῖς ἰδίοις ὁρίοις ἢ ἐν ἀλλοτρίοις καὶ ὅτε τύχωσιν ἐν τοῖς νεφελοειδέσι τόποις καὶ ἐν τοῖς λοιποῖς τόποις τοῦ ζῳδιακοῦ.

Τμῆμα ἔννατον περιέχον λόγους ἐννέα. — α'. Περὶ τῆς σημασίας τῶν μηνῶν καὶ τῆς ἐναλλαγῆς αὐτῶν καὶ περὶ τῆς διαθέσεως τῶν ἀστέρων καὶ τῆς σημασίας τῷ τετάρτῳ τόπῳ (*sic*) καὶ περὶ ὡρῶν καὶ ἡμερῶν καὶ περὶ χρόνου κλιμακτηρικοῦ καὶ περὶ ἰδίων ἐξετάσεων τῶν ἐν τῷ ἔτει γινομένων. Desinit index in extremo f. 248v. Infra sunt τμήματα decem et extrema prorsus differre videntur ab eis quae hic enumerantur; videntur autem τμῆμα θ' et ι' ex alio libro hausta esse (cf. p. 23, 24).

F. 249. Textus incipit. Εἰ τάχα δὲ ἐν τούτῳ τῷ βιβλίῳ πεποιήκαμεν τὰς τοιαύτας διαιρέσεις καὶ <διὰ> σαφῶν λέξεων ταύτας ἐσαφηνίσαμεν, ἀλλ' οὖν ἐν τῇ χρήσει καὶ τοῖς ἀποτελέσμασι τῷ ἐναλλάττειν πολλὴ δυσχέρεια ἔσται τοῖς ταύτην μετιοῦσι τὴν τέχνην· καὶ διὰ τοῦτο ἕτερον βιβλίον ἐξεθέμεθα διὰ παραδειγμάτων ἐν ᾧ ἐσαφηνίσαμεν ἅπερ διέγνωμεν εἶναι δυσχερῆ.

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viele Analogien giebt, wäre فريدية. *Nun fehlen in arab. Handschriften nicht nur die Vokale, sondern sehr oft auch die diakritischen Punkte der Konsonanten. Mit der häufigen Verwechselung von* d *und* r *kommt man auf* فرريه *das mit zwei falschen Punkten* فرتريه φαρταρία *gelesen werden kann. Bei lateinischen Uebersetzern aus dem Arab. kommen ja oft noch stärkere Entstellungen vor.* Cf. Bouché-Leclercq, *Astrol. gr.*, p. 491.

Fifth section containing 8 chapters. - 1. On the return of the stars to their proper places in the changes of the years and their mutual transits into one another.

Section 6 containing 6 chapters. - ⟨1.⟩ On the signification of the lord of the period. - 2. On the course of the houses and the course of the degrees. 3. On the signification of the sign to which the year has arrived. — 4. And of the ascendant of the change when it happens that one of the houses fixed by nativity is present. 5. On the signification of the 7 stars and of the ascending and descending node in each individual house at the change. - 6. On the signification of the star fixed by nativity when the year is in the sign where it was. — 7. On the configuration of the stars with one another and their separation.

Seventh section. 1. On the transit of the stars and of the ascending and descending node in each individual house. Section 8

containing 15 chapters. — 1. On the signification of the stars when they are found in their own terms or in alien ones, and when they happen to be in the nebulous places and in the remaining places of the zodiac.

Ninth section containing nine chapters. 1. On the signification of the months and their changes, and on the disposition of the stars and the signification of the fourth place (sic), and on hours and days and on the climacteric period and on particular examinations of things occurring in the year. The index ends at the bottom of f. 248. Below there are ten sections and the final ones appear to differ entirely from those enumerated here; moreover sections 9 and 10 seem to have been drawn from another book (cf. pp. 23, 24).

F. 249. Text begins. If perhaps in this book we have made such divisions and clarified them through clear expressions, nevertheless in practice and in the results there will be great difficulty in the alternation for those who pursue this art; and for this reason we have set forth another book through examples in which we have clarified those things which we judged to be difficult.

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there are many analogies, we [illegible] be. Now in Arabic manuscripts not only are the vowels missing, but very often also the diacritical points of the consonants. With the frequent confusion of d and r, one arrives at [illegible] which with false points can be read as ως φαρταρία. Among Latin translators from the Arabic, even stronger distortions frequently occur. Cf. Bouché-Leclercq, Astrol. gr., p. 491.

Περὶ τῆς ἐναλλαγῆς τῶν γενεθλίων (α'. Τοῦ Ἡλίου ὄντος ἔν τινι τόπῳ — διάφορα γίνεται τὰ περὶ τοὺς ἀνθρώπους συμβαίνοντα).

F. 249v. β'. Ἀνατροπὴ τῶν μὴ δεχομένων τὸ ἔτος καὶ ἀπόδειξις τούτου καὶ τῶν μηνῶν καὶ τῶν ἡμερῶν (Τινὲς τῶν ἀνθρώπων ἐξενίσθησαν τοὺς λόγους τῶν ἀρχαίων — διὰ τὸ διαφέρον τῆς κινήσεως τοῦ Ἡλίου).

Τρίτον. Πρὸς τοὺς ἀνατρέποντας τὰς τῶν ἐτῶν ἐναλλαγάς (Τινὲς τῶν ἀνατρεπόντων τὴν ἀστρονομίαν εἶπον μὴ χρείαν εἶναι — [f. 250] διὰ τξε' ἡμερῶν καὶ τετάρτου λείποντος τριακοσιοστοῦ μέρους ἡμέρας).

Τέταρτον. Περὶ ὧν συμβάλλεται πρὸς διάγνωσιν τῶν διαθέσεων ἡ τῶν ἐτῶν ἐναλλαγὴ ἤτοι περὶ τῆς ὠφελείας τῆς ἀπὸ τῶν ἐναλλαγῶν τῶν ἐτῶν (Ἡ μὲν ἀρετὴ τῆς διαγνώσεως κατὰ τοὺς ἀνθρώπους — λυσιτελὴς καὶ ὠφέλιμος ἡ τῶν χρόνων ἐναλλαγή).

Πέμπτον. Περὶ τῆς κατασκευῆς καὶ σχηματοποιίας τῆς ἐναλλαγῆς τοῦ ἔτους καὶ τῶν ταύτῃ ἐγγραφομένων (Εἰ βούλει ποιῆσαι τὴν σχηματογραφίαν τῆς ἐναλλαγῆς — [f. 250v] τέλειον ἐξέθου τὸ τῆς ἐναλλαγῆς τοῦ χρόνου θέμα).

Ἕκτον. Περὶ τοῦ ὡροσκόπου τοῦ ἔτους καὶ τῶν διαθέσεων τῶν ἀστέρων κατὰ τὴν ἐναλλαγήν (Ὅτε ποιήσεις τὸ θέμα τῆς τοῦ χρόνου ἐναλλαγῆς — [f. 251] ἐν ἀμφοτέροις τοῖς καιροῖς ὡς διαφόρου οὔσης τῆς σημασίας).

Ἕβδομον. Περὶ τῆς τῶν ἡλικιῶν διαγνώσεως (Δεῖ ἐν ταῖς ἐναλλαγαῖς τῶν ἐτῶν πρῶτον διαγνῶναι — [f. 251v] ὥσπερ ἀπαγορεύουσι τῆς φύσεως καὶ ἐκκόπτονται τὰς ἐλπίδας καὶ ἐπιθυμιῶν ἐστέρηνται καὶ νόσοις πιέζονται [1]).

Ὄγδοον. Περὶ τῆς διαθέσεως τῶν ἀστέρων ἐν τοῖς γενεθλίοις καὶ κατὰ πάροδον (Ἐν ταῖς ἑπτὰ οὖν ἡλικίαις ταύταις ἕκαστος ἀστὴρ — [f. 252] ἐκείνῳ τῷ ἀστέρι κυβερνᾶται, ᾧ ἀναλογεῖ ἡ φύσις τῆς ἡλικίας).

Ἔνατον. Περὶ τοῦ τίνα δεῖ προγινώσκειν τὸν ἀστρολόγον περὶ τοῦ ἔχοντος τὴν ἐναλλαγήν (Δεῖ πρὸ τοῦ ἀποτελέσματος τῆς τῶν χρόνων ἐναλλαγῆς γινώσκειν — [f. 252v] ὥσπερ διαγινώσκεται τὰ περὶ τοῦ πατρὸς ἐκ τοῦ γενεθλίου τοῦ παιδὸς εἰ καὶ τέθνηκεν ὁ παῖς).

Τμῆμα δεύτερον. Περὶ τοῦ ἀριθμοῦ τῶν σημαντήρων τοῦ ἔτους (α'. Ἰστέον ὅτι τὸ ἓν ἔτος διαιρεῖται εἰς μῆνας — [f. 253] διὰ τοῦτο διάφορα ἐστὶ καὶ τὰ κατ' αὐτὸν πάθη).

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[1] Librarius interdum spatia vacua reliquit videlicet quod archetypus lacunosus aut lectu difficilis erat.

On the Alternation of Nativities (1. When the Sun is in a certain pl[redacted]e — the things that befall people become various nonda). .

F. 249. β'. Refutation of those who do not accept the year and demonstration thereof, and of the months and the days. Some people were puzzled by the accounts of the ancients — on accou[redacted]t of the difference in the motion of the Sun).

Third. Against those who overturn the alternations of the years (Some of those who overturn astronomy said that there was no need — [f. 250] by fifteen days and a quarter lacking the three-hundredth part of a day).

Fourth. On what the alternation of the years contributes to the diagnosis of conditions, or concerning the benefit from the alternations of the years. The virtue of diagnosis according to men is profitabl[redacted]and beneficial, that of the times alternation).

Fifth. On the construction and schematization of the alternation of the year and the things inscribed therein (If you wish to make the schematic diagram of the alternation — [f. 250] you have set forth completely the theme of the alternation of time).

Sixth. On the horoscope of the year and the dispositions of the stars according to the alternation (When you make the theme of the alternation of time — [f. 251] in both seasons, since the signification is different).

Seventh. On the determination of the ages (It is necessary in the alternations of the years to first determine — [f. 251] as if they renounce nature and their hopes are cut off and they are deprived of desires and are oppressed by diseases *).

Eighth. On the disposition of the stars in the nativities and in transit (In these seven ages, therefore, each star — [f. 252] is[redacted]governed by that star to which the nature of the age corresponds).

Ninth. On what the astrologer must know in advance concerning the one who has the alternation (Before the outcome of the alternation of times, one must know [f. 252] just as the ma[redacted]rs concerning the father are determined from the nativity of the child, even if the child has died).

Second section. On the number of the significators of the year (1. It must be known that the one year is divided into months — [f. 253] for this reason the conditions pertaining to it are also varied).

The scribe sometimes left blank spaces, evidently because the archetype was lacunose or difficult to read.

F. 253. Δεύτερον. Περὶ τῶν σημασιῶν τῆς ψυχῆς καὶ τοῦ σώματος καὶ τῶν ἐν ταῖς ἐναλλαγαῖς σημασιῶν (Τὰς σημασίας ἃς προείπομεν λαμβάνομεν τινὰς μὲν — [f. 253v] τὰς τοιαύτας σημασίας, ἃς οὗτοι σημαίνουσιν).

Τρίτον. Περὶ τοῦ ζῳδίου τῆς ἐναλλαγῆς καὶ τοῦ κυρίου τοῦ ἔτους ἤτοι τοῦ χρονοκράτορος τοῦ λεγομένου περσιστὶ Σαλχαδάη[1] καὶ ἣν ἔχουσι σημασίαν (Δεῖ δὲ ἐν τῇ τῶν ἐτῶν ἐναλλαγῇ ἰδεῖν — [f. 254] πρὸς τοὺς ἀστέρας καὶ τὰς ἀκτινοβολίας καὶ τοὺς κλήρους καὶ τὰ δωδεκατημόρια καὶ οὕτως ἀποφαίνου).

Τέταρτον. Περὶ τῆς χρονοκρατορίας τοῦ Κρόνου ὅτε ἀγαθυνομένη ᾖ (Ὁ μὲν Κρόνος φύσει ἐστὶ κακοποιὸς καὶ φθοροποιὸς — [f. 255] ἐλαττοῦνται πάντα ὅσα προείπομεν).

Πέμπτον. Περὶ τοῦ Κρόνου ὅτε ᾖ χρονοκράτωρ καὶ ὑπάρχει κεκακωμένος (Ὅτε ἐστὶν ὁ Κρόνος χρονοκράτωρ καὶ ὑπάρχει κεκακωμένος — [f. 257v] ζ', ὅτε συνοδεύουσιν αὐτῷ οἱ ἀστέρες· η' ἡ τοποθεσία αὐτοῦ περὶ ἧς ὅσον οὔπω λεκτέον).

Περὶ τῆς σημασίας τοῦ Κρόνου ὅτε ὑπάρχει χρονοκράτωρ ἀπὸ τῶν τόπων ἐν οἷς τυγχάνει (Ὅτε ἐστὶ χρονοκράτωρ ὁ Κρόνος καὶ τύχῃ ἐν τοῖς δυσὶ καιροῖς ἀκάκωτος — [f. 258] τῆς τῶν τόπων θέσεως, οὕτως μνημονεύσωμεν καὶ τῶν λοιπῶν ἀστέρων).

Περὶ τῆς σημασίας τοῦ Διὸς ὅτε ὑπάρχει χρονοκράτωρ καὶ ᾖ ἀκάκωτος (Ὅτε ἐστὶ χρονοκράτωρ ὁ Ζεὺς καὶ ὑπάρχει ἀκάκωτος — [f. 260v] συσχηματίζεται ἀστέρι ἀγαθοποιῷ, τὰ αὐτὰ σημαίνει οἷα καὶ ἐπὶ τοῦ Κρόνου προείπομεν).

Περὶ τῆς σημασίας τοῦ Διὸς χρονοκράτορος ὄντος κατὰ τὴν ἐν τοῖς τόποις αὐτοῦ πάροδον (Ὅτε ὑπάρχει χρονοκράτωρ ὁ Ζεὺς καὶ ᾖ κατά τε πῆξιν καὶ κατὰ πάροδον ἀκάκωτος καὶ ἐν ἰδίῳ : hic oratio abrumpitur),

Hic incipit f. 261 (i. e. initium quat. μα') textum alium continens : Ἀρχὴ σὺν θεῷ διαφόρων ἐρωτημάτων (<Ἐ>ρώτησις τίς πρὸς ἕτερον ὅτι δός μοι ἀφ' ὧν βαστάζεις — ἀλλ' ἀπεντεῦθεν λέγομεν ὅτι τόσους μῆλα) scripta haec ab ea manu quae f. 173-228 exaravit, sed postea deleta. — F. 261v. Οἴκῳ ἢ ἐν ᾧ ἔχει λόγον quae verba continuant f. 260v. — [F. 262] ὑποστήσεται λύπας τῇ τῶν τοιούτων προφάσει.

Περὶ τῆς σημασίας τοῦ Ἄρεος ὅτε χρονοκράτωρ ἐστὶ καὶ ἀκάκωτος (Ὅτε ἐστὶ χρονοκράτωρ ὁ Ἄρης — [f. 262v] τοῦ προκειμένου σκοποῦ ὄντος περὶ σχημάτων ἀγαθῶν).

Περὶ τῆς τοῦ Ἄρεος σημασίας ὅτε ἐστὶ χρονοκράτωρ καὶ

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[1] Veram formam esse σαλχοδάης eamque esse compositam e vocabulis Persicis sâl " annus " et chodâi " dominus " = κύριος τοῦ ἔτους scribit mihi Brockelmann.

Γ. 253. Second. On the significations of the soul and the body and the significations in the revolutions (The significations which we mentioned before, we take some of them — [f. 253] such significations as these signify).

Third. On the sign of the revolution and the lord of the year, that is, the chronocrator called in Persian (al-kadāh), and what signification they have (In the revolution of the years one must look — [f. 254] at the stars and the rays and the lots and the dodecatemoria, and thus give judgment).

Fourth. On the chronocratorship of Saturn when it is beneficent (Saturn is by nature malefic and destructive — [f. 255] all the things we mentioned before are diminished). Fifth. On Saturn when it is chronocrator and is afflicted (When Saturn is chronocrator and is afflicted — [f. 257] 7th, when the stars accompany it; 8th, its placement, about which we shall speak presently).

On the signification of Saturn when it is chronocrator, according to the places in which it happens to be (When Saturn is chronocrator and happens at both times to be unafflicted — [f. 258] of the position of the places, let us mention in the same way the remaining stars).

On the signification of Jupiter when he is chronocrator and unafflicted (When Jupiter is chronocrator and is unafflicted [f. 2[illegible]] and configured with a benefic star, he signifies the same things as we stated above in the case of Saturn).

On the signification of Jupiter being chronocrator according to his transit through his own places (When Jupiter is chronocrator and is both by station and by transit unafflicted and in his own : hic oratio abrumpitur),

Hic incipit f. 261 (i. e. initium quat. μα') textum alium continens: Beginning, with God's help, of various questions (<Q>uestion of one person to another, saying: give me from what you carry — · but henceforth we say that so many apples) scripta haec ab ea manu quae f. 173-228 exaravit, sed postea deleta. - F. 261[illegible] In the house or in which he has a relationship, which words continue f. 260. — [F. 262] he will suffer sorrows on account of such pretexts.

On the signification of Mars when he is chronocrator and unafflicted (When Mars is chronocrator - [f. 262'] the proposed subject being concerning good configurations).

On the signification of Mars when he is chronocrator and

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1 Brockelmann writes to me that the true form is σαλχοδάης and that it is composed of the Persian words sâl year and chodâi* lord === - lord of the year.

ὑπάρχει κεκακωμένος (Ὅτε ἐστὶν ὁ Ἄρης χρονοκράτωρ καὶ ὑπάρχει κατά τε πῆξιν — [f. 263v] διὰ τὸ παραιρέτην εἶναι τὸν τοῦτον [corr. τον in Ἄρεος??]). In marg. λείπουσι τετράδια δ', id quod verum esse inspecto indice apparet; nam sequentia ad τμῆμα δ' pertinere videntur. — Cf. etiam infra ad f. 281v.

F. 263v. <Apomasaris> Περὶ τῆς φαρταρίας τῆς Σελήνης (Τῆς Σελήνης ἡ φαρταρία ἐστὶ θ', ἐπιμερίζει δὲ τὸ ἕβδομον μέρος αὕτη — [f. 264] καὶ βλαβήσεται παρὰ ὕδατος ἢ πυρὸς καὶ κλαπήσεται) = cod. Vatic. 11, f. 116v.

Περὶ τῆς τοῦ Κρόνου φαρταρίας (Τοῦ δὲ Κρόνου ἡ φαρταρία ἐστὶν ἔτη ια' — [f. 264v] καὶ πρὸς τῷ τέλει αὐτοῦ ἐπικτήσεται πλοῦτον) = ibid., f, 118v.

Περὶ τῆς τοῦ Ζηνὸς φαρταρίας (Τοῦ Ζηνὸς ἡ φαρταρία ἔστιν ἔτη ιβ' — [f. 265] ὑφ' ὧν πλησίον κινδύνου ἐλεύσονται) = ibid., f. 120v.

Περὶ τῆς τοῦ Ἄρεος φαρταρίας (Τοῦ δὲ Ἄρεος ἡ φαρταρία ἔστιν ἔτη ζ' — [f. 265v] ἀποφαίνεσθαι καὶ περὶ τῶν μερικῶν ἀποτελεσμάτων) = ibid., f. 122.

Περὶ τῆς τῶν ἀστέρων ἐπεμβάσεως· διαιρεῖται δὲ εἰς τμήματα ὀκτώ (est indicis τμῆμα ε') (Ἡ ἐν τῇ ἐναλλαγῇ τῶν ἐτῶν ἐπέμβασις — [f. 266v] ὑπό τινας ὑδατώδεις τόπους καὶ ἐπ' ἐκείνων ἐφ' ἑτέρους).

Τμῆμα β'. Περὶ τῆς ἐπεμβάσεως τοῦ Κρόνου ἐφ' ἑαυτὸν καὶ ἐπὶ τοὺς λοιποὺς ἀστέρας (Ὁ Κρόνος ἀποκαταστὰς ἐν τῇ ἐναλλαγῇ — [f. 267] νόσῳ περιπεσεῖται ἐπικινδύνῳ).

Περὶ τῆς ἐπεμβάσεως τοῦ Διὸς ἐπὶ τὸν ἴδιον τόπον καὶ ἐπὶ τοὺς τῶν ἀστέρων τόπους (Εἰ δὲ ὁ Ζεὺς καταντήσει ἐπὶ τὸν τοῦ Κρόνου τόπον — τῷ κλήρῳ τῶν τέκνων δηλοῖ γέννησιν παιδός).

F. 267v. Περὶ τῆς ἐπεμβάσεως τοῦ Ἄρεος ἐφ' ἑαυτόν τε καὶ τοὺς λοιπούς (Ὁ Ἄρης ἐπεμβὰς τῷ Κρόνῳ ἐν τῷ καιρῷ τῆς ἐναλλαγῆς — εἰ δὲ ἐξουσίαν ἔχει, ἀποβαλεῖται αὐτήν).

Περὶ τῆς τοῦ Ἡλίου σημασίας καθ' ἕκαστον ζῴδιον (Ὅτε ὑπάρχει κατὰ τὸν καιρὸν τῆς ἐναλλαγῆς ὁ Ἥλιος — [f. 268] καὶ μάλιστα ἐὰν οὐκ ἐφορᾷ ἡ Σελήνη).

Περὶ τῆς ἐπεμβάσεως τῆς Ἀφροδίτης ἐπί τε τὸν τόπον αὐτῆς καὶ ἐπὶ τοὺς <τῶν> λοιπῶν ἀστέρων (Ὅτε καταλάβῃ ἡ Ἀφροδίτη τὸν κατὰ πῆξιν τρόπον [*sic*] τοῦ Ἡλίου — καί τινα φίλον ἐπικτήσεται ἴσον ἀδελφῷ).

Περὶ τῆς τοῦ Ἑρμοῦ σημασίας ὅτε ἐπεμβῇ ἑαυτῷ καὶ τοῖς λοιποῖς ἀστράσι (Ὁ δὲ Ἑρμῆς ὅτε ἐπεμβῇ τῷ κατὰ πῆξιν τόπῳ τοῦ Κρόνου — [f. 268v] ἔσται ἐλάττονα τὰ δεινά).

Περὶ τῆς σημασίας τῶν τόπων ἐν οἷς τύχῃ ὁ Ἄρης χρονοκρά-

is afflicted (When Mars is chronocrator and
is afflicted both by station — [f. 263'] because this one is the
paraireths [corr. τον to Ares??]). In marg. four quaternions are missing,
which appears to be true upon inspection of the index; for the following
seems to pertain to section 4. — Cf. also below at f. 281'.

F. 263. <Apomasar's> On the fardaria of the Moon (The
fardaria of the Moon is 9, and she distributes the seventh part
herself – [f. 264] and he will be harmed by water or fire and
will be stolen) cod. Vatic. 11, f. 116.

On the firdaria of Saturn (The firdaria of Saturn is 11
years — [f. 264v] and toward its end he will acquire
wealth) ibid., f. 118.

On the firdaria of Zeus (The firdaria of Zeus is 12 years —
[f. 265] by whom they will come near danger) ibid., f.
120v.

On the firdaria of Ares (The firdaria of Ares is 7 years —
[f. 265] to declare also concerning the particular effects)
ibid., f. 122.

On the ingress of the stars, divided into eight sections (it is
index section 5) (The ingress in the revolution of the years
— [f. 266*] under certain watery places and from those to
others).

Section 2. On the ingress of Saturn upon itself and upon the
remaining stars (Saturn, returning to its position in the revolution
— [f. 267] will fall into a dangerous illness).

On the ingress of Jupiter upon its own place and upon the
places of the stars (But if Jupiter arrives at the place of
Saturn, in the loss of children it signifies the birth
of a child).

F. 267. On the ingress of Ares upon itself and the rest (Ares,
entering upon Saturn at the time of the revolution —
but if he holds authority, he will lose it).

On the signification of the Sun according to each zodiac sign (When
the Sun is present at the time of the revolution — [f. 268] and
especially
if the Moon does not look upon it).

On the intervention of Venus upon her own place and upon those of the
remaining stars (When Venus occupies the place of the fixed position
[sic] of the Sun — she will also acquire a friend equal to a brother). On
the signification of Mercury
when he intervenes upon himself and upon the remaining stars (And
Mercury when he intervenes upon the place of the fixed position of
Saturn – [f. 268] the afflictions will be lesser).

On the signification of the places in which Mars happens to be chronocrator

τωρ ὧν (Ὅτε ἐστὶν ὁ Ἄρης χρονοκράτωρ — [f. 269] δεῖ σύγκρασιν ποιήσασθαι τῶν σημασιῶν τῶν τόπων καθὼς προεδείξαμεν).

F. 269v. Περὶ τῆς σημασίας τοῦ Ἡλίου ὅτε ἐστὶ χρονοκράτωρ καὶ ἀκάκωτος (estne indicis VI, 1?) (Ὅτε τύχῃ ὁ Ἥλιος χρονοκράτωρ οὐ λαμβάνομεν — οἱ δὲ κεκακωμένοι τὸ ἐναντίον).

F. 270. Περὶ τῆς χρονοκρατορίας τοῦ Ἡλίου ὅτε ἐστὶ κεκακωμένος (Ὅτε ἐστὶ χρονοκράτωρ ὁ Ἥλιος προείπομεν — ἀσθενέστερα ἔσται τὰ ἀποτελέσματα).

Περὶ τῆς σημασίας τοῦ Ἡλίου ὅτε ἐστὶ χρονοκράτωρ καὶ ὑπάρχει ἔν τινι τόπῳ τοῦ διαθέματος (Ὅτε ὑπάρχει ὁ Ἥλιος χρονοκράτωρ καὶ ᾖ κατά τε πῆξιν καὶ κατὰ πάροδον — [f. 270v] εἰ δὲ παραλλάσσει, ἔσται ἀσθενέστερα).

Περὶ τῆς σημασίας τῆς Ἀφροδίτης ὅτε ὑπάρχει χρονοκράτωρ καὶ ᾖ ἀκάκωτος (Ὅτε ἐστὶν ἡ Ἀφροδίτη χρονοκράτωρ καὶ ὑπάρχει ἀκάκωτος — [f. 271] τῶν οἰκείων γυναικῶν καταφρονήσας καὶ ἀκηδιάσει πρὸς αὐτάς).

Περὶ τῆς Ἀφροδίτης ὅτε ἐστὶ χρονοκράτωρ καὶ ὑπάρχει κεκακωμένη (Ὅτε ἐστὶν ἡ Ἀφροδίτη κεκακωμένη καὶ ὑπάρχει χρονοκράτωρ — [f. 271v] ἐν τῷ ἑνὶ καιρῷ, ἀσθενέστερα ἔσται τὰ ἀποτελέσματα).

Περὶ τῆς Ἀφροδίτης ὅτε ἐστὶ χρονοκράτωρ καὶ ὑπάρχει ἔν τινι τόπῳ τοῦ διαθέματος (Ὅτε ἐστὶν ἡ Ἀφροδίτη χρονοκράτωρ καὶ ὑπάρχει — [f. 272] ἢ ὁ Κρόνος ὑπάρχει ἔν τινι κέντρῳ τῆς ἐναλλαγῆς).

Περὶ τῆς σημασίας τοῦ Ἑρμοῦ ὅτε ὑπάρχει χρονοκράτωρ καὶ ᾖ ἀκάκωτος (Ὅτε ὑπάρχει ὁ Ἑρμῆς χρονοκράτωρ καὶ τυγχάνει ἀκάκωτος — ἐν τῷ ἑνὶ καιρῷ, πολὺ μέρος ἀφαιρεῖται τῆς σημασίας).

Περὶ τοῦ Ἑρμοῦ ὅτε ἐστὶ χρονοκράτωρ καὶ ὑπάρχει κεκακωμένος — (Ὅτε ἐστὶν ὁ Ἑρμῆς χρονοκράτωρ καὶ ὑπάρχει κεκακωμένος — σὺ δὲ διάκριναι τῷ νῷ τὰς μίξεις τῶν ἀποτελεσμάτων).

F. 272v. Περὶ τῆς σημασίας τοῦ Ἑρμοῦ ὅτε ἐστὶ χρονοκράτωρ καὶ ὑπάρχει ἔν τινι τόπῳ τοῦ διαθέματος (Ὅτε ἐστὶν ὁ Ἑρμῆς χρονοκράτωρ καὶ ὑπάρχει ἐπίκεντρος — κατὰ τὴν κρᾶσιν ἀμφοτέρων ἀποφαίνεσθαι).

Περὶ τῆς Σελήνης ὅτε ὑπάρχει χρονοκράτωρ καὶ ᾖ ἀκάκωτος (Ὅτε ἐστὶν ἡ Σελήνη χρονοκράτωρ τὰ ἀποτελέσματα ἔσονται — [f. 273] ἐξορίας ἀπὸ τόπου εἰς τόπον καὶ φυλακὰς καὶ συνοχάς).

Περὶ τῆς σημασίας τοῦ ὡροσκόπου τῆς ἐναλλαγῆς καὶ τοῦ κυρίου αὐτοῦ (Δευτέραν ἔχει δύναμιν μετὰ τὸν ἑνιαυτοκράτορα

of which (When Mars is chronocrator [f. 269] it is necessary to make a blending of the significations of the places, as we have shown above).

F. 269. On the signification of the Sun when he is chronocrator and unafflicted (is this indicator VI, 1?) (When the Sun happens to be chronocrator we do not take — but those who are afflicted, the contrary).

F. 270. On the chronocratorship of the Sun when he is afflicted (When the Sun is chronocrator we have stated before — the results will be weaker).

On the signification of the Sun when he is chronocrator and is in a certain place of the theme (When the Sun is chronocrator and the condition both by fixed position and by transit — [f. 270] but if it deviates, the results will be weaker).

On the signification of Venus when she is chronocrator and is unafflicted (When Venus is chronocrator and is unafflicted — [f. 271] having scorned his own women he will feel indifference toward them).

On Venus when she is the chronocrator and is afflicted (When Venus is afflicted and is the chronocrator — [f. 271r] at that one time, the effects will be weaker).

On Venus when she is the chronocrator and is in some place of the theme (When Venus is the chronocrator and is — [f. 272] or Saturn is in some angle of the profection).

On the signification of Mercury when he is the chronocrator and is unafflicted (When Mercury is the chronocrator and happens to be unafflicted — at that one time, a great part of the signification is taken away).

On Mercury when he is the chronocrator and is afflicted — (When Mercury is the chronocrator and is afflicted — but do thou discern with thy mind the mixtures of the effects).

F. 272. On the signification of Mercury when he is the chronocrator and is in some place of the theme (When Mercury is the chronocrator and is angular, to pronounce according to the mixture of both).

On the Moon when she is the chronocrator and is unafflicted (When the Moon is the chronocrator the effects will be — [f. 273] exiles from place to place, and imprisonments and confinements).

On the signification of the ascendant of the profection, and its lord (It holds second power after the year-ruler

ὁ ἐπιμερίζων — [f. 275] ἀπὸ τετραγώνου ἢ διαμέτρου, δηλοῖ βλάβην πολλήν).

F. 275. Περὶ τῶν περιπάτων τῶν ἐν ταῖς ἐναλλαγαῖς λαμβανομένων· διαιρεῖ (*sic*) δὲ εἰς σχήματα δέκα· ὧν πρῶτον τμῆμα περί τε τοῦ περιπάτου καὶ τοῦ μερισμοῦ καὶ τοῦ ἐπιμερίζοντος καὶ τοῦ κοινωνοῦντος ἀστέρος τῷ ἐπιμερίζοντι [1] (Δεῖ ἐν ταῖς ἐναλλαγαῖς τῶν χρόνων πολλῶν τόπων ποιεῖσθαι περίπατον τῶν μὲν κατὰ πῆξιν — [f. 276] εἰ δὲ διοικοῦσι διάφοροι ἀστέρες, ποίησον σύγκρασιν τῆς σημασίας αὐτῶν).

Τμῆμα δεύτερον περὶ τὰς (*sic*) σημασίας τῶν ἀγαθοποιῶν καὶ κακοποιῶν ὁριοκρατόρων καὶ τῶν κοινωνούντων αὐτοῖς εἴτε διὰ τοῦ οἰκείου σώματος εἴτε διὰ τῆς οἰκείας ἀκτῖνος (Τοῖς ἐπιμερίζουσιν ἀγαθοποιοῖς τε καὶ κακοποιοῖς ἰδία τις πρόσεστι σημασία ἐν τῇ διοικήσει τοῦ ἐπιμερισμοῦ — [f. 278ᵛ] θάνατος μὲν οὐ γενήσεται, σύμπτωμα δὲ μέγα καὶ κινδυνῶδες).

Περὶ τῆς σημασίας τοῦ Κρόνου ἐπιμερίζοντος καὶ περὶ τοῦ συνεπιμερισμοῦ τῶν ἀστέρων πρὸς αὐτόν (Ὅτε ποιήσεις τὸν περίπατον τινὸς τῶν ἀφετῶν ἢ τοῦ Ἡλίου — ὅτε ἀκτινοβολήσουσι τὸ ὅριον ἐκεῖνο καθὼς εἴπομεν καὶ πρότερον).

Περὶ τῆς σημασίας τοῦ Ζηνὸς ὅτε ὑπάρχει ἐπιμερίζων καὶ τὰς συνεπισημασίας τῶν συνεπιμεριζόντων αὐτῷ ἀστέρων (Ὅτε ἐπιμερίζει ὁ Ζεὺς μὴ συνεπιμερίζοντος αὐτῷ τινος τῶν ἀστέρων ἢ ἐφορῶντος — [f. 279] οἰκειωθήσεται βασιλεῦσι καὶ πρόθυμος ἔσται ἐν τοῖς ἔργοις αὐτοῦ).

Περὶ τοῦ ἐπιμερισμοῦ τοῦ Ἄρεος καὶ τῶν συνεπιμεριζόντων αὐτῷ ἀστέρων (Ὅτε ἐπιμερίζει ὁ Ἄρης μηδενὸς συνεπιμερίζοντος αὐτῷ ἀστέρος — [f. 279ᵛ] πρεσβείας καὶ ἀγγελίας καὶ φήμας καὶ μητέρα καὶ θηλείας ἀδελφάς).

Περὶ τοῦ ἐπιμερισμοῦ τῆς Ἀφροδίτης καὶ τῶν συνεπιμεριζόντων αὐτῇ ἀστέρων (Ὅτε ἐπιμερίζει ἡ Ἀφροδίτη μόνη μηδενὸς συνεπιμερίζοντος αὐτῇ ἀστέρος — ὠφεληθήσεται προφάσει γυναικῶν καὶ τεύξεται ἀξίας καὶ πλούτου).

Περὶ τοῦ ἐπιμερισμοῦ τοῦ Ἑρμοῦ καὶ τῶν συνεπιμεριζόντων αὐτῷ ἀστέρων (Ὅτε ἐπιμερίζει ὁ Ἑρμῆς μηδενὸς ἐπιμερίζοντος αὐτῷ ἢ συσχηματιζομένου — [f. 280ᵛ] ἢ τοῖς ἔτεσιν αὐτοῦ, τηνικαῦτα ἐνδύναμα ἔσται τὰ ἀποτελέσματα).

Τμῆμα ὄγδοον: Περὶ τῆς κοινωνίας τοῦ χρονοκράτορος καὶ τοῦ ἐπιμερισμοῦ αὐτοῦ καὶ τοῦ ἐπιμερίζοντος καὶ τοῦ ὡροσκόπου κατὰ τὴν σημασίαν [In marg. f. 281ᵛ adscr. περὶ τῆς φάρταρίας τοῦ Ἡλίου [2]] (Ὅτε ἐστὶν ὁ ἐπιμερισμὸς καὶ ὁ κύριος

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[1] Respondere videtur iudicis VI, 2, sed vides multa turbata esse.

[2] Supra f. 263ᵛ sqq. tractantur φαρταρίαι Lunae Saturni Iovis Martis; infra

the divider [f. 275] from square or diameter signifies great harm).

F. 275. On the courses taken in the alternations he divides (into) ten segments; of which the first segment concerns the course and the division and the divider and the star participating in the division (it is necessary to make the course of the many-times alternations in the places according to the fixing — [f. 276] but if different stars govern, make a blending of their significations).

The second segment concerning the significations of the benefic and malefic term-rulers and those participating with them either through their own body or through their own ray (To the dividing benefics and malefics there belongs a certain distinctive signification in the governance of the division — [f. 278] death will not occur, but a great and dangerous misfortune).

On the signification of Saturn as divider and on the co-division of the stars with him (When you make the course of one of the aphetas or of the Sun — when they cast their rays upon that term as we have said previously).

On the signification of Zeus when he is the divider and the co-significations of the stars co-dividing with him (When Zeus divides and none of the stars co-divides with him or regards him [f. 279] he will become intimate with kings and will be eager in his works).

On the division (epimerismos) of Mars and the stars that co-divide with him (When Mars divides and no star co-divides with him — [f. 279] embassies and messages and reports and mother and female siblings).

On the division (epimerismos) of Venus and the stars that co-divide with her (When Venus divides alone and no star co-divides with her — he will benefit on account of women and will attain dignity and wealth).

On the division (epimerismos) of Mercury and the stars that co-divide with him (When Mercury divides and none divides with him or is configured with him — [f. 280v] or with his years, then the outcomes will be powerful).

Eighth Section: On the fellowship of the chronocrator and its division (epimerismos) and of the divider (epimerizer) and of the ascendant (horoscopos) according to the signification (In marg. f. 281 inscribed: on the phartaria of the Sun) (When the division (epimerismos) is present and its lord

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1 It appears to correspond to judgment VI, 2, but one can see that much is in disorder.

2 Above, f. 263 sqq., the phartariai of the Moon, Saturn, Jupiter, and Mars are treated; below

αὐτοῦ κατὰ πῆξιν καὶ κατὰ πάροδον — [f. 282] καὶ ὁσάκις κακωθῶσιν ὁ Ἄρης καὶ ὁ Ἥλιος, τοσαυτάκις ἐκείνοις [ex -εῖνος ut vid.] βλαβλήσεται).

F. 282v. Περὶ τῆς φαρταρίας τῆς Ἀφροδίτης (Εἰ δὲ Ἀφροδίτη κυβερνᾷ διὰ τῆς οἰκείας φαρταρίας — [f. 283] πληθυνθήσεται (*sic*) αἱ ὠφέλειαι αὐτοῦ καὶ συνομιλήσει βασιλεῦσι).

Περὶ τῆς φαρταρίας τοῦ Ἑρμοῦ (Τοῦ δὲ Ἑρμοῦ ἡ φαρταρία ἔστιν ἔτη ιγ' — [f. 283v] βλάπτει τὸν κύριον τοῦ ὡροσκόπου, βλαβλήσεται ὁ γεννηθεὶς κατὰ τὸν καιρὸν ἐκεῖνον).

Τμῆμα θ' : Περὶ τῶν λεγομένων Νουπαχρατῶν [1] καὶ τῶν κυρίων αὐτῶν καὶ τοῦ περιπάτου αὐτῶν καὶ τῆς τρίτης διαιρέσεως αὐτῶν καὶ περὶ διαγνώσεως παντὸς ἐπιμερίζοντος καὶ τῆς σημασίας αὐτοῦ καὶ τῆς σημασίας τοῦ συνεπιμερίζοντος αὐτῷ ἢ κατα σῶμα ἢ κατὰ ἀντῖνα καθὼς οἱ Ἰνδοὶ ἐξέθεντο [2].

F. 284. Τῷ μὲν ἐπιμερισμῷ ᾧ προείπομεν ἔναγχος χρῶνται οἱ Βαβυλώνιοι καὶ οἱ Πέρσαι καὶ οἱ Αἰγύπτιοι· οἱ μέντοι Ἰνδοὶ καὶ οἱ γειτνιάζοντες αὐτοῖς ἰδόντες — [F. 285] καὶ τὰ παραδιδόντα καὶ τὰ παραλαμβάνοντα καὶ τοιουτοτρόπως ἐργάζεσθαι.

Τμῆμα δέκατον : Περὶ διαγνώσεως τοῦ χρονοκράτορος ἐκ τῶν ἐννατῶν (*sic*) κατὰ τὴν Ἰνδῶν δόξαν (Ὅτε καταντήσει ὁ χρόνος εἴς τε (*sic*) ζῴδιον, λαμβάνουσιν οἱ Ἰνδοὶ χρονοκράτορα — διηγησόμεθα εἰς τὸ μετέπειτα τοῦ θεοῦ θέλοντος).

Λόγος δ' ἀπὸ τῆς βίβλου τοῦ Ἀπομάσαρ [3] ἐκ τῆς τῶν ἐτῶν ἐναλλαγῆς περὶ τῶν φαρταριῶν ἤτοι τῶν κύκλων· καὶ διαιρεῖται εἰς τμήματα ζ'. Τμῆμα πρῶτον περὶ τῆς φαρταρίας τοῦ Ἡλίου (Ἕκαστος ἀστὴρ τῶν ζ' καὶ ὁ ἀναβιβάζων καὶ ὁ καταβιβάζων ἔχουσι χρόνους τινάς ὡρισμένους — [f. 285v] δι' ἃς προείπομεν αἰτίας).

Περὶ τῆς ἐπεμβάσεως τῆς Σελήνης ἐπί τε ἑαυτὴν καὶ ἐπὶ τοὺς τόπους τῶν λοιπῶν ἀστέρων (Ἡ Σελήνη κατὰ τὸν τῆς ἐναλλαγῆς καιρὸν — [f. 286] δηλοῖ τὸ ἀποτέλεσμα ἔσεσθαι ἐξ ἀπροόπτου αἰτίας).

Περὶ τοῦ ἐπιμερισμοῦ τοῦ ἀναβιβάζοντος καὶ τοῦ καταβιβάζοντος (Ἐπιμερίζει δὲ ὁ ἀναβιβάζων ἔτη τρία καὶ δηλοῖ εὐτυ-

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f. 285 Solis; ergo compage foliorum divulsa ordo perturbatus esse videtur. Haec ex Apomasare desumpta esse ostendit cod. Vatic. 11, f. 108v (*Catal.*, V, p. 77) qui pristinum ordinem servavit.

[1] Νουπούχαρ in Flor. 11, f. 57 et Roman. 2, f. 34v; alibi νουπευχρες. Esse fortasse naub hadath " mutationem fortunae " mihi significavit Brockelmann.

[2] Idem caput in cod. Vatic. 11, f. 103v (*Catal.*, V, p. 77), ubi etiam sequentia congruunt.

[3] Cf. *Catal.*, I, p. 83; V, p. 91 sqq. et supra p. 19. Videntur haec non ex mysteriis sed v. c. ex " Introductorio maiore " excerpta esse (*Catal.*, V, p. 143).

according to its fixation (pêxin) and according to its transit [f. 282] and as often as Mars and the Sun are afflicted, so many times will those [from -εῖνος as it appears] be harmed).

be harmed).

Γ. 282. On the Phartaria of Venus (And if Venus governs through her own phartaria [f. 283] his benefits will be multiplied (sic) and he will converse with kings).

On the Phartaria of Mercury (The phartaria of Mercury is 13 years – [f. 283] it harms the lord of the horoscope, and the native will be harmed during that time).

Chapter 9: On the so-called Nuparatons, their lords, their course, their third division, and on the diagnosis of every dividing planet and its signification, and the signification of the co-dividing planet with it, whether by body or by ray, as the Indians have set forth.[1]

F. 281. The Babylonians, the Persians, and the Egyptians employ the division we recently described above; the Indians, however, and their neighbors, having observed — [F. 285] both those transmitting and those receiving, and working in such a manner.

Chapter Ten: On the diagnosis of the chronocrator from the ninths (sic) according to the doctrine of the Indians ("When the time arrives at a zodiac sign (sic), the Indians take the chronocrator, which we shall explain hereafter, God willing).

Book 4 from the work of Abū Maʿshar on the revolution of the years,[8] concerning the phartariai, that is, the cycles, and it is divided into 7 chapters. Chapter One: On the phartaria of the Sun (Each of the 7 stars, and the ascending node and the descending node, have certain defined periods – [f. 285'] for the reasons we stated above).

On the Moon's ingress upon itself and upon the places of the remaining stars (The Moon at the time of the alternation [f. 286] indicates that the outcome will arise from an unforeseen cause).

On the distribution of the ascending node and the descending node (The ascending node distributes three years and indicates good fortu-

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f. 283 of the Sun; therefore, since the binding of the folios has come apart, the order appears to have been disturbed. That these were drawn from Apomas is shown by cod. Vatic. 11, f. 108 (Catal., V, p. 77), which preserved the original order.

1 Νουπούχαρ in Flor. 11, f. 57 and Roman. 2, f. 34'; elsewhere νουπεχρες. That it is perhaps naub hadath * meaning "change of fortune" was indicated to me by Brockelmann.

* The same chapter in cod. Vatic. 11, f. 103° (Catal., V, p. 77), where the following passages also agree.

* Cf. Catal., I, p. 83; V, p. 91 sqq. and above p. 19. These appear to have been excerpted not from the mysteries but, e.g., from the Greater Introduction (Catal., V, p. 143).

χίαν — [f. 286v] λέγε τὴν βλάβην ἔσεσθαι περὶ ἐκεῖνο τὸ μόριον).

Sequentia quae ad nos nil pertinent breviter secundum Partheyum et Ianum enoto :

F. 287. Gaudenti isagoge.
F. 292. Euclidis introductio harmonica et canon. (E Marciano, VI, 3, saec. XII).
F. 297. Aristoxeni ἁρμονικῶν στοιχείων α' β' γ' (E Marciano).
F. 309. Alypii introductio.
F. 314. Aristoxeni ῥυθμικά στοιχεῖα (fluxit e Marciano, VI, 3; cf. Marquard, p. xv).
F. 317. Κανόνιον ἐπιγραφὲν κλειδίον ἀστρονομικῶν.
F. 319. Κανόνιον τῶν Ἡλίου κύκλων.
F. 320. Ptolemaei ἁρμονικῶν α' β' γ'.
F. 360. Diophanti ἀριθμητικῶν α'-ς'. Tannnery in edit. I, p. III et II, p. XXIV exponit haec descripta esse in Italia atque etiam Romae (?) fere medio saec. XV (?) e codice Matrit. 48, saec. XIII.
F. 390. Eiusdem de polygonis.
F. 393. Euclidis introductio harmonica iterum (cf. f. 292).
F. 395. Eiusdem sectio canonis iterum.
F. 397. Τὰ ὀνόματα τῶν νομοθετῶν τῆς δωδεκαδέλτου.
Τὸ γενέθλιον τῆς Κωνσταντινουπόλεως.

fortune [f. 286] say that the harm will concern that portion).

The following sections, which are of no concern to us, I note briefly according to Parthey and Janus:

F. 287. Gaudentius's Isagoge.

F. 292. Euclid's Introductio Harmonica and Canon. (From Marcianus, VI, 3, 12th century).

F. 297. Aristoxenus's ἁρμονικῶν στοιχείων α' β' γ' (From Marcianus). F. 309. Alypius's Introductio.

F. 314. Aristoxenus' Rhythmic Elements (derived from Marcianus, VI, 3; cf. Marquard, p. xv).

F. 317. A small table entitled "Key to Astronomical Tables."

F. 319. A small table of the Cycles of the Sun.

F. 320. Ptolemy's Harmonics, Books I, II, III.

F. 360. Diophantus' Arithmetica, Books I–VI. Tannery, in his edition, Vol. I, p. iii and Vol. II, p. xxiv, explains that these were copied in Italy and even in Rome (?) around the middle of the 15th century (?) from the Madrid Codex 48, dating to the 13th century.

F. 390. By the same author, On Polygonal Numbers.

F. 393. Euclid's Introduction to Harmonics, again (cf. f. 292). F. 395. By the same author, The Division of the Canon, again.

F. 397. The Names of the Lawgivers of the Twelve-Tablet Code. The Birth of Constantinople.

APPENDIX

APPENDIX

EXCERPTA EX COD. 15 (VATIC. 191)

Excerpta ex Vettii Valentis florilegio.

Vettii Valentis editionem etsi mox apud Weidmannos me emissurum esse spero, tamen haud absonum mihi visum est, hoc fasciculo quasi florilegium florilegii componere eisque locis excerptis, ex quibus ingenium scriptoris aliquo modo cognosceretur, secundi libri partem et quartum totum et alia quaedam edere.

Et quoniam de aetate scriptoris olim egi (*Catal.*, II, 86), nunc restat ut de codicibus agamus. Ergo si excerpta syntagmatographorum omittimus ceterosque, qui vetustiorum astrologorum auctoritate et verbis nisi novos libros concinnaverunt [1], duplici rivo traditio Valentis ad nos fluxit.

Vatic. 191, quem modo descripsimus, continuit olim ἀνθολογιῶν η' aut θ' sed ita ut liber primus et initio et fine, alter initio careret. Quae perierunt, certe haud dudum perierunt; nam cum saec. XVI. e Vaticano describebatur Seldenianus 22, ille multo plenior erat et fortasse integer; nam num initium libri primi unquam in V infuerit (quod sane inesse potuit), admodum dubium est. Interciderunt igitur aliquot folia in V postquam descriptus est S, et compagibus solutis folium olim cum f. 89 cohaerens delatum est inter f. 95 et 97. Hic igitur est status, qui illustratur numeris quaternionum partim etiam nunc extantibus:

<Quat. ιδ'>	a	=	f. 89
	b		periit
	c		periit
	d		periit
	d'		periit
	c'		periit
	b'		periit
	a'	=	f. 96

[1] Cf. Anon. de planetis, qui Valentem Ptolemaeum Anubionem compilavit: *Catal.*, II, 159, et eum qui Hephaestionem cum Paulo et Valente commiscuit (Maxim. ed. Ludw., p. 112; *Catal.*, I, 71).

EXCERPTS FROM COD. 15 (VATIC. 191)

Excerpts from the Florilegium of Vettius Valens.

Although I hope to publish an edition of Vettius Valens with Weidmann's press before long, it nevertheless seemed not inappropriate to me to compile, in this fascicle, a kind of florilegium of the florilegium — and to publish selected passages from which the character of the writer might in some measure be recognized, along with part of the second book, the whole of the fourth, and certain other things.

And since I have already treated elsewhere the question of the author's date (Catal., II, 86), it remains now to discuss the manuscripts. If, then, we set aside the excerpts of the syntagmatographers and of those others who, relying on the authority and words of earlier astrologers, compiled new books,[1] the textual tradition of Valens has reached us through two streams.

Vatic. 191, which we have just described, once contained ἀνθολογιῶν η' or ε', but in such a way that the first book lacked both its beginning and its end, while the second lacked only its beginning. What has been lost was certainly lost not long ago; for when the Seldenianus 22 was copied from the Vatican in the 16th century, that manuscript was much more complete and perhaps intact; for whether the beginning of the first book was ever present in V (which it certainly could have been) is quite doubtful. Several leaves therefore fell out of V after S was copied from it, and when the binding came loose, a leaf once joined to f. 89 was displaced to between f. 95 and 97. Such, then, is the state of affairs, which is illustrated by the quire numbers, some of which are still extant:

<Quat. ιδ'>	a	f. 89
	b	lost
	c	lost
	d	lost
	d'	lost
	c'	lost
	b'	lost
	a'	f. 96

[1] Cf. Anon. of the planets, who compiled Valens Ptolemy Anubion: nCatal., II, 159, and him who mixed Hephaestion with Paulus and Valens (Maxim. ed. Ludw., p. 112; Catal., I, 71).

<Quat. ιε'>	a		periit
	b	=	f. 90
	c	=	f. 91
	d	=	f. 92
	d'	=	f. 93
	c'	=	f. 94
	b'	=	f. 95
	a'		periit
Quat. ις'		=	f. 97-104
Quat. ιζ'	a	=	f. 105
	b		periit
	c		periit
	d		periit
	d'		periit
	c'		periit
	b'		periit
	a'	=	f. 106
Quat. ιδ'	a	=	f. 107
	cetera interierunt.		

At quae perierunt folia, ea omnia descripta extant in S. Et V quidem solus contuli, S ante me inspexerat Riess et quae ille descripserat non iterum examinavi, quamquam satius erat id facere; maiorem partem ipse transcripsi. Postea cum codex V talis esset qualis nunc, descriptus est ex eo codex Hamburgensis (h) 94 (Math. gr. III, 40) saec. XVII, qui olim fuit Lindebrogii, ex quo ad complures Valentis notitia delapsa est; ex quo graviora excerpserant Usener (cuius schedis uti licuit) et ego, totum descripserat Riess, qui apographon suum summa liberalitate mihi donavit. Librarius cum complura omiserit et suo Marte divisionem librorum restituere conatus sit, graves errores eis peperit qui ex hoc codice Valentem cognoscebant. Salmasius vero, cuius liber de annis climactericis quasi commentarius perpetuus est Valentis, notitiam eius hauserat aut ex Hamburgensi aut ex codice Paris. suppl. gr. 330 B (nam 330 A item Valentem continens postea demum ab Huetio scriptus est [1]), qui ipse quoque aliquo modo fluxit e V. — Cf. *Catal.*, VII, cod. 38.

Alia via ad nos pervenerunt reliquiae librorum I et II, quibus damna codicis V partim sarciuntur; partim : nam hic quoque initium ipsum deest. Haec traditio rursus in duos ut videtur rivulos dividitur :

Familiae prioris sunt : Marcian. 314 (M), saec. XIV (*Catal.*, II, 2, 83 sqq.).
Neapol., III, C 20, saec. XV (*Catal.*, IV, 65, 174 sqq.).
Laurent., 28, 20 saec. XIV (*Catal.*, I, 4; IV, 179).

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[1] De his pauca debeo amicitiae Ioannis Graeven, quem praemature literis ereptum esse quis non luget?

<Quat. 1'>	a		lost
	b		f. 90
	c		f. 91
	d		f. 92
	d′		f. 93
	c′		f. 94
	b′		f. 95
	a′		lost
Quat. inside			f. 97–104
Quat. ιζ′	a		f. 105
	b		lost
	c		lost
	d		lost
	d′		lost
	c′		lost
	b′		lost
	a′		f. 106
Quat. that's	a		f. 107

the rest have been lost.

All the lost folios are extant in copies in S. I collated V alone; S had been examined before me by Riess, and what he had transcribed I did not examine again, although it would have been better to do so; the greater part I transcribed myself. Afterwards, when codex V was in its present state, the Hamburg codex (h) 94 (Math. gr. III, 40) of the seventeenth century was copied from it — a manuscript that once belonged to Lindebrog, through which knowledge of Vettius Valens passed to several scholars. Usener (whose notes I was permitted to use) and I had excerpted the more important passages from it; Riess had transcribed it in full and most generously gave me his apograph. Since the copyist omitted a good deal and attempted on his own initiative to restore the division of books, he introduced serious errors for those who came to know Valens through this codex. Salmasius, moreover, whose book on the climacteric years is virtually a running commentary on Valens, had drawn his knowledge of him either from the Hamburg manuscript or from codex Paris. suppl. gr. 330 B (for 330 A, which likewise contains Valens, was written later by Huet[1]), which itself also derived in some way from V. Cf. Catal., VII, cod. 38.

The remains of Books I and II have reached us by another route, through which the losses of codex V are partly made good — only partly, for here too the very beginning is missing. This tradition in turn appears to divide into two streams:

The manuscripts of the first family are: Marcian. 314 (M), 14th century (Catal., II, 2, 83 sqq.).
Neapol., III, C 20, 15th century (Catal., IV, 65, 174 sqq.).
Laurent., 28, 20, 14th century (Catal., I, 4; IV, 179).

1 On these matters I owe a few words to the friendship of Johannes Graeven, whose untimely loss to scholarship is mourned by all.

Haec et prioris libri partem posteriorem et alterius principium conservavit.

Familiae alterius : Laurent. 86, 18, anni 1491 (scr. Io. Rhosos); *cf. Catal.*, IV, 77, 179. Hic primi tantum libri fragmenta, sed paulo pleniora exhibet. At suspicio est, ne Rhosi sint ista additamenta, non ipsius Valentis. Qua de re antequam iudicem, plura de hoc codice comperiam necesse est.

Ex particula libri II, quam infra editurus sum, ad quam M et S (i. e. V) adhibiti sunt, videbis hanc traditionem ad codicis V gemellum redire.

Excerpta ad Valentis vitam et philosophiam pertinentia.

Ex capite V, 6. — F. 97v, codicis V.

Νενομοθέτηκε γὰρ ἡ εἱμαρμένη ἑκάστῳ ἀμετάθετον ἀποτελεσμάτων ἐνέργειαν περιτειχίσασα πολλαῖς αἰτίαις ἀγαθῶν τε καὶ κακῶν, δι' ὧν αὐτογέννητοι ὑπουργοὶ δύο θεαὶ φερόμεναι, Ἐλπίς τε καὶ Τύχη, διακρα-
5 τοῦσι τὸν βίον καὶ μετὰ ἀνάγκης καὶ πλάνης φέρειν ἐῶσι τὰ νενομοθετημένα. Καὶ ἡ μὲν αὐτῶν πρόδηλος πᾶσι διὰ τῆς τῶν ἀποτελεσμάτων ἐκβάσεως ἑαυτὴν ἀπελέγχουσα ὁτὲ μὲν ἀγαθὴν καὶ μακαρίαν, ὁτὲ δὲ σκυθρωπὴν καὶ ἀνήμερον· οὓς μὲν γὰρ ἀνίστησιν ἵνα καταβάλῃ, οὓς δὲ εἰς ταπεινὸν καταρρίπτει ἵνα λαμπρότερον ἀναστήσῃ· ἡ δὲ οὔτε
10 σκυθρωπὴ οὔτε φαιδρά, ἀλλὰ διὰ παντὸς ἀποκεκρυμμένη πανταχοῦ λεληθότως ἐπιβαίνει καὶ προσμειδιῶσα πᾶσιν οἷά τε κόλαξ πολλὰς αἱρέσεις ἀγαθῶν ἐπιδείκνυσιν ὧν οὐκ ἔστι λαβέσθαι· πλανῶσα δὲ τοὺς πλείστους διακρατεῖ, οἱ δὲ καίπερ ἀδικούμενοι καὶ κατακόλουθοι γενόμενοι ταῖς ἡδοναῖς πάλιν ὑπ' αὐτῆς ἀνθέλκονται, καὶ ἐλπίζοντες ἃ
15 θέλουσι πιστεύουσιν, ἐπιτυγχάνουσι δὲ ἃ μὴ προσδοκῶσιν. εἰ δέ ποτε καὶ βεβαίαν οἴησίν τινα παράσχῃ, καταλείπουσα πρὸς ἑτέρους πεπόρευται καὶ δοκεῖ παρὰ πᾶσιν εἶναι παρ' οὐδενὶ μένουσα. ὅθεν οἱ μὲν ἄπειροι τῆς προγνώσεως ἢ μηδ' ὅλως ἐντυχεῖν βουλόμενοι ἄγονται καὶ λεηλατοῦνται ὑπὸ τῶν προειρημένων θεῶν καὶ πᾶσαν τιμωρίαν ὑπομέ-
20 νοντες μεθ' ἡδονῆς κολάζονται· καὶ οἱ μὲν τῶν προσδοκηθέντων ἀπὸ μέρους ἐπιτυγχάνοντες καὶ μείζονας πίστεις εἰσενεγκάμενοι βεβαίας καὶ καλὰς τὰς ἐκβάσεις περιμένουσιν, οὐκ εἰδότες τὸ εὐκαθαίρετον καὶ τὸ ἐπισφαλὲς τῶν ἀντιπτωμάτων, ἔνιοι δὲ οὐ πρὸς καιρὸν ἀλλὰ διὰ παντὸς ταῖς γνώμαις καταδικασθέντες, ἕκδοτον δὲ τὴν ψυχὴν καὶ τὸ σῶμα

Cf. ad totum caput R. Schuetze, *Iuvenalis Ethicus*, cap. IX. 3 Fatum enim est Stoicis εἱρμὸς αἰτίων. 4-5 Cf. A. P., IX, 49, Ἐλπὶς καὶ σὺ Τύχη μέτα χαίρετε· τὸν λιμέν' εὗρον· οὐδὲν ἐμοὶ χὐμῖν· παίζετε τοὺς μετ' ἐμέ et Anth. lat. 1498, Buech. 8 καταλείβη V, corr. Us. 10 φανερὰ V. 12 possis εὑρέσεις. 16 an ὄνησιν? τινι Cumont. 17 οὐδὲν V. 21 ἐνεγκ. V; corr. Cumont.

Of the second family:

This manuscript preserved both the latter portion of the first book and the beginning of the second. Laurent. 86, 18, dated 1491 (copied by Io. Rhosos); cf. Catal., IV, 77, 179. This codex contains only fragments of the first book, but somewhat fuller ones. There is reason to suspect, however, that these additions may be the work of Rhosos himself, rather than of Valens. Before I can pass judgment on this matter, it will be necessary to learn more about this codex.

From the excerpt of Book II, which I shall edit below and for which M and S (i.e., V) have been employed, you will see that this textual tradition traces back to the twin of codex V.

Excerpts pertaining to the life and philosophy of Vettius Valens.

From CHAPTER V, 6. - F. 97v, of codex V.

For Fate has ordained for each person an immutable efficacy of outcomes, encircling it with many causes of good and evil, through which two self-born handmaid goddesses, borne along — Hope and Fortune — hold life in their grip and, under the compulsion of necessity and wandering, permit the decreed things to be carried out. The one among them is manifest to all, revealing herself through the outcome of events — sometimes benevolent and blessed, sometimes grim and savage; for some she raises up only to cast them down, while others she hurls into lowliness only to raise them more brilliantly. The other is neither grim nor bright, but ever concealed, she advances everywhere in secret, and smiling upon all — like a flatterer — displays many alluring prospects of goods that cannot be grasped. By leading most astray she holds them in her power; and even though they are wronged and have become slaves to pleasures, they are drawn back to her again, and in their hope they willingly believe, yet they attain what they least expect. And if ever she bestows some seeming assurance, she departs and passes on to others, appearing to be with everyone while remaining with none.Hence those who are inexperienced in foreknowledge, or who have no wish to encounter it at all, are led astray and plundered by the aforementioned goddesses and, enduring every chastisement, are punished amid pleasure. Some, achieving in part what they had hoped for and bringing greater confidence, await outcomes both sure and fair — not knowing how easily overthrown and precarious are the reversals of fortune. Others, condemned in their judgments not merely for a time but perpetually, surrender both soul and body

Cf. ad totum caput R. Schuetze, Iuvenalis Ethicus, cap. IX. 3 Fatum enim estnStoicis hermitage. reasons. 45 Cf. A. P., IX, 49, Elpis and you Tyche great joyous port, there was nothing for me, you play with me et Anth. lat. 1408, nBuech. 8 understand V, corr. Uh. 10 obviously V. 19 Red finds.n16 annŏνησιν τ τινι Cumont, 17 οὐν V. 21 eneg. V? corr. Cumont

τωρ ὧν ("Οτε ἐστὶν ὁ Ἄρης χρονοκράτωρ — [f. 269] δεῖ σύγκρασιν ποιήσασθαι τῶν σημασιῶν τῶν τόπων καθὼς προεδείξαμεν).

F. 269v. Περὶ τῆς σημασίας τοῦ Ἡλίου ὅτε ἐστὶ χρονοκράτωρ καὶ ἀκάκωτος (estne indicis VI, 1?) ("Οτε τύχῃ ὁ Ἥλιος χρονοκράτωρ οὐ λαμβάνομεν — οἱ δὲ κεκακωμένοι τὸ ἐναντίον).

F. 270. Περὶ τῆς χρονοκρατορίας τοῦ Ἡλίου ὅτε ἐστὶ κεκακωμένος ("Οτε ἐστὶ χρονοκράτωρ ὁ Ἥλιος προείπομεν — ἀσθενέστερα ἔσται τὰ ἀποτελέσματα).

Περὶ τῆς σημασίας τοῦ Ἡλίου ὅτε ἐστὶ χρονοκράτωρ καὶ ὑπάρχει ἔν τινι τόπῳ τοῦ διαθέματος ("Οτε ὑπάρχει ὁ Ἥλιος χρονοκράτωρ καὶ ᾖ κατά τε πῆξιν καὶ κατὰ πάροδον — [f. 270v] εἰ δὲ παραλλάσσει, ἔσται ἀσθενέστερα).

Περὶ τῆς σημασίας τῆς Ἀφροδίτης ὅτε ὑπάρχει χρονοκράτωρ καὶ ᾖ ἀκάκωτος ("Οτε ἐστὶν ἡ Ἀφροδίτη χρονοκράτωρ καὶ ὑπάρχει ἀκάκωτος — [f. 271] τῶν οἰκείων γυναικῶν καταφρονήσας καὶ ἀκηδιάσει πρὸς αὐτάς).

Περὶ τῆς Ἀφροδίτης ὅτε ἐστὶ χρονοκράτωρ καὶ ὑπάρχει κεκακωμένη ("Οτε ἐστὶν ἡ Ἀφροδίτη κεκακωμένη καὶ ὑπάρχει χρονοκράτωρ — [f. 271v] ἐν τῷ ἑνὶ καιρῷ, ἀσθενέστερα ἔσται τὰ ἀποτελέσματα).

Περὶ τῆς Ἀφροδίτης ὅτε ἐστὶ χρονοκράτωρ καὶ ὑπάρχει ἔν τινι τόπῳ τοῦ διαθέματος ("Οτε ἐστὶν ἡ Ἀφροδίτη χρονοκράτωρ καὶ ὑπάρχει — [f. 272] ἢ ὁ Κρόνος ὑπάρχει ἔν τινι κέντρῳ τῆς ἐναλλαγῆς).

Περὶ τῆς σημασίας τοῦ Ἑρμοῦ ὅτε ὑπάρχει χρονοκράτωρ καὶ ᾖ ἀκάκωτος ("Οτε ὑπάρχει ὁ Ἑρμῆς χρονοκράτωρ καὶ τυγχάνει ἀκάκωτος — ἐν τῷ ἑνὶ καιρῷ, πολὺ μέρος ἀφαιρεῖται τῆς σημασίας).

Περὶ τοῦ Ἑρμοῦ ὅτε ἐστὶ χρονοκράτωρ καὶ ὑπάρχει κεκακωμένος — ("Οτε ἐστὶν ὁ Ἑρμῆς χρονοκράτωρ καὶ ὑπάρχει κεκακωμένος — σὺ δὲ διάκριναι τῷ νῷ τὰς μίξεις τῶν ἀποτελεσμάτων).

F. 272v. Περὶ τῆς σημασίας τοῦ Ἑρμοῦ ὅτε ἐστὶ χρονοκράτωρ καὶ ὑπάρχει ἔν τινι τόπῳ τοῦ διαθέματος ("Οτε ἐστὶν ὁ Ἑρμῆς χρονοκράτωρ καὶ ὑπάρχει ἐπίκεντρος — κατὰ τὴν κρᾶσιν ἀμφοτέρων ἀποφαίνεσθαι).

Περὶ τῆς Σελήνης ὅτε ὑπάρχει χρονοκράτωρ καὶ ᾖ ἀκάκωτος ("Οτε ἐστὶν ἡ Σελήνη χρονοκράτωρ τὰ ἀποτελέσματα ἔσονται — [f. 273] ἐξορίας ἀπὸ τόπου εἰς τόπον καὶ φυλακὰς καὶ συνοχάς).

Περὶ τῆς σημασίας τοῦ ὡροσκόπου τῆς ἐναλλαγῆς καὶ τοῦ κυρίου αὐτοῦ (Δευτέραν ἔχει δύναμιν μετὰ τὸν ἐνιαυτοκράτορα

of those who (when Mars is the chronocrator [f. 269] of to make a synthesis of the significations of the places, as we have previously demonstrated).

F. 269. On the signification of the Sun when it is the chronocrator and unafflicted (estne indieis VI, 1?) (When the Sun happens to be the chronocrator we do not take into account — but those that are afflicted, the contrary).

F. 270. On the chronocratorship of the Sun when it is afflicted (When the Sun is the chronocrator, as we have stated before — the outcomes will be weaker).

On the signification of the Sun when it is the chronocrator and is present in some place of the nativity (When the Sun is the chronocrator and is located both by fixed position and by transit — [f. 270] but if it deviates, the effects will be weaker).

On the signification of Venus when it is the chronocrator and is unafflicted (When Venus is the chronocrator and is unafflicted — [f. 271] he will show contempt for his own women and feel indifferent toward them).

On Venus when she is the chronocrator and is afflicted (When Venus is afflicted and is the chronocrator — [f. 271v] at that particular time, the effects will be weaker).

On Venus when she is the chronocrator and is in a certain place of the theme (When Venus is the chronocrator and is present — [ff. 272] or Saturn is in a certain angle of the revolution).

On the signification of Mercury when he is the chronocrator and is unafflicted (When Mercury is the chronocrator and happens to be unafflicted at that particular time, a great part of the signification is diminished).

On Mercury when he is the chronocrator and is afflicted — (When Mercury is the chronocrator and is afflicted — but do thou discern in thy mind the mixtures of the effects).

f. 272. On the signification of Mercury when he is the chronocrator and is in a certain place of the theme (When Mercury is the chronocrator and is angular, one must pronounce judgment according to the blend of both).

On the Moon when she is the chronocrator and is unafflicted (When the Moon is the chronocrator the effects will be — [f. 273] banishments from place to place, and imprisonments and confinements).

On the signification of the ascendant of the revolution and its lord (It holds second power after the year-ruler

ὁ ἐπιμερίζων — [f. 275] ἀπὸ τετραγώνου ἢ διαμέτρου, δηλοῖ βλάβην πολλήν).

F. 275. Περὶ τῶν περιπάτων τῶν ἐν ταῖς ἐναλλαγαῖς λαμβανομένων· διαιρεῖ (*sic*) δὲ εἰς τμήματα δέκα· ὧν πρῶτον τμῆμα περί τε τοῦ περιπάτου καὶ τοῦ μερισμοῦ καὶ τοῦ ἐπιμερίζοντος καὶ τοῦ κοινωνοῦντος ἀστέρος τῷ ἐπιμερίζοντι [1] (Δεῖ ἐν ταῖς ἐναλλαγαῖς τῶν χρόνων πολλῶν τόπων ποιεῖσθαι περίπατον τῶν μὲν κατὰ πῆξιν — [f. 276] εἰ δὲ διοικοῦσι διάφοροι ἀστέρες, ποίησον σύγκρασιν τῆς σημασίας αὐτῶν).

Τμῆμα δεύτερον περὶ τὰς (*sic*) σημασίας τῶν ἀγαθοποιῶν καὶ κακοποιῶν ὁριοκρατόρων καὶ τῶν κοινωνούντων αὐτοῖς εἴτε διὰ τοῦ οἰκείου σώματος εἴτε διὰ τῆς οἰκείας ἀκτῖνος (Τοῖς ἐπιμερίζουσιν ἀγαθοποιοῖς τε καὶ κακοποιοῖς ἰδία τις πρόσεστι σημασία ἐν τῇ διοικήσει τοῦ ἐπιμερισμοῦ — [f. 278v] θάνατος μὲν οὐ γενήσεται, σύμπτωμα δὲ μέγα καὶ κινδυνῶδες).

Περὶ τῆς σημασίας τοῦ Κρόνου ἐπιμερίζοντος καὶ περὶ τοῦ συνεπιμερισμοῦ τῶν ἀστέρων πρὸς αὐτόν (Ὅτε ποιήσεις τὸν περίπατον τινὸς τῶν ἀφετῶν ἢ τοῦ Ἡλίου — ὅτε ἀκτινοβολήσουσι τὸ ὅριον ἐκεῖνο καθὼς εἴπομεν καὶ πρότερον).

Περὶ τῆς σημασίας τοῦ Ζηνὸς ὅτε ὑπάρχει ἐπιμερίζων καὶ τὰς συνεπισημασίας τῶν συνεπιμεριζόντων αὐτῷ ἀστέρων (Ὅτε ἐπιμερίζει ὁ Ζεὺς μὴ συνεπιμερίζοντος αὐτῷ τινος τῶν ἀστέρων ἢ ἐφορῶντος — [f. 279] οἰκειωθήσεται βασιλεῦσι καὶ πρόθυμος ἔσται ἐν τοῖς ἔργοις αὐτοῦ).

Περὶ τοῦ ἐπιμερισμοῦ τοῦ Ἄρεος καὶ τῶν συνεπιμεριζόντων αὐτῷ ἀστέρων (Ὅτε ἐπιμερίζει ὁ Ἄρης μηδενὸς συνεπιμερίζοντος αὐτῷ ἀστέρος — [f. 279v] πρεσβείας καὶ ἀγγελίας καὶ φήμας καὶ μητέρα καὶ θηλείας ἀδελφάς).

Περὶ τοῦ ἐπιμερισμοῦ τῆς Ἀφροδίτης καὶ τῶν συνεπιμεριζόντων αὐτῇ ἀστέρων (Ὅτε ἐπιμερίζει ἡ Ἀφροδίτη μόνη μηδενὸς συνεπιμερίζοντος αὐτῇ ἀστέρος — ὠφεληθήσεται προφάσει γυναικῶν καὶ τεύξεται ἀξίας καὶ πλούτου).

Περὶ τοῦ ἐπιμερισμοῦ τοῦ Ἑρμοῦ καὶ τῶν συνεπιμεριζόντων αὐτῷ ἀστέρων (Ὅτε ἐπιμερίζει ὁ Ἑρμῆς μηδενὸς ἐπιμερίζοντος αὐτῷ ἢ συσχηματιζομένου — [f. 280v] ἢ τοῖς ἔτεσιν αὐτοῦ, τηνικαῦτα ἐνδύναμα ἔσται τὰ ἀποτελέσματα).

Τμῆμα ὄγδοον: Περὶ τῆς κοινωνίας τοῦ χρονοκράτορος καὶ τοῦ ἐπιμερισμοῦ αὐτοῦ καὶ τοῦ ἐπιμερίζοντος καὶ τοῦ ὡροσκόπου κατὰ τὴν σημασίαν [In marg. f. 281v adscr. περὶ τῆς φάρταρίας τοῦ Ἡλίου [2]] (Ὅτε ἐστὶν ὁ ἐπιμερισμὸς καὶ ὁ κύριος

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[1] Respondere videtur indicis VI, 2, sed vides multa turbata esse.

[2] Supra f. 263r sqq. tractantur φαρταρίαι Lunae Saturni Iovis Martis; infra

the divider — [f. 275] from a square or diameter, it indicates great harm).

F. 275. On the courses taken in the alternations

It divides (into) ten segments; of which the first segment concerns the course and the division and the divider and the star participating in what is being divided (It is necessary in the alternations of the times to make a course of many places, those according to pêxin — [f. 276] but if different stars govern, make a synthesis of their significations).

The second segment concerns the significations of the benefic and malefic term-rulers and those participating with them either through their own body or through their own ray (To the dividing benefics and malefics a certain particular signification attaches in the governance of the division — [f. 278] death will not occur, but a great and dangerous affliction will).

On the signification of Saturn as divider and on the co-division of the stars with him (When you shall make the course of one of the aphetas or of the Sun — when they shall cast their rays upon that term as we have said previously).

On the signification of Zeus when he is the divider and on the co-significations of the stars co-dividing with him (When Jupiter is the divider and none of the stars is co-dividing with him or overseeing — [f. 279] he will be affiliated with kings and will be eager in his works).

On the division of Mars and the stars that co-divide with him (When Mars divides and no star co-divides with him — f. 279] embassies and messages and rumors and the mother and female siblings).

On the division of Venus and the stars that co-divide with her ("When Venus divides alone and no star co-divides with her, one will benefit on account of women and will attain honor and wealth).

On the division of Mercury and the stars that co-divide with him ("When Mercury divides and none divides with him or is configured — [f. 280a] — or with his years, then the effects will be powerful).

Eighth Section: On the fellowship of the chronocrator and his division and the dividing planet and the horoscope according to the signification (In marg. f. 281′ adscr. on the phartaria of the Sun) (When the division and the lord are

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* This appears to correspond to index VI, 2, but note that much is in disorder.

3 Above, f. 263 sqq., the phartariai of the Moon, Saturn, Jupiter, and Mars are treated; below

Ex capite V, 9. — F. 99v.

Καὶ ταῦτα μὲν ἡμεῖς νήφοντι λογισμῷ καὶ πολυμερίμνοις ἀνίαις δοκιμάσαντες μετὰ πολλοῦ πόνου προεθέμεθα τοῖς γέ νοῦν ἔχουσι, καὶ ὥσπερ οἱ παλαιοὶ καὶ περὶ ταῦτα ἠσχολημένοι ἔπραττον δυνάμενοι ἐξομοιοῦσθαι καὶ συμπάσχειν. ἀλλὰ νῦν ῥᾳδίως μὲν τούτων <τις τῶν> τὴν ἐπιστήμην νοθευόντων λόγοις κεκαλλωπισμένοις καὶ ποικίλαις μεθόδων ἀγωγαῖς πείσειεν <ἂν> οὐ μόνον τοὺς τῆς θεωρίας ἀμυήτους, ἀλλὰ καὶ τοὺς ποσῶς αὐχοῦντας ἢ ἐν μεγάλῃ δόξῃ καθεστῶτας διὰ τὸ ἀκατάληπτον τῆς περὶ αὐτῶν γοητείας τε καὶ τόλμης. τὰ γὰρ ἀποπτώματα μὴ κρίνων ἐναντιώματα εὐημερεῖ διὰ τοῦ θάρσους μὴ ἔχων ἐρύθημα ἔλεγχον ἀμαθίας, ἀλλ' ὥσπερ τραγικὸν ἢ κωμικὸν πρόσωπον περικείμενος σκηνοβατεῖ, πλάνης μᾶλλον ἢ ἀληθείας τρόπον κεκτημένος. ὁ δὲ ἀπὸ δογμάτων καὶ ἀπὸ θεωρημάτων φερόμενος πολυχρονίαν μάθησιν μὴ βουλόμενος καταρρῖψαι ἐπερειδόμενος τῇ ἐμπειρίᾳ ἅτε δὴ βακτηρίᾳ βραδέως μὲν καὶ δεδιότως φθέγγεται καὶ τῇ διανοίᾳ συννεκροῦται λογιζόμενος τὸ μὲν ἀπόπτωμα φυγῆς <καὶ> θανάτου ἄξιον, τὸ δὲ ἐπίτευγμα κέαρ πεπονημένον ἀρετῆς. τοῦτο δὲ περὶ τοὺς ἀμαθεῖς ἢ μετὰ ἀκριβείας μὴ φέροντας τὸν χρόνον ἢ τὴν ὥραν γίνεται· ὅθεν ἐχρῆν τοὺς μάλιστα μετὰ ἀσφαλείας βουλομένους ἀκούειν περὶ τῶν ὄντων καὶ ἐσομένων κρίναντας τοὺς ἄνδρας οἵτινες εἶεν μετὰ σπουδῆς συναγωνίζεσθαι καὶ ἐξομολογεῖσθαί τινα τῶν πραγμάτων, ὅπως καταλαμβανόμενος ὁ προγνωστικὸς τὰς κεντροθεσίας ἀκριβεῖς ἢ καί τινας δυναστικοὺς τόπους ἐξ ἀριθμῶν καὶ ἀγωγῆς περὶ τῶν ὄντων ἀποφαίνηται. πολλάκις γάρ, καθὼς προεῖπον, οὐ μόνον αὐτοὶ ἀλλὰ καὶ οἱ τούτων γεννήτορες τὰς ὥρας διαψευδόμενοι ἀδικοῦσι τὴν ἐπιστήμην· ὁμοίως γὰρ καὶ αὐτὸς ἐκ τῶν ἐμῶν φυτοσπόρων κατελαβόμην. ἀλλὰ ταῦτα μὲν [οὖν] οὐ πράσσουσι, βουλόμενοι ἐν στιγμῇ περὶ τῶν καταθυμίων καὶ μὴ συγκεκραμένων ἀκούειν καὶ ἀδυνάτων πραγμάτων ἐπιτυγχάνειν διά τινος μυστικῆς κακουργίας, ἀκούοντες μὲν παρὰ τῶν ἀμαθῶν καὶ πράσσοντες μετὰ προθυμίας, ἃ μὴ θέμις, ἡδόμενοι παραυτίκα ἐπαίνῳ καὶ τιμαῖς ἀμείβονται τοὺς πολεμίους, κακολογοῦσι δὲ τοὺς σεμνοὺς καὶ ἐμπείρους ὡς μὴ δυναμένους μήτε οὕτως ῥᾳδίως ἀποφαίνεσθαι μήτε πράσσειν λεπτομερῶς, οὐκ εἰδότες ὅτι μετὰ πολλοῦ πόνου καὶ ζητήματος τὰ πράγματα ἑκάστης γενέσεως καταλαμβάνεται. ἐξ ὑστέρου δὲ σφαλέντες τῶν προσδοκωμένων καὶ μετανοοῦντες

5 sc. discentibus. 6 κεκακαλλωπισμένοις V. 9 Nempe περὶ αὐτόν. 10-11 ἐρίθυμα V ut vid. 12 παρακείμενος V. 13 ὁ δέ] ὃς V. 14 scientiam suam dedecore afficere nolens. 15-16 συνεκκρούεται V. 17 κατὰ κ. π. ἀρετῇ Us., versus lyrici vel tragici alicuius. 20 ἑπομένων V. 23 τινας] nempe τοὺς. 24 ἀποφαίνεται V. 28 aut iungendum περὶ τ. κ. καὶ μὴ et scribendum συγκεκομμένως vel sim. aut in μὴ latet dativus a συγκεκρ. pendens (velut τιμῇ). 29 possis μὴν vel μέντοι. 30 nempe πρασσόντων. 31 mathematicos neglegentes, inimicos aut Valentis aut ipsorum, remunerantur laudibus et honoribus.

From Chapter V, 9. → F. 99v.

These matters we have set forth with sober reasoning and anxious toil, tested with great labor, for those who possess understanding — just as the ancients who were occupied with these subjects were able to do, being capable of attaining likeness and shared experience. But now, one of those who corrupt this science with embellished words and varied methods of procedure may easily persuade not only those uninitiated into the theory, but also those who play a minor role or stand in great repute, owing to the incomprehensible nature of their charlatanism and audacity. For he who does not judge his failures as contradictions prospers through boldness, feeling no shame at being exposed for ignorance, but rather struts upon the stage like a tragic or comic mask, possessing the manner of deception rather than truth. But he who is guided by doctrines and theorems, unwilling to discard learning acquired over many years, leaning upon experience as upon a staff, speaks slowly and with apprehension, and is inwardly paralyzed in his thinking, reckoning each failure worthy of flight and death, and each success a heart worn by the toil of virtue.This occurs among the ignorant or those who do not accurately record the time or the hour. Hence, those who wish most earnestly to hear with certainty about present and future matters ought to evaluate what kind of men they are dealing with, and earnestly cooperate and confide certain affairs to them, so that the prognosticator, having ascertained the precise positions of the angles or certain powerful places from numerical calculations and procedure, may render judgment on existing matters. For often, as I have said before, not only the clients themselves but also their parents, by falsifying the birth hours, do injustice to the science — as I have likewise discovered from my own family. But they do not do these things; instead, they wish in an instant to hear about their heart's desires and to achieve impossible and incompatible things through some form of mystical trickery, listening to the ignorant and acting eagerly upon what is not lawful, taking immediate pleasure in praise and honors, while rewarding enemies and speaking ill of the learned and experienced on the grounds that they cannot so easily render judgment or act with precision — not knowing that the matters of each nativity are grasped only through great labor and inquiry.But afterward, having been disappointed in their expectations and repenting,

5 sc. to the learners. 6 κεκακαλλωπισμόνεις V. 9 Of course περὶ αὐτόν. 10-11 ἐρί-ηθυμα V as vid. 12 παρακείμενος V. 13 ὁ δε] δς V. 14 not wanting to deface his knowledge. 15-16 συνεκκρούεται V. 17 κατὰ κ. π. ἀρετῇ Us., some lyrical or tragic verse. 20 επομένων V. 23 τινας] namely τους. 24 ἀποφαίνεται V.n28 or jungendumn περὶ τ. κ. καὶ μὴ and to be written συγκεκομμένος or sim. or innμὴ hides the dative from συγκεκρ. hanging (like τιμή). 20 you can μὴν νεὶ μέντοι.n30 namely πρασσόντων. 31 ignoring the mathematicians, the enemies of Valens or their own, they are rewarded with praise and honors.

ἐπισφαλῶς καὶ ἀνιαρῶς οὐ μόνον ψόγον κατὰ τῶν ψευσαμένων ἐπεισφέρουσιν, ἀλλὰ καὶ τὸ μάθημα ἀνύπαρκτον φημίζουσι καὶ τοὺς μεταχειριζομένους ἐχθροὺς ἡγοῦνται. συμβαίνει δὲ δι' ὀλίγους καὶ ἀναξίους τῆς ἐπιστήμης πολλοὺς ἀτιμάζεσθαι.

5 SEXTI LIBRI PROOEMIUM. — F. 99ᵛ.

Πᾶσα μὲν οὖν ἐπιστήμη καὶ τέχνη ἀρεστὴ κατὰ <τὴν> τοῦ ἐπάγοντος πρᾶξίν τε καὶ σύνεσιν ἢ καὶ σώματος ἕξιν οἰκείαν ἢ ἀνάρμοστον πρὸς τὴν ἕξιν. ὅθεν καὶ πολλοὶ μέμφονταί τε καὶ χλευάζουσι τοὺς πλησίον, ἐπεὶ μὴ τῆς αὐτῆς κεκοινωνήκασι πράξεως, ὅπερ ἐστὶν ἀδύνατον καὶ
10 ἀσύμφορον πάντας τὰ αὐτὰ εἰδέναι, ἴδιον δὲ ἑκάστου ἀγαθόν ἡγούμενοι † κέκτηται συμβαίνει τε καὶ φρονεῖν δοκεῖ βέλτιστα. πολλάκις γὰρ εὑρίσκεταί τις ὢν δημιουργὸς καὶ μεθοδικὸς πρὸς τὰς ἐπιβολὰς τῶν πράξεων καὶ ἐπιτευκτικός, κἂν ἄπειρος γραμμάτων ἐπιτυγχάνῃ· ὁ δὲ πάνυ πεπαιδευμένος ῥᾳδίως ἁλίσκεται ὡς ἄπειρος τῶν παθῶν ὑπ'
15 ἀφελότητος καὶ ἀδιοικησίας προδεδομένος· καὶ οὗτος ὀδυνώμενος ματαίαν ἡγεῖται τὴν τῆς παιδείας ἐπιβολὴν καὶ εὐδαίμονα προκρίνει τὸν ἀμαθῆ. Ταῦτα δὲ εἱμαρμένης καὶ τύχης ἐστὶν ἔργα, αἵτινες ἀφάτως ἠρέμα συνερχόμεναι τοῖς ἀνθρώποις οὓς μὲν μακαρίους οὓς δὲ κακοδαίμονας ἀπεργάζονται ἀλογίστως καὶ ἀπρεπῶς. καὶ οὕτως διὰ πλάνης
20 καὶ κακουργίας ὁ βίος ὁδεύων ἃ μὲν αὔξει καὶ δοξάζει καὶ εἰς εὐημερίαν καὶ προφάνειαν ἄγει, ὡς καὶ πολλοὺς ἐραστὰς τῶν τοιούτων γίνεσθαι, ἃ δὲ λυπεῖ καὶ φθείρει καὶ μαραίνει καὶ εἰς λήθην καὶ κίνδυνον καὶ μῖσος μεταφέρει· τινὰς δὲ εἰς τὰς ἐχθίστας αὐτοῖς τέχνας καὶ ἐπιστήμας μετατρέψας ἀμετανόητον γνώμην καὶ πρᾶξιν καὶ τύχην ἐνηρμόσατο.
25 ταῦτα δὲ πάντα τελίσκεται καὶ γίνεται μεθ' ἡδονῆς καὶ ἁρμονίας καὶ λύπης κατὰ τὰς τῶν καιρῶν μεταβολὰς καὶ τὰς τῶν χρόνων ἀνακυκλήσεις.

Προέγραψα μὲν οὖν ταῦτα καὶ αὐτὸς σεμνυνόμενος ἐπὶ τῇ περιχυθείσῃ μοι ὑπὸ τοῦ δαίμονος οὐρανίᾳ θεωρίᾳ, ἥτις νῦν ἀτιμάζεται καὶ
30 ἀπελαύνεται, καὶ προγενεστέρα ὑπάρχουσα καὶ τὰ πάντα διέπουσα ἐν τῷ βίῳ, ἧς ἄνευθεν οὐδὲν οὔτ' ἔστιν οὔτ' ἔσται, ποτὲ δὲ ἐπίφθονον δοκεῖ καὶ τοὔνομα κεκτῆσθαι, ὅτε οἱ πρὸ ἡμῶν ἐπὶ τούτῳ ηὔχουν καὶ ἐμακαρίζοντο. ἄχθομαι οὖν καὶ ζηλωτὴς τυγχάνω τῶν παλαιῶν βασιλέων τε καὶ τυράννων [καὶ] τῶν περὶ τὰ τοιαῦτα ἐσπουδακότων, ἐπεὶ
35 μὴ τοῖς αὐτοῖς ηὐτύχησα βιῶναι χρόνοις εὐπαρρησίαστον καὶ ἄφθονον

8 fors. πρὸς τέχνην ἕ. aut π. τὴν πρᾶξιν. 10-11 ἑκάστου ἀ. ἡγούμενοι κέκτηται V. 11 συμβαίνει quam vim habeat nescio 12 τις ὢν δ. subiectum. 13 ἐπιτυγχάνει V. 14 Melius si scripsisset πρακτέων vel sim. 15 ὁ δυνάμενος V, οὕτως ὁ δεῖνα μὲν Us. 19 οὗτος δὲ πλάνης V. 20 μὴν V. 23 ἐχθίστους V. 24 ἀμετανόητον non intellego; an εὐμετ.? 30 καίπερ προγ. Us. 31 ὁπότε V. 33 ad sqq. cf. Riess, *Necheps.*, fr. 1; Reitzenstein, *Poimandres*, p. 4. 34 καὶ del. Reitz.

they bring recklessly and grievously not only reproach upon those who have deceived, but also spread the reputation that the discipline does not exist, and regard those who practise it as enemies. And it comes to pass that, on account of a few who are unworthy of the science, many are held in dishonour.

PROEM OF THE SIXTH BOOK. C. 995.

Every science and art is judged agreeable according to the practice, understanding, or bodily constitution of the one who applies it — whether suited or ill-suited to that constitution. Hence many people blame and mock their neighbours simply because they have not shared in the same practice, which is both impossible and unprofitable for all to know the same things; each considers his own good to be what he possesses, and this is what seems to him the wisest course. For often a man is found to be skilled and methodical in applying himself to practical affairs and successful in them, even if he happens to be unlettered; while one who is thoroughly educated is easily caught off guard, betrayed as inexperienced in the passions through simplicity and lack of management. Such a man, in his distress, deems the pursuit of learning to be vain and counts the uneducated man happy. All these things are the work of fate and fortune, which, coming together with human beings in an unspeakably quiet manner, render some blessed and others wretched, without reason or propriety.And so, as life travels on through error and wickedness, it exalts and glorifies certain things and brings them into prosperity and eminence, so that many become admirers of such things; while it grieves and corrupts and withers others, transferring them into oblivion, danger, and hatred; and having turned some toward the arts and sciences most hateful to them, it has fastened upon them an unchangeable disposition, course of action, and fortune. All these things are accomplished and come to pass with pleasure and harmony and pain, in accordance with the changes of the seasons and the recurring cycles of time.

I myself have written these things as a preface, taking pride in the celestial contemplation bestowed upon me by the divine spirit — a contemplation which is now held in dishonor and driven away, though it is more ancient than all things and governs all of life, without which nothing either is or shall be, yet at times it seems even to have acquired a name of ill repute, whereas those before us gloried in it and counted themselves blessed. I therefore feel distress and find myself filled with admiration for the ancient kings and rulers who were zealous in such pursuits, since I was not fortunate enough to live in those same times, when one could speak freely and without jealousy

8 perhaps πρὸς τέχνην ἕ. or π. τὴν πρᾶξιν. 10–11 of each α. leading — possessed ται V. 11 συμβαίνει — I do not know what force it has. 12 τις ὧν δ. — subject. 13 ἐπιτυγχάνει V. 14 Better if he had written πρακτέων or something similar. 15 ὁ δυνάμενος V, οὕτως δ δεῖνα μὲν Us. 19 οὗτος δὲ πλάνης V. 20 μὴν V. 23 ἐχθίστους V. 24 ἀμετανόητον — I do not understand; perhaps εὐμετ.? 30 καίπερ προγ. Us. 31 ὁπότε V. 33 on following, cf. Riess, Necheps., fr. 1; Reitzenstein, Poimandres, p. 4. 34 καὶ del. Reitz.

τόν αἰθέρα καὶ τὴν ἀναζήτησιν κεκτημένοις. εἰς τοσοῦτον γὰρ ἐπιθυμίας καὶ ἀρετῆς ἔσπευσαν, ὡς τὰ ἐπὶ γῆς καταλιπόντας οὐρανοβατεῖν ἀθανάτοις ψυχαῖς καὶ θείαις καὶ ἱεραῖς γνώμαις συνεπιστήσοντας, καθὼς καὶ ὁ Νεχεψὼ ἐμαρτύρησε λέγων· ἔδοξε δέ μοι πάννυχον πρὸς ἀέρα *** καὶ μοί τις ἐξήχησεν οὐρανοῦ βοή, τῇ σάρκας μὲν ἀμφέκειτο πέπλος κυανόχρους κνέφας προτείνων καὶ τὰ ἑξῆς. τίς γὰρ οὐκ ἂν κρίναι ταύτην τὴν θεωρίαν πασῶν προὔχειν καὶ μακαριωτάτην τυγχάνειν, ἐν ᾗ Ἡλίου μὲν τακτοὶ δρόμοι κατὰ πρόσθεσιν καὶ ἀφαίρεσιν ἀριθμῶν τροπαῖς ἐπεμβαίνοντες καιρῶν μεταβολὰς προσημαίνουσιν, ἀνατολὰς καὶ δύσεις, ἡμέρας καὶ νύκτας, ὡρῶν [καιρῶν] κρύος καὶ θάλπος, ἀέρων εὐκρασίας, ἔτι δὲ συνιδεῖν ἔστι καὶ Μήνης ἀνωμάλους δρόμους, προσνεύσεις τε καὶ ἀναχωρήσεις, αὐξήσεις τε καὶ μειώσεις, ὕψος τε καὶ βάθος, ἀνέμων φοράς, συναφὰς καὶ ἀπορροίας, ἐκλείψεις τε καὶ σκιασμοὺς καὶ τὰ λοιπὰ πάντα; ἐκ τούτων δοκεῖ συνεστάναι τά τε ἐπὶ γῆς καὶ θαλάσσης καὶ οὐρανοῦ καὶ ἀρχὴ καὶ [τὸ] τέλος τῶν γεννωμένων. τῶν δὲ λοιπῶν ἀστέρων πέντε † αἱ πορεῖαι καὶ ἄστατοι δρόμοι καὶ ποικίλαι φάσεις, ἀλλὰ καίπερ ἀνώμαλοι καὶ πλανῆται ὀνομαζόμενοι ἐστηριγμένην τὴν φύσιν κέκτηνται καὶ διὰ τακτῶν ἀνακυκλήσεων καὶ περιόδων εἰς τοὺς αὐτοὺς ἀποκαθίστανται τόπους.

Τὰ νῦν δὲ ἡ ἐξίχνευσις καὶ κατόρθωσις τῶν πραγμάτων ὑπὸ τοῦ φόβου ἀμαυροῦνται καὶ προμαραίνονται, ἡ δὲ διάνοια ἀρνουμένη καὶ ἀστήρικτος λογισμοῦ ὑπάρχουσα ἐν τοῖς αὐτοῖς οὐκ ἐπιμένει, <ἀλλ'> ἄλλοτε ἀλλαχοῦ πηδῶσα τὴν πρώτην λήθην ἀναλαμβάνει. εὐπροαίρετος δέ τις ὢν καὶ φιλόκαλος ῥᾳδίως ὄκνον [ἀναλαμβάνει] καὶ ἀμαθίαν αἱρεῖται μᾶλλον ἢ ἐπικίνδυνον ἀρετήν· ἀλλ' ὅμως ἐπὶ πάντων ἡ ἐπιθυμία κρατεῖ καὶ κολαζομένη καὶ λυπουμένη ἐπιμένει ἐπὶ τοῖς αὐτοῖς. ἐμὲ δὲ οὔθ' ἵππων δρόμοι ποικίλοι καὶ ταχεῖα μάστιγος ῥοπὴ ἀνεπτέρωσεν οὔτε ῥύθμοὶ ὀρχηστῶν καὶ αὐλῶν καὶ Μούσης καὶ κεκλασμένης ἀοιδῆς θέλξις ματαία ἔτερψεν οὔθ' ὅσα ποτὲ διὰ μεθόδων ἢ χλεύης ἐπάγεται τοὺς ἀκούοντας, ἀλλ' οὐδὲ μὴν ἐπιβλαβέσι καὶ ἐπωφελέσιν πράξεσιν ἡδονῇ καὶ λύπῃ μεμερισμέναις ἐκοινώνησα οὔτε μυσαράς τε καὶ ἐπαχθεῖς ** ἔσχον, ἀλλὰ θείᾳ καὶ σεβασμίᾳ θεωρίᾳ τῶν οὐρανίων ἐντυχὼν ἠβουλήθην καὶ τὸν τρόπον μου ἐκκαθᾶραι πάσης κακίας καὶ παντὸς

2 ἔσπευσα V, corr. Us. 3 φωναῖς συνεπιτηρήσοντας Reitz.; an ζωαῖς συνεπιστατήσοντας? 5 totus trimeter excidisse vid. κοητῇ V. 6 κυανόχρα V, corr. Us. 10 del. Keil Plasberg. 11 fors. εὐκρ. <καὶ δυσκρασίας>. 13 ἀνέμων φορὰς post εὐκρασίας v. 11 transfert Plasberg; at luna habet quosdam βαθμοὺς καὶ ἀνέμους (cf. Val., I, 13 etc.). 14 <ἃ> ἐκ Rad. 15 del. Reitz. 16 σκολιαὶ πορεῖαι Reitz. παντοῖαι Rad. 21 ἀμοιροῦνται V. ἀρνουμένη fort. corruptum (αἰωρουμένη Rad.). 24 del. Rad. 27 ταχεῖαν μ. ῥοπὴν V. 28 διαύλων V, δι' αὐλῶν Us. possis ἐκλυούσης καὶ κεκλ. 29 θέλξεως V^{a}. an μεθόδων σκευῆς? 30 possis delere ἀλλ' aut μὴν, sed V a vetusto particulorum usu aberrat. 31 possis μεμιγμέναις. 32 ἑταίρας suppl. Us. 33 τόπον V.

— the ether and the pursuit thereof. For they pressed forward in desire and virtue to such a degree that, leaving earthly things behind, they walked the heavens with immortal souls and divine and sacred minds intent upon understanding, as Nechepso himself testified, saying: "It seemed to me that throughout the night, face to face with the air *** and a certain cry resounded from heaven to me, while about my flesh was wrapped a dark-blue mantle of shadow, spreading obscurity before it, " and so on. For who would not judge this contemplation to surpass all others and to be the most blessed — that in which the Sun's ordained courses, advancing in the addition and subtraction of numbers at the solstices, foretell the changes of seasons: risings and settings, days and nights, the seasons of the hours, cold and heat, the temperate conditions of the air; and beyond this one may also behold the Moon's irregular courses — her inclinations and recessions, her increases and decreases, her height and depth — the motions of winds, conjunctions and separations, eclipses and shadowing, and all the rest? From these things the constitution of what is upon earth and sea and heaven seems to be composed, as well as the beginning and end of all that is generated.And the courses of the remaining five stars — their wandering and irregular motions and varied appearances — yet though they are irregular and are called wanderers, they possess a nature that is fixed, and through orderly revolutions and periodic cycles they are restored to the same positions. But now the investigation and mastery of these matters is obscured and withered before its time by fear, and the mind, being in a state of denial and lacking steadiness of reason, does not persevere in the same pursuits, but leaping now here, now there, takes up again its original forgetfulness. And one who is by nature well-intentioned and fond of beauty readily succumbs to indolence and chooses ignorance rather than a virtue fraught with danger. Yet nevertheless desire prevails in all, and though chastised and grieved, persists in the same pursuits. As for me, neither the varied courses of horses and the swift stroke of the whip inspired me, nor did the rhythms of dancers and pipes and the Muse and the pleasures of broken song beguile my will in vain, nor all the things that are brought to bear through method or mockery upon the ears of those who listen; nor did I take part in harmful and profitable pursuits divided between pleasure and pain, nor did I hold vile and burdensome ** concerns; but encountering the divine and venerable contemplation of celestial things, I resolved to purify also my character of all vice and every

2 hastened n, corr. Us. 3 voices co-supervising Reilz.? an Animals coexisting 5 totus trimeter excidisse vid. read N. 6 cyan V,ncorr. Us.10 del. Keil Plasberg. 11 fors. okr. <and dyscrasia>. 13 windsn10 del. Keil Plasberg. 11 fors. okr. <and dyscrasia>. 13 wind transfer post humidity n. 11 transfert Plasberg; at luna habet quosdam degrees and ἀνεμους (cf. Val., I, 13 etc.). 14 <2> from Rad. 15 del. Reitz. 16 steps to Reitz. it's all Rad. 21 amoirountai V. arnoumenei fort. corruptum (hanging Rad.). 24 del. Rad. 27 rapid m. moment V. 28 canals V, through the courtyards of Us.npossis eklyousis and kcl. 29 attraction for methods of ware 30 possisndelere AA' aut μν, sed V a vetusto particulorum usu aberrat.31 possisnmemigmenais. 32 partner suppl. Us. 33 place V.

μολυσμοῦ καὶ τὴν ψυχὴν ἀθάνατον προλεῖψαι. ἔνθεν καὶ τὰ θεῖά μοι προσομιλεῖν ἐδόκει καὶ τὸ διανοητικόν μου πρὸς τὴν ἀναζήτησιν νηπτικὸν ἐκεκτήμην. ἐπεὶ οὖν πολλά τε καὶ θαυμαστὰ συνέταξα δυνάμενα παρὰ τοὺς ἀρχαίους πείσειν τοὺς ἐντυγχάνοντας, ἀναπολήσας
5 ὅτι οἱ ἀρχαῖοι πολλὰς ἀγωγὰς προέθεντο δυσλύτους καὶ αἰνιγματώδεις, ἀναγκαίως ἔσχον ἐν ταύτῃ τῇ συντάξει μυστικὰς καὶ ἀπορρήτους ἀγωγὰς προτάξαι περί τε χρόνων ἐμπράκτων καὶ περὶ ἐσομένων. οὕτως γὰρ εὐκατάληπτος φανεῖσα ἡ ἐπιστήμη καὶ ὑπὸ τῆς ἀληθείας στηριζομένη τὸ μὲν μῖσος ἀποδιώξει, μετάνοιαν δὲ πολλὴν ἐνδειξαμένη
10 ἱερὰ καὶ σεβάσμιος προδειχθήσεται. εἰ δὲ δοκεῖ πολλάκις περὶ τῶν αὐτῶν λέγεσθαι, ἀδιάφορον· ἃ μὲν γὰρ ἐντυγχάνων τοῖς προγενομένοις συνέτασσον διὰ τὸ τῆς ἐπιθυμίας καὶ εὑρέσεως αἰφνίδιον (ἐνθουσιᾷ γὰρ ὁ συγγράφων, μάλιστα δὲ περὶ τούτων, καὶ θεῷ προσομιλεῖν δοκεῖ), ἃ δὲ καὶ ἐπίτηδες, εἴ τις φθόνος προσδραμὼν λυμήνηται
15 τὰς συντάξεις ἡμῶν, <θέλων> εὑρεθῆναι καὶ ἐν ἑτέροις συγγεγραμμένα.

E CAPITE VI, 1. — F. 100.

Παραπλησίαν δὲ ἄν τις εἰκάσειεν ταύτην τὴν ἀγωγὴν τῇ διὰ λευκῶν καὶ μελαινῶν ψήφων μαρτυρίᾳ· παίγνιον γὰρ ὁ βίος καὶ πλάνη καὶ
20 πανήγυρις. καὶ γὰρ φιλόνεικοί τινες ἄνδρες δόλον πανοῦργον ἀλλήλοις μηχανώμενοι κινοῦντες τὰς ψήφους διὰ πολλῶν εὐθειῶν κατατίθενται εἴς τινας χώρας προμαχεῖν προκαλούμενοι. καὶ ἐφ' ὅσον μὲν ὁ τόπος ἄπρακτος τυγχάνει, ἀνεμπόδιστος φέρεται ὁ πεσσὸς κατὰ τὴν τοῦ κινοῦντος θέλησιν φεύγει τε καὶ μένει καὶ διώκει καὶ ἀντιτάσσεται καὶ
25 νικᾷ καὶ ἡττᾶται πάλιν· ἐπὰν δὲ δικτύου τρόπον ὑπὸ τῶν ἐναντίων περιφρουρηθῇ, ἀδιεξόδους τὰς εὐθείας ἔχων καὶ μεσολαβηθεὶς ἀπόλλυται. καὶ οὕτως ἑκάτεροι ὁ μὲν ἡδονὴν καὶ τέρψιν, ὁ δὲ χλεύην καὶ λύπην ἀπαράμονον κατεργάζεται· ὁ γὰρ πεπονθὼς τὸ ἀνιαρὸν μετ' οὐ πολὺ διά τινος μεθόδου ἀναλαβὼν χαρὰν ἀντιπαραδίδωσι τὸ λύπης
30 βάρος τῷ προδεδωκότι. τὸν αὐτὸν τρόπον καὶ ἐπὶ τῆς τῶν ἀστέρων δυνάμεως νοείσθω. ἐφ' ὅσον μὲν γὰρ ἀγαθοποιὸς διακρατεῖ τῶν χρόνων μηδενὸς κακοποιοῦ παρεμφερομένου, πρακτικὸς καὶ ὑγιεινὸς καὶ εὐπόριστος καὶ εὐεπήβολος τυγχάνων τὸν πάσχοντα εὐτυχῆ καὶ

1 προλῆψαι V, cf. *Catal.*, II, 183, 3. 1-2 post μοι ἔδει V^a. 2 προσωμιλεῖν V. 3 νϊπτικὸν V^b, ληπτικὸν Cumont. 4 πεῖσαι Us. ἀναπολέσας V. 7 possis περὶ ἐμβάσεων. 11 ἃ] ἕνα V. 14 <ἵν'> ἤν τις ... εὑρεθῇ Us. 18 ἂν Us.] ἐὰν V. De ludo latrunculorum. Cf. Marquardt-Mau², 855; Renard, *Bull. Inst. Arch. Liégeois*, XXIX, p. 42. 19 μελάνων V, mutavi dubitans. 20 De vitae cum mercatu comparatione cf. Praechter, *Hierokles*, 149; Cic., *Tusc.*, V, 9. 21 τοὺς ψήφους V, cf. ad l. 19. μετατίθενται Us. 23 ἄφρακτος opinor. 25 Cf. Laus Pison. 194 : ut niveus nigros, nunc et niger alliget albos. 201 similisque ligato (calculus) obligat ipse duos : ubi cetera quoque similia. 27 fort. ἑκάτερος. 30 προσδεδωκότι V.

to leave behind the defilement and render the soul immortal. Hence I felt that divine matters were communing with me, and I had cultivated in my intellect a faculty of sober inquiry. Since, then, I have composed many remarkable works capable of persuading readers beyond what the ancients achieved, and recalling that the ancients set forth many treatments that were difficult to unravel and enigmatic in character, I found it necessary in this composition to place first certain mystical and esoteric methods concerning both active periods of time and things yet to come. For in this way the science, appearing readily comprehensible and grounded in truth, will dispel hostility, and having demonstrated great merit for reconsideration, will be revealed as sacred and venerable. And if the same subjects appear to be treated repeatedly, that is of no consequence; for some things I compiled as I encountered earlier works, prompted by sudden desire and discovery — for the writer is inspired, especially on these topics, and seems to commune with the divine — while other things were included deliberately, so that should any envy come running to corrupt our compositions, they might be found recorded in other writings as well.

FROM CHAPTER VI, 1. F. 100.

One might compare this mode of conduct to the game played with white and black pieces; for life is a game, a wandering, and a festival. Indeed, certain contentious men, contriving cunning deceit against one another, move their pieces along many straight lines and place them in certain positions, challenging one another to fight in the vanguard. And so long as the space happens to be unoccupied, the piece moves without hindrance according to the will of the one who moves it — it flees and stands still, pursues and resists, conquers and is conquered in turn; but when it is surrounded on all sides by the opposing pieces as if by a net, having no passage along the straight lines and being caught in the middle, it is lost. And thus each player in turn achieves for himself either pleasure and delight, or mockery and transient grief; for he who has suffered the distress soon recovers joy by some stratagem and in turn passes the burden of sorrow to the one who had previously prevailed. In the same manner let the power of the stars also be understood. For so long as a benefic planet holds dominion over the times with no malefic planet intruding, being effective, wholesome, resourceful, and well-aimed, it renders the native fortunate and

1 προλήψαι V, cf. Catal., II, 183, 3. 1–2 post μοι ἔδει γ'. 2 προσωμιλεῖν Y. 3 νιπτικόν γ', ληπτικόν Cumont. 4 πεῖσαι Us. ἀναπολέσας Γ. 7 possis περί ἐμβάσεων. 11 2] ἕνα V. 14 <iv'> ήν τις ... εύρεθῇ Us. 18 ἂν Us.] ἐὰν V. De ludo latrunculorum. Cf. Marquardt-Mau[3], 855; Renard, Bull. Inst. Arch. Liégeois, XXIX, p. 42. 19 μελάνων V, mutavi dubitans. 20 De vitae cum mercatu compa ratione cf. Praechter, Hierokles, 149; Cic., Tusc., V, 9. 21 τοὺς ψήφους V, cf. ad 1. 19. μετατίθενται Us. 23 άφρακτος opinor. 25 Cl Laus Pison. 194 : ut niveus nigros, nunc et niger alliget albos. 201 similisque ligato (calculus) obligat ipse duos : ubi cetera quoque similia. 27 fort. ἑκάτερος. 30 προσδεδωκότι V.

θαρραλέον καὶ συνετὸν διαφημίζει, κἂν ἄπειρος παιδείας τυγχάνῃ· [ἢ] καὶ μὴ ὢν ἄξιος τῆς ὑπὸ τοῦ καιροῦ περιχυθείσης αὐτῷ εὐδαιμονίας, σεμνυνόμενος δὲ καὶ ἀγαλλόμενος ἐφ' οἷς κέκτηται καὶ μὴ σκοπῶν τὰς τῶν καιρῶν μεταβολὰς πολλοῖς ἀνιαρὰς λύπας ἐπιπέμπει· ὁπότε δὲ κακοποιὸς ἐπιδιακατέχει τὸν χρόνον, ἄπρακτος καὶ ἐπίνοσος δυσκατα- 5 γώνιστος ἐναντιωμάτων πλήρης, ὡς καὶ πρὸς τοῖς κακοῖς ἀδρανῆ καὶ ἄτολμον καὶ πανοῦργον τὸν πάσχοντα διακηρύσσεσθαι, κἂν ἄξιος τυγχάνῃ, καὶ εἰς ἀπόγνωσιν τὰς ἐλπίδας ἀνατυπούμενον διὰ τὴν τῶν καιρῶν κακίαν ἀνθελκόμενον ὑπὸ τοῦ λογισμοῦ πρὸς τὰ παράδοξα τῆς τύχης γενναῖον καὶ εὐπαρηγόρητον καθίστασθαι ἐπὰν δὲ ἀγαθοποιοὶ 10 κεκακωμένοι διακρατῶσι τοὺς χρόνους, ἀμφοτέρως συμβήσεται, μετ' ὠφελείας βλάβη, μετὰ δόξης δογματισμὸς καθαίρεσις κατηγορίαι ἐπισφαλεῖς φόβοι νόσοι εὐίατοι· ὅθεν ἡδονῇ καὶ λύπῃ συγκεκραμένοι οἱ πάσχοντες οὔτε πλῆρες τὸ φαῦλον οὔτε ἀγαθὸν κεκτημένοι διατε- λοῦσι. 15

Ex capite VI, 3. — F. 100v.

Δοκιμάζειν δὲ χρὴ τοὺς ἀστέρας ὁποῖοι τυγχάνουσιν. ὅνπερ γὰρ τρόπον ἐπὶ τῶν ζωγραφικῶν χρωμάτων ἕκαστον καθ' ἣν κέκτηται φύσιν ἀνθηρότατον ἢ καὶ διαυγέστατον καθ' αὐτὸ τυγχάνει καὶ τέρπει τοὺς ὁρῶντας καὶ χρήσιμον εἰς πολλὰ γίνεται, ἐπὰν δ' ἕτερον συμφυρῇ, 20 θολούμενον ἀλλοιοῦται καὶ οὔτε ἐκ φύσεως ὃ ἦν ἔτι ἔστιν οὔτε τὴν τοῦ μιγέντος μόρφωσιν ἐφύλαξεν, ἀλλ' ἐπ' ἀμφοτέροις διεψεύσθη ἐπὶ πλάτος καὶ ἀναγκαστικὸν ἀναλαβὸν χρῶμα τυφλόν τε καὶ ἀτερπές, ἔσθ' ὅτε δὲ ἁρμόζουσαν τὴν μῖξιν <ποιεῖσθαι> εὐτυχῆσαν εὐκρασίαν καὶ καλλονὴν εἰργάσατο (ἀλλ' ὅμως ὁ τεχνίτης διὰ πολλῶν καὶ ποικίλων 25 μορφοῖ τὸν ἄνθρωπον, σκιὰν ἔργου καὶ ἀληθείας ἐνδεικνύμενος) — οὕτως δὲ καὶ οἱ ἀστέρες ὅτε μὲν διαφυλάσσουσι τὴν ἐξ' ἀρχῆς φύσιν κατὰ μόνας ὄντες, ἕτερος δ' ἑτέρῳ συγκιρνάμενος συναλλάξει καὶ τὸ τῆς φύσεως ἰδίωμα. καὶ οὕτως χαλιναγωγοῦντες τὸν ἄνθρωπον μετὰ λύπης καὶ φαυλότητος καὶ συγκρασίας τινὸς ἄγουσι πρὸς τὰ τοῦ βίου 30 πράγματα, ἐν οἷς διαθλεύσας ποικίλως καὶ τὸ τῆς ἐγκρατείας στέφος λαβών, ὅπερ ἦν οὐκ ὤν, τοῦτο γίνεται. ὅθεν εἰκότως οἱ παλαιοὶ τοῖς χρώμασι τοὺς ἀστέρας ἀπείκασαν. τὸν μὲν οὖν τοῦ Κρόνου μέλανα, ἐπεὶ χρόνου ἐστὶ σημεῖον· βραδὺς γὰρ ὁ θεός· ἔνθεν καὶ Βαβυλώνιοι Φαίνοντα αὐτὸν προσηγόρευσαν, ἐπεὶ πάντα τῷ χρόνῳ φανερὰ γίνεται. 35

8 καὶ] κἂν V. 9 fors. ἀνθελκόμενον <δὲ>. 12 nempe δειγματισμός. 13 συγκεκραμένη V. 14 debebat οὔτε τὸ φ. οὔτε τὸ ἀ. πλῆρες κ. 22-23 nempe ἐπίπλαστον καὶ ἀδιάγνωστον vel sim. ἀναλαβὼν V. 24 εὐτυχεῖσαν ἀκρασίαν V. verba parenthesi inclusa cur addiderit V ipse nescivit. 28 συσταλδέει V latet fort. aliud quiddam. 29 χαλεπαγωγοῦντες V, cf. VI, 9, Νέμεσις χαλιναγωγός. 31 Cf. Apoc., 2, 10, 3, 11; ep. ad Timoth. II, 4, 8; ep. Iacob., 1, 12; ep. Petr. I, 5, 4. 32 de coloribus planetarum, cf. Bouché-Leclercq, 314²; Valens, *Catal.*, II, 88 sqq.

proclaims him bold and prudent, even if he happens to be without education [7] and unworthy of the prosperity poured upon him by fortune, and while he takes pride and rejoices in what he possesses and does not consider the changes of circumstances, he sends many painful griefs upon others; but when a malefic holds sway over the time, he is inactive and sickly, hard to prevail against, full of oppositions, so that in addition to his misfortunes the afflicted person is proclaimed feeble, 5 cowardly, and villainous, even if he is deserving, and his hopes are impressed into despair — yet through the wickedness of the times, drawn back by reason toward the paradoxes of fortune, he is rendered noble and easy to console; but when benefics 10 that have been harmed hold sway over the times, both outcomes will occur: harm alongside benefit, censure and condemnation alongside glory; precarious fears, diseases easily cured; wherefore the afflicted, blended together in pleasure and pain, possess neither complete 15 misfortune nor complete good fortune, and so they continue.

FROM CHAPTER VI, 3. F. 100v.

One must examine what sort of condition the stars are in. For just as in the case of pigments used in painting, each one, according to the nature it possesses, is in itself most vivid or most luminous on its own and delights those who behold it and proves useful for many purposes, but when it is blended with another, 20 it is muddied and altered, and it is no longer what it was by nature, nor has it preserved the form of that which was mixed with it, but has been deceived in both respects, having taken on a forced color that is wide, blind, and joyless; yet at other times, when the mixture happens to be harmonious, it achieves a fine blend 25 and produces beauty (though nonetheless the craftsman, through many diverse forms, shapes the human figure, revealing a shadow of work and truth) — so too do the stars, when they preserve their original nature while existing alone; but when one is blended with another, it will also exchange the particular quality of its nature. And thus bridling the human being with 30 pain and baseness and a certain mingling, they lead him toward the affairs of life, in which, having contended in various ways and received the crown of self-mastery, he becomes that which, not being, he was meant to be. Hence it is with good reason that the ancients likened the stars to pigments.The star of Saturn they likened to black, since it is a sign of time; for the god is slow; whence also the Babylonians called him Phainon, since all things become manifest through time. 35

8 καὶ] κάν V. 9 fors. ἀνθελκόμενον <δέ>. 12 nempe δειγματισμός. 13 συγκεκραμένη V. 14 debebat οὔτε τὸ φ. οὔτε τὸ ά. πλῆρες κ. 22-23 nempe ἐπίπλαστον καὶ ἀδιάγνωστον vel sim. ἀναλαβὼν V. 24 εὐτυχεῖσαν ἀκρασίαν V. verba parenthesi inclusa cur addiderit V ipse nescivit. 28 συσταλάξει V latet fort aliud quiddam. 29 χαλεπαγωγούντες V, cf. VI, 9, Νέμεσις χαλιναγωγός. 31 Cf. Apoc., 2, 10, 3, 11; ep. ad Timoth. II, 4, 8; ep. Iacob., 1, 12, ep. Petr. I, 5, 4. 32 On the colors of the planets, cf. Bouché-Leclercq, 314; Valens, Catal., II, 88 sqq.

τὸν δὲ τοῦ Διὸς λαμπρόν· ζωῆς γὰρ αἴτιος καὶ ἀγαθῶν δομάτων. τὸν δὲ τοῦ Ἄρεος κιρρόν· πυρωτὸς γὰρ καὶ τομὸς καὶ κατεργαστικὸς ὁ θεός· Αἰγύπτιοι γὰρ καὶ ἄρτην αὐτὸν προσηγόρευσαν, ἐπεὶ τῶν ἀγαθοποιῶν καὶ τῆς ζωῆς παραιρέτης ἐστί. τὸν δὲ Ἥλιον διαυγέστατον διὰ τὸ εἰλικρινὲς καὶ ἀΐδιον φῶς τὸ ἐν αὐτῷ. Ἀφροδίτην δὲ ποικίλην τῷ σώματι, ἐπεὶ δεσπόζει ἐπιθυμίας, ἥτις εἰς πολλὰ ἐκτείνεται ἀγαθά τε καὶ φαῦλα καὶ τῶν πολλῶν τῶν ἐν βίῳ τελουμένων οἰκείων τε καὶ ἀναρμόστων μόνη δοκεῖ κυριεύειν, ἐπεὶ μετὰ τὴν μέσην τοῦ Ἡλίου ζώνην τὴν διορίζουσαν κληρωσαμένη τὸν κύκλον τάς τε ὑπὲρ αὐτὴν τῶν ἀστέρων ἀπορροίας καὶ τὰς τῶν ὑπ' αὐτὴν ἀναλαμβάνουσα πολυμερεῖς καὶ τὰς ἐπιθυμίας καὶ τὰς πράξεις ἀπεργάζεται. τὸν δὲ τοῦ Ἑρμοῦ ὠχρὸν ἐποίησαν χολῇ παραπλήσιον· συνέσεως γὰρ λόγου καὶ πικρίας δεσπόζει, ἔνθεν καὶ οἱ ὑπ' αὐτὸν γενόμενοι ὅμοιοι τῇ φύσει καὶ τῇ χροιᾷ τυγχάνουσι· τὴν δὲ Σελήνην ἀερώδη· ἄστατος γὰρ καὶ ἀνώμαλος αὐτῆς ὁ δρόμος, ὁμοίως δὲ καὶ αἱ πράξεις καὶ αἱ διάνοιαι τῶν ὑπ' αὐτὴν τεταγμένων. καὶ ἵνα μὴ δόξωμεν δικολογεῖν, πρόκειται αὐτῶν αἱ φύσεις ἐν τῇ πρώτῃ βίβλῳ.

VI, 4. Διὰ τί οἱ κακοποιοὶ δοκοῦσι μᾶλλον ἐνεργέστεροι εἶναι τῶν ἀγαθοποιῶν.

Δοκοῦσι δὲ οἱ κακοποιοὶ πλεῖον σθένειν τῶν ἀγαθοποιῶν. καὶ γὰρ <ὡς> τοῦ μέλανος καὶ ῥυπώδους ἡ σταγὼν ἐκχυθεῖσα εἰς λαμπρὰν χρωμάτων οὐσίαν ἀμαυροῖ τὴν εὐμορφίαν, τὸ δὲ διαυγὲς πλῆθος ἀτονεῖ τὸ βραχὺ καὶ μιαῖνον ἐπικαλύψαι, τὸν αὐτὸν τρόπον καὶ ἐπὶ τῶν κακοποιῶν, οἳ ἐν οἷς τινες δοκοῦσιν εὐτυχεῖν, γένει βίῳ σώματι δόξῃ εὐμορφίᾳ ἢ τοῖς λοιποῖς, ὅπερ ἐστὶ σπάνιον, [οἱ] ἐλέγχοντες καὶ ἀφαιρέται τῶν περικτηθέντων γενόμενοι αἰτίαις περιτρέποντες ἢ καὶ σίνεσι καὶ πάθεσι μιαίνουσι τὰς γενέσεις. οἱ μὲν οὖν ἀγαθοὶ ἄνδρες οἰόμενοι πάντας τὰ αὐτὰ αὐτοῖς φρονεῖν ἁπλῶς φερόμενοι πιστεύοντές τε καὶ εὐεργετοῦντες ῥᾳδίως ἁλίσκονται, εἰ καὶ μὴ ὦσιν, ἀλλ' ὅμως ἐπὶ ταῖς καλοκαγαθίαις διαφημίζονται. οἱ δὲ φαῦλοι ὁμοίως τοιούτους εἶναι πάντας νομίζοντες [ἀλογίστως] καὶ μήτε ἰδίοις μήτε οἷς δεῖ πιστεύοντες, ἀλλὰ πλεονεκτοῦντες ἀλογίστως ἔτι τε τῶν ὄντων στερηθέντες ἡδονὴν

1 δόματα V^a ut vid. (per comp.), δώματα V^b ne δωτήρ quidem aut δώτωρ abhorret a Valente. 3 fors. ἀγαθῶν aut ἀγαθοποιϊῶν. 7 τὸ ἐν β. τελούμενον οἰκεῖόν τε καὶ ἀνάρμοστον V. 8 διορ. i. e. mediam. 9 nempe τάς τε τῶν ὑ. αὐ. ἀστ. 10 πολυμερὴς V. 17 nempe διισσολογεῖν. Cf. *Catal.*, II, 88 sqq. ubi tamen partim diversa profert. 21 ὡς suppl., ubi in V aliquid deletum. πυρώδους ἢ σταγὼν V. 23 nempe del kai. an ἐπικλύσαι? 24 οἳ] καὶ ex ἢ aut contra V. 25 ὅπερ ἐ. σπ. non intellego (cf. p. 39, 33), an ὧνπέρ ἐστι σπάνις? 26 σύνεσι V. 29 ἁλίσκοται V. εἰ - ὦσιν obscura. (θέλωσιν?); μὴ <εὐήθεις> ὦσιν Cumont. 32 fort. ἐπὶ τέλει τῶν. " voluptatem pariunt invidis "; ἡδονῆς πολλῆς ἀπείργονται Cumont.

That of Jupiter is described as bright, for he is the cause of life and the bestower of good gifts. That of Mars is tawny, for the god is fiery, sharp, and destructive; indeed, the Egyptians also called him "Artes," since he is the despoiler of good things and of life. The Sun is described as most radiant, on account of the pure and eternal light within it. Venus is variegated in body, since she governs desire, which extends to many things both good and base; she alone appears to hold sway over the multitude of affairs accomplished in life — both the fitting and the discordant — for, having been allotted her orbit just beyond the middle zone of the Sun that marks the boundary, she receives the influences flowing down from the stars above her and those rising from the stars below her in their manifold variety, and thereby brings desires and actions to fulfillment. Mercury was rendered pale, resembling bile, for he governs intelligence, reason, and acrimony; hence those born under him are found to be alike in nature and in complexion. The Moon was rendered of an airy quality, for her course is unstable and irregular, and likewise so are the actions and thoughts of those assigned to her governance. And lest we seem to be pleading a case, their natures are set out in the first book.

VI, 4. Why the malefics seem to be more powerful than the benefics.

20The malefics appear to prevail over the benefics. For just as a single drop of something dark and foul, when poured into a brilliant mixture of colors, dulls its beauty, while the luminous mass is unable to conceal the small and defiling stain, so too with the malefics: even in cases where some persons seem to prosper — in birth, livelihood, body, reputation, 25beauty, or other such things, which is rare — the malefics become the exposers and despoilers of what has been acquired, overturning circumstances with accusations, or else defiling nativities with injuries and afflictions. Good men, believing that everyone thinks as they do, go about simply, trusting and conferring benefits, and are easily taken in, even if they are not altogether naive, though they are nonetheless renowned for their nobility of character. 30Worthless men, likewise supposing that everyone is like themselves, trusting neither their own kin nor those they should, but recklessly seeking to get more, and further deprived of what they have, derive pleasure

1 δόματα Ve ut vid. (per comp.), δώματα yo — neither δωτήρ nor δώτωρ is inconsistent with Vettius Valens. 3 perhaps ἀγαθῶν or ἀγαθοποιών. 7 τὸ ἐν β. τελούμενον οἰκεῖόν τε καὶ ἀνάρμοστον V. 8 διορ. i.e. mediam. 9 namely τάς τε τῶν ὑ. ἀπ. ἀστ. 10 πολυμερής V. 17 namely δισσολογεῖν. Cf. Catal., II, 88 sqq., where however partially different material is given. 21 ὡς suppl., where something is deleted in V. πυρώδους ἢ σταγών Γ. 23 namely del καί. Or ἐπικλύσαι? 24 οἱ] καί ex ἢ aut contra V. 25 ὅπερ ἐ. σπ. I do not understand (cf. p. 39, 33); or ὧνπερ ἐστι σπάνις? 26 σύνεσι V. 29 ἁλίσκεται V. εἰ – ὧσιν obscure. (θέλωσιν?); ⟨μὴ εὐήθεις⟩ ὧσιν Cumont. 32 perhaps ἐπὶ τέλει τῶν. "they yield pleasure to the envious"; ἡδονῆς πολλῆς ἀπείργονται Cumont.

πολλὴν ἀπεργάζονται. διαφυλάσσει γάρ τινας τῶν ἀνθρώπων καίπερ ἄκοντας μέχρι εἰς ὃ βούλεται αὐτοὺς περιτρέψαι οὓς μὲν εἰς ὕψος οὓς δὲ ἐπὶ τὸ χείριστον. τοιγαροῦν πολλοὶ μάτην εὐχόμενοι τὸ ζῆν κακοῖς περιπαρέντες ἀλγοῦντες ἐπὶ τοῖς γενομένοις μέμφονται βραδύνοντα τὸν θάνατον καὶ καθ' ἑαυτῶν τι μηχανῶνται ἢ βίαιον τέλος ἀναδέ- 5 χονται. φύσει δὲ πάντες ἀλλήλων χλευασταὶ καὶ κατήγοροι τῶν ἁμαρτημάτων τυγχάνουσι καὶ σφόδρα ἐπὶ τοῖς κακοῖς χαίροντες καὶ ταῖς τῶν πέλας κατηγορίαις, μετανοοῦντες δ' ἐφ' οἷς ἔπραξαν συνήγοροι τῶν ἁμαρτημάτων καθίστανται. ὥσπερ οὖν αἱ προλήψεις, περὶ ὧν ἄν τις κρίνῃ, οἵησιν ἀληθείας ἐνδείκνυνται οὐ μόνον αὐτοῖς τοῖς πεπιστευ- 10 κόσιν, ἀλλὰ καὶ πολλοῖς <ἄλλοις, οἷ> κἂν ἕτερα βούλωνται πράττειν ἄγονται ὑπὸ τῆς πλάνης, οὕτως καὶ ἐπὶ τῶν τὰς κανονοποιΐας συμπεπηχότων τινὲς μὲν εὐχερεῖς καὶ ἐπακτικοὶ τῆς ἀληθείας ἀποδέχονται, οἷς καὶ οἱ ἀμαθεῖς προσφέρονται· οἱ δὲ φυσικοὶ καὶ ἀκριβεῖς ἢ διὰ φθόνον ἢ διὰ τὸ σκολιὸν τῆς εἰσόδου παραπέμπονται καὶ καταγι- 15 νώσκονται· ὅθεν χρὴ δοκιμάσαντας τὸ ἀκριβὲς προσέχειν τῇ φυσικῇ θεωρίᾳ κἂν ἐπὶ τὸ σύνεγγυς. καὶ γὰρ Ἀπολλινάριος πρὸς τὰ φαινόμενα κατὰ τὰς παλαιὰς τηρήσεις καὶ ἀποδείξεις ποικίλων ἀνακαθάρσεων καὶ σφαιρῶν πραγματευσάμενος καὶ κατὰ πολλῶν ψόγον εἰσενεγκάμενος ὁμολογεῖ παρὰ μίαν μοῖραν ἢ καὶ δύο διαπίπτειν. ἔστι δ' 20 εὐκατάληπτον τὸ τῆς παρεμποδίσεως τρόπῳ τοιῷδε, καθὼς καὶ αὐτὸς ἐπειράθην ἐξ αὐτῶν τῶν προγενομένων ἀποτελεσμάτων ἱστάναι τὴν τοῦ ἀστέρος ἀκριβῆ μοῖραν κατὰ τὴν φυσικὴν αὐτῶν ἐνέργειαν, ὡς καὶ ὁ παλαιὸς εἶπε. προβαινούσης δὲ τῆς διηγήσεως αὐτά σοι τὰ πράγματα ὑπ' ὄψιν πάντα φανερώτερον ποιήσει τὸ λεγόμενον. ὁπόταν 25 οὖν εὑρεθῇ ἡ μοῖρα, καὶ τὸ περὶ τῶν μελλόντων βεβαίως ἀποφαίνεσθαι· ἔστι γὰρ δυσεπίληπτος ἡ μοῖρα, οὐκ ἀκατάληπτος.

VI, 8. Περὶ χρόνων ζωῆς ἀπὸ πανσεληνιακοῦ καὶ ὡροσκοπικοῦ γνώμονος.

Ἐπεὶ δὲ τὴν μὲν εὕρεσιν τῶν ζητουμένων ῥᾳδίαν ἐκεκτήμην διὰ τὴν 30 συνεχῆ γυμνασίαν καὶ ποικίλης ἀγωγῆς ὕλην, ἡ δὲ διάκρισις καὶ ὁ σαφὴς ἔλεγχος ἐδεῖτο χρόνου, οὗτος δέ μοι βραχὺς περιελείπετο (ἔστι γὰρ στιγμιαῖος ὁ τῶν ἀνθρώπων βίος, κἂν πάνυ τι δόξῃ ὑπερφρονεῖν),

1 πολὺ V. subiectum ἡ Τύχη, fort. lacuna haustum. 2 ἀκούοντας V. 3 possis ἐχόμενοι τοῦ ζῆν; τὸ <εὖ> ζῆν Cumont. 11 πολλῶς V. 11-12 βούλονται et ἄγωνται V. 13 nempe μὲν <ὡς>. ἀποδέχονται " laudantur „. 15 σχολιὸν V". De Apollinario, cf. Petos., fr. 3; Riess ap. PaulyWissowa, I, 2845; *Catal.*, VI, 15; V, 205, 5. 18 κατά] nempe καὶ. 21 τὸ] τῷ V. παραμφοδίσεως V, παρεμφάσεως Usener. 24 sc. Petosiris. an ὑφηγ.? 25 πάντα] aut τεθέντα aut <τεθέντα> πάντα. 26 καὶ τό] nempe ἔσται καὶ vel sim. 33 ἐὰν πανὶ τη V (possis etiam τις). nolui ὑπερχρόνιον.

they produce much. For it preserves certain people even against their will until it sees fit to reverse their fortunes—some to great heights, others to the worst depths. And so many, praying in vain, caught in miseries, suffering at what has come to pass, blame death for its tardiness and contrive some act against themselves, or accept a violent end. By nature all people are mockers of one another and accusers of faults, greatly rejoicing in others' misfortunes and in condemning their neighbors; yet repenting of what they themselves have done, they become advocates of those very faults. Just as preconceptions, by which one may judge a matter, display an appearance of truth not only to those who hold them as beliefs, but also to many others who, even when they wish to act otherwise, are led astray by error—so too among those who have constructed tables: some, being credulous and drawn toward the superficial, accept them readily, and the ignorant attach themselves to these; while those who are sound and precise are dismissed and condemned, whether out of envy or because of the tortuous nature of the approach. Hence one must, after careful examination of what is precise, attend to natural theory, even if only approximately.For Apollinarius, having worked on the phenomena in accordance with the ancient observations and demonstrations of various corrections and spheres, and having leveled criticism against many, himself acknowledges that he falls short by one degree or even two. The nature of the impediment is, however, readily grasped in the following way, just as I myself have attempted to establish the precise degree of a star from the actual outcomes that had already occurred, in accordance with their natural effect, as the ancient author also stated. As the exposition proceeds, the matters themselves will make what is said more apparent to you in every respect. Whenever, therefore, the degree is found, one may also pronounce with certainty on what is to come; for the degree is difficult to grasp, yet it is not beyond comprehension.

VI, 8. On the Lengths of Life from the Full Moon and the Horoscopic Indicator.

Since I had acquired an easy facility in discovering what was sought, through continuous practice and material of varied method, yet the discrimination and clear demonstration required time — and little of this remained to me (for human life is but a moment, however much one may fancy oneself above such concerns) —

1 πολύ ν. subject ἡ Τύχη, perhaps a lacuna. 2 ἀκούοντας V. 3 one may read ἐχόμενοι τοῦ ζῆν; τό «ευ> την Cumont. 11 πολλῶς V. 11-12 βούλονται εἰ ἄγωνται V. 13 namely μέν <ώς>. ἀποδέχονται "laudantur" 15 scholion γ' On Apollinarius, cf. Petos., fr. 3; Riess ap. PaulyWissowa, I, 2845; Catal., VI, 15; ν, 205, 5. 18 κατά] namely καί. 21 τό] τῶ V. παραμφοδίσεως V, παρεμφάσεως Usener. 24 sc. Petosiris. an ύφην.? 25 πάντα] either τεθέντα or <τεθέντα> πάντα. 26 καὶ τό] namely ἔσται καί or similar. 33 ἐὰν πανϋ τη V (one may also read

τις). I was unwilling to read ὑπερχρόνιον.

ὡσὰν πατὴρ πρὸς τῷ τέλει τοῦ βίου νόσῳ βαρούμενος τέκνοις ἐντολὰς συντόμους καταλείπει πρὶν φθάσαι τὴν φίμωσιν, καὶ αὐτὸς μετὰ πάσης σπουδῆς τὰ συνεμπίπτοντά μοι κεφάλαια τῶν θεωρημάτων ἀνασκοπούμενος ἐσημειούμην τοῖς φιλοκάλοις ἀρχὴν εἰσόδου δωρούμενος. εἰ δὲ ἦν μακρόβιος ἢ ἀθάνατος ὁ νοῦς, ἀναμφίλεκτος καὶ μονομερὴς ἡ διάκρισις ἐτύγχανε· θεοὶ δὲ πάντα ἴσασι. ἐπεὶ οὖν τὸ συνεκτικώτατον κεφάλαιόν ἐστι τὸ περὶ χρόνων ζωῆς, πολυμερῶς [τε] οὕτως ἐν τοῖς ἔμπροσθεν συντέτακται. συμβαλὼν δέ τινι μεγαλαυχοῦντι περὶ ἑτέρας ἀγωγῆς εὗρον διὰ πολλῆς πλάνης μεθοδικῶν ἀριθμῶν πεποικιλμένην τὴν αἵρεσιν, ἣν καὶ αὐτὸς πρότερον μὲν ἠπιστάμην σαφέστερον καὶ νῦν δὲ διὰ τὴν φιλονεικίαν διασαφήσω ἐκκόψας τὰς ματαιολογίας. πᾶσα γὰρ ἀγωγὴ συγκρινομένη πρὸς ἑτέραν καὶ τὸν ἔλεγχον λαβοῦσα φυσικὴν καὶ ἀκριβῆ καὶ τὴν θεωρίαν ἐνδείκνυται.

Post complura pergit : Ὅθεν μή τις ἡμᾶς δόξῃ πολυμερῶς καὶ ποικίλως συντεταχέναι· ἀγαπητὸν γὰρ ἐμοὶ μὲν πᾶσαν ζητήματος θέσιν προμεμηνυκέναι, δυνατὸν δὲ καὶ τοῖς ἐντυγχάνουσι προγυμνασθεῖσι χρόνῳ ταῖς ἀγωγαῖς καὶ τὰ πολλὰ παραπεμψαμένοις ἐπὶ τὴν φυσικὴν καὶ ἀτρεκῆ ὁδὸν καταντῆσαι. προεῖπον γὰρ ἐν τοῖς ἔμπροσθεν, ὅτι ἃ μὲν ἐκ τῶν παλαιῶν σκοτεινῶς συντεταγμένα ἐπελυσάμην, ἃ δὲ καθὼς ἔδοξέ τισιν οὕτως ἔχειν καλῶς ἐδόκουν, ἵνα μὴ δόξω ἀμύητος τῆς ἐντεύξεως γεγονέναι, ἃ δὲ καὶ αὐτὸς ἰδίως ἀνευρὼν συνέταξα, οἷς οἱ πεισθέντες ἀμετανόητον τὴν εἴσοδον κτήσονται. παρατηρητέον δὲ τοὺς ἀφετικοὺς καὶ ἀναιρετικοὺς τόπους, τίνων ἀστέρων ζῳδίοις ἢ καὶ ὁρίοις ἔτυχον· ἐκ γὰρ τούτων αἵ τε αἰτίαι καὶ οἱ θάνατοι καταλαμβάνονται κατὰ τὰς φυσικὰς αὐτῶν ἐνεργείας. χρὴ οὖν σκοπεῖν, τίς ὑπὸ τίνος κακοῦται ἢ βοηθεῖται ἢ καὶ συμπαθὴς ἢ ἀλλότριος τυγχάνει ὅπως τε αἱ πρὸς ἀλλήλους σχηματογραφίαι κατὰ γένεσιν τυγχάνουσι καὶ κατ' ἐπέμβασιν καὶ κατὰ τὰς τῶν χρόνων παραλήψεις. καὶ περὶ μὲν ζῳδιακῶν καὶ μοιρικῶν ὡρῶν καὶ χρηματιζουσῶν μοιρῶν πολὺς ἡμῖν ὁ λόγος ἔμπροσθεν δεδήλωται τὴν ἁρμονίαν ἐχουσῶν εἰς τὸν περὶ ζωῆς χρόνον πολυμερῶς καὶ ποικίλως, καὶ εἰ μὴ κατὰ τὰς αὐτὰς μοίρας ἢ κατὰ τὰ αὐτὰ ζῴδια τὴν κατάληξιν ἐχουσῶν τὴν αὐτὴν καὶ συνεγγίζουσαν, ὅπερ σπάνιον καὶ δύσπιστον παρὰ πολλῶν νομίζεται, ἀλλὰ τῷ κοσμικῷ περιπολήματι πάντα δυνατὰ καὶ ἐφικτὰ καὶ σεμνὰ καὶ ἀληθινὰ τυγχάνει καὶ χωρεῖ ἐπὶ τοσοῦτον διὰ μορίων καὶ ποικίλων ἀγωγῶν, ἐφ' ὅσον ἂν ζητῶν τις εὑρίσκῃ οὐ διὰ πλάνων ἀλλὰ φυσικῆς δημιουργίας. καὶ γὰρ αὐτὸς ὁ κόσμος ἀπλανὴς τυγχάνει καὶ ἃ κέκτηται ἀγαθὰ καὶ σεβάσμια ἡμέρας καὶ νυκτὸς προφανῆ πᾶσι δείκνυται ἀφθόνως· καὶ

6 Cf. Odyss. δ 379, 478. 16 προμεμενηκέναι V. 19 σκοτεινῶν V. 20 καλῶς] καθὼς V. τοῖς ἐντάξεως V. 29 ῳ V (possis etiam ὡροσκόπων). 31 χρόνων V[a] quo servato possis εἰς τὸ π. Ζ. χ. at praestat fort. λόγον. 30 τὴν] an τῶν? 32 possis ἔχουσιν, sed structuram artificiosam delere nolui. 35 μερικῶν?

just as a father, weighed down by illness at the end of his life, leaves brief instructions to his children before silence overtakes him, so I too, with all diligence, reviewed the principal theorems that had come together for me and set them down as notes, offering to those who love learning an introduction to the subject. Had the mind been long-lived or immortal, the discrimination would have been unambiguous and complete in every detail; but the gods know all things. Since, then, the most essential chapter is that concerning the lengths of life, it has been treated in many parts in what precedes. In conversation with a man who boasted greatly of a different method, I found his system embellished with a great mass of wandering numerical procedures — a system I myself had already understood more clearly, and which I shall now, for the sake of disputing his claims, expound in full, having cut away all the idle talk. For every method, when compared with another and subjected to scrutiny, reveals its natural character, its precision, and its theoretical basis.

After several passages he continues: "Therefore let no one think that we have composed this work in a complicated and varied manner; for it is sufficient for me to have indicated in advance every position of a problem, and it is possible also for those who encounter it, having been trained over time in the methods and having passed over many things, to arrive at the natural and accurate path. For I stated earlier that some things obscurely composed by the ancients I resolved, and some things as they seemed to certain people to be correct I also deemed well, lest I appear to have been uninitiated in the subject matter, and some things I myself discovered independently and composed, by which those who are persuaded will possess an entrance they will not regret. One must observe the aphetic and destructive places, in the signs or terms of which stars they fell; for from these both the causes and the deaths are comprehended according to their natural activities. It is therefore necessary to examine who is harmed or aided by whom, or who happens to be sympathetic or alien, and how the configurations with one another occur at birth, at ingress, and at the receptions of the chronocrators."And concerning zodiacal and degree-hours and the operative degrees, a lengthy discussion has been set forth by us above, showing that they have their harmony in relation to the length of life in many and varied ways, and even if they do not arrive at the same conclusion according to the same degrees or the same signs — the same or closely approximate result — which is considered rare and incredible by many, yet in the cosmic revolution all things are possible, attainable, venerable, and true, and they proceed to such an extent through fractions and varied methods, insofar as one who searches finds, not through error but through natural creation. For the cosmos itself is fixed, and the good and venerable things it possesses are shown openly and abundantly to all, by day and by night.

6 Cf. Odyss. d 379, 478. 16 προμεμενηκέναι V. 19 σκοτεινῶν V. 20 καλώς] καθώς V. τοῖς ἐντάξεως V. 29 ω ν (possis etiam ὡροσκόπων). 31 χρόνων Ve quo servato possis εἰς τὸ π. Z. χ. at praestat fort. λόγον. 30 τήν] an τῶν? 32 possis ἔχουσιν, sed structuram artificiosam delere nolui. 35 μερικών?

βλεπόμενα μὲν οὖν οὐ καταλαμβάνεται, συνέσει δὲ νοούμενα γινώσκεται καθὼς ἕκαστα ὑπολαμβάνει. ἐκ τούτου δὲ τὸ μὲν ὁρώμενον καὶ γινόμενον καὶ λεγόμενον καταληπτὸν ὂν καὶ αὐτὸς μετέλαβον παραπεμψάμενος τίνες ἂν εἴησαν καὶ πόθεν καὶ πῶς· ἕτεροι γὰρ περὶ τῶν τοιούτων ἀπείρους λόγους ἐποιήσαντο. ἀλλ' ἄγε ἐκ παρατηρήσεως χρόνων εὑρεθέντα καὶ δοκιμασθέντα συγκρίνας καὶ μύστης γενόμενος συνέταξα δοκῶν † κόρον ἐν ταῖς γραφαῖς τεθεικέναι ἀρχήν, ἀνατυποῦμαι καὶ οὐ διαλιμπάνω κάμνων μεθ' ἡδονῆς· ἄγει γάρ με ἡ τῶν κοσμικῶν δημιουργία καὶ ἡ τῶν ζητουμένων ἀνεύρεσις περιπλέκουσα καινοτέροις θεωρήμασιν.

E CAPITE VI, 9 (Εὕρεσις σπορίμης Σελήνης καὶ ὡροσκόπου).

Ταῦτα μὲν οὖν συνέταξα οὐ ποιητικῶς ὥς τινες ἢ ἐπακτικὴν ἀκρόασιν πράσσουσι τῇ τῶν λόγων συνθήκῃ ἢ καὶ μέτρου ἁρμονίᾳ θέλγοντες τοὺς ἀκούοντας μυθώδεις καὶ ἐπιπλάστους ἐπιφερόμενοι σκοτεινολογίας. ἐγὼ δὲ οὐ λόγῳ καλῷ χρησάμενος, πολλὰ δὲ καμὼν καὶ παθὼν αὐτόπτης γενόμενος τῶν πραγμάτων δοκιμάσας συνέγραψα. τὸ γὰρ παθεῖν τοῦ ἀκούειν βέλτιον καὶ ἀληθέστερον ὑπάρχει· ὁ μὲν γὰρ ἀκούσας δύσπιστον καὶ ἀμφίβολον τὴν χρῆσιν ἔχει, ὁ δὲ πεπονθὼς παρεὶς πολλὰ καὶ μεμνημένος ἐκύρωσε τὸ πάσχον. ἀλλὰ φυσικῶς τινες βάσκανοι καὶ φιλόνεικοι καὶ ἐναντιόβουλοι ὑπάρχοντες ῥᾳδίως ἁλίσκονται καὶ τιμωροῦνται, φύσις δὲ ῥυθμισθῆναι μὲν οὐ δύναται, ἀναγκασθεῖσα δὲ μετὰ αἰδοῦς καὶ λύπης πραῦνεται, ἐλεγχομένη δὲ ἀγανακτεῖ καὶ τολμηροτέρα γίνεται ἐρεθιζομένη. καὶ μάλιστα ἐπὶ τῶν νέων ἔστι συνιδεῖν, ὡς ἄλλο τὸ πράσσειν οἴονται καὶ τὴν ἐξουσίαν αὐτῶν διαδιδόασι τοῦ τε φαύλου καὶ ἀγαθοῦ καὶ πρὸς τὸ θέλον φερόμενοι βιάζονται ἄρχειν τε καὶ ἀντιπράσσειν <καὶ> πρὸς πάντα θρασύνεσθαι φίλων τε γένους ἀλλότριοι γινόμενοι ἐχθροῖς ἥδονται, βουκολοῦντες δὲ τὸ μέλλον πάντων καταφρονοῦσι χαίροντες ἐπὶ τοῖς ἀλλοτρίοις κακοῖς, ὡς καὶ καθ' ἑαυτῶν ἐπιβάλλεσθαι καὶ ἐπικίνδυνον εὔξασθαι διὰ τοὺς ἐχθροὺς κακίαν. τοὐναντίον δὲ πάσχουσιν ὀδυνώμενοι μάτην θεούς τε μὴ τιμῶντες τὸν θάνατον οὐ φοβοῦνται, ἄγονται δὲ ὑπὸ τοῦ δαίμονος· τῶν δὲ τοιούτων καὶ τὸ τέλος αἰφνίδιον καὶ ἐπισφαλὲς καὶ ὁ βίος εὔθραυστος. βέλτιον οὖν ἐστι κατὰ τὸ δυνατὸν ἑκόντας ἀνθρώπους ἀποθέσθαι μὲν ἀπὸ τῆς ψυχῆς ὑψηλὸν αὐχένα καὶ μὴ θρασύνεσθαι, μεταμφιασαμένους δὲ τὸν λογισμὸν

2 an ἕκαστος? 4 fort. εἴησαν <οἱ εὑρόντες>. 5 ἀλλά γε V. 7 δοκῶ V. 13 τὴν τ. λ. συνθήκην V. μέρ^{τα} V. 19 de παρεὶς dubito. 21 Cf. Heracl. fr. 123, φύσις κρύπτεσθαι φιλεῖ. 23 τολμητοτέρα V. 24 fort. ἄλλου aut ἄλλων: non πιστεύουσι τῷ ἐφ' ἡμῖν. 25 fort. αὐτῷ. 27 fort. τε <καὶ> γένους. 28 εἴδονται V. 31 ὀδυνόμενοι V. τε om. V^{a}. 35 fort. <πρὸς> τὸν.

Things seen with the eyes are not grasped, but are known through the understanding, as each individual perceives them. From this, however, the thing done, accomplished, and spoken could itself be comprehended — I too have partaken of it, setting aside questions of who, whence, and how; for others have composed countless accounts on such matters. But come — having compared observations found and tested through the careful watching of times, and having become an initiate, I composed what seemed to me † to have placed a sufficient beginning in my writings; I continue to shape it anew and do not cease from laboring with pleasure. For the craftsmanship of the cosmos and the discovery of what is sought lead me on, entwining me in ever newer theoretical insights.

10

FROM CHAPTER VI, 9 (Finding the Natal Moon and Ascendant).

I have composed these things not in a poetic manner, as some do — either pursuing a captivating style of hearing through the arrangement of words, or charming their listeners with the harmony of meter, while bringing forward mythical and artificial obscurities. I, however, have not employed fine language, but having labored and suffered much, and having become an eyewitness of the matters at hand, I tested and wrote them down. For to experience is better and more truthful than to hear; for the one who has merely heard holds an uncertain and doubtful use of it, while the one who has suffered, setting aside much and keeping it in memory, has confirmed what is endured. But those who are naturally envious, quarrelsome, and contrary in intent are easily caught and punished; nature cannot be reformed, but when compelled it is softened with shame and grief, while when reproved it grows indignant and bolder when provoked.And one may observe this especially in the young: they think that acting is something different from what it is, and they broadcast their authority over both base and good things, and being carried toward what they desire they force themselves to rule and to act against others, and to be bold toward all, becoming estranged from friends and kin and taking pleasure in enemies; and beguiling themselves with the future they despise all, rejoicing in the misfortunes of others — so much so that they even plot against themselves and pray for perilous harm on account of their enemies. But they suffer the opposite, grieving in vain, dishonoring the gods, fearing not death, and are led by their daemon; and for such people the end is sudden and precarious, and their life is easily shattered. It is therefore better, to the extent possible, for people willingly to put away from the soul the proud neck and not to be reckless, but to clothe themselves anew in reason.

2 an each 4 fort. they said. 5 but ge n. 7 I try n.n13 the t. l. condition V. day c. 19 de pares dubito. 21 Cf. Heracl.nfr. 123, nature hides and kisses. 23 bolder V. 24 fort. of another aut of others :nnon they believe in us. 25 fort. to himself. 27 fort. te <and> genus. 28 ἐδον-νται V. 31 ὑδινόμενοι V. τε om. Vs. 35 fort. <to> ton.

ἐκδότους ἑαυτοὺς παρέχειν· οὐδεὶς γὰρ ἐλεύθερος, πάντες δὲ δοῦλοι τῆς εἱμαρμένης πεφύκασιν, ᾗ κατακόλουθοι γενόμενοι ἀτάραχοι μὲν καὶ ἀλύπητοι κατὰ τὸ ὅσιον διεξάγουσι προγεγυμνακότες θαρραλέαν τὴν ψυχήν. ἂν δέ τις ἀληθινὸν ἀναλαβὼν φρόνημα τὴν ἐξουσίαν τῶν πρασ-
5 σομένων ἑαυτῷ ἀπονέμῃ, ἐλεγχόμενος ὑπὸ τοῦ μὴ δύνασθαι καὶ μάτην καταγέλαστος γενόμενος μιμήσεται τὸν τραγικὸν Εὐριπίδην λέγων·

ἄγου δέ μ' ὦ Ζεῦ καὶ σύ γ' ἡ πεπρωμένη,
ὅποι ποθ' ὑμῖν εἰμι διατεταγμένος,
ὡς ἕψομαί γε κἂν ὀκνῶ· κἂν μὴ θέλω,
10 κακὸς γενόμενος αὐτὸ τοῦτο πείσομαι.

ἀλλ' ἐπὶ παντὶ εἴδει λογικῷ τε καὶ ἀλόγῳ τέχνης καὶ ἐπιτηδεύσεως ἢ καὶ ἄλλης ἡσδηποτοῦν αἰτίας Νέμεσις χαλιναγωγὸς ἔπεστι κατὰ τὸν μυθικὸν λόγον πῆχυν κατέχουσα μηδὲν πράσσειν ὑπὲρ τὸ μέτρον ἐμφαίνουσα καὶ τροχὸν ὑποκείμενον τῷ σφυρῷ κέκτηται σημαίνουσα
15 τὰ λεγόμενα ἄστατα καὶ ἀβέβαια τυγχάνειν, ἐπεὶ καὶ ὁ τροχὸς εἰς ἑαυτὸν ἀνακυκλούμενος ἀστήρικτος ὑπάρχει. τὸν αὐτὸν τρόπον καὶ ψέγοντες καὶ μεγαλαυχοῦντες παλίνδρομον τὴν διάνοιαν κτησάμενοι καὶ ἀμετανόητον λογισμὸν τοῖς αὐτοῖς πάθεσι περιπεσόντες ἐν ἱδρῶσι διάγουσι μὴ δυνάμενοι τυχεῖν, ὧν προτέρως μὲν καταφρονοῦντες ἐξ
20 ὑστέρου δὲ θελήσαντες ἐσφάλησαν.

Libri VII prooemium.

Χρὴ μὲν οὖν πρὸ πάντων καὶ περὶ ταύτης τῆς βίβλου ὅρκον προτάξαι τοῖς ἐντυγχάνουσιν, ὅπως πεφυλαγμένως καὶ μυστικῶς ἔχωσι τὰ λεγόμενα· ποικίλως γὰρ καὶ ἀκολούθως τὰς προκειμένας αἱρέσεις
25 ἐθέμην εἰς προτροπὴν καὶ ἀγωγὴν φιλόκαλον πολλὴν δύναμιν ἐχούσας, ὅπως ἀπὸ τῶν ἐλαχίστων ἐπὶ τὰ μείζονα τὴν ἐπιθυμίαν ἐπεκτείνωσι καὶ μὴ διαλιπόντες ψόγον καθ' ἡμῶν οἴσονται. βέλτιον οὖν ἐστι προγυμνασθέντας ταῖς συντεταγμέναις ὑφ' ἡμῶν βίβλοις ἐπὶ ταύτας ἐλθεῖν· ἐκ γὰρ τῶν καθολικῶν καὶ μερικῶν συγκρίσεων ἄπταιστος ἡ
30 διαίρεσις καὶ σεβάσμιος κριθήσεται. καὶ καθάπερ ἂν εἴς τινα ἀκρώρειαν διὰ βαθμῶν καὶ περικαμπῶν τόπων ἀνελθών τις μετὰ πολλοῦ πόνου καὶ εὑρὼν ναοῦ κατασκευὴν καὶ πολυτέλειαν ἀγαλμάτων χρυσοῦ τε καὶ ἀργύρου ἠδ' ἐλέφαντος καί τινα ἀλουργήματα

3 θαρραλέον V. 4 de ἀληθινόν dubito (ἀλιτήριον Rad.). 6 vides non vere eruditum fuisse, qui quoslibet versus gnomicos Euripidi vindicaret. 7 ἀγούμενος ζεῦ καὶ σὺ χ' ἡ V. 8 εἰμὴ V. 9 haec mutare nefas duxi. 10 Cf. p. 43, 19; Brinkmann, *Mus. Rhen.*, LX. 630. 11 λογικοῦ τε κ. ἀλόγου V (possis etiam λογικῆς). 14 possis <ἢ> καί. 19 ὧν] τῶν V. 22 De eius modi iure iurando, cf. Kroll, *De orac. chald.*, 59²; Dieterich, *Mithrasliturgie*, 52. 31 περὶκαμπείων V. 33 Cf. Odyss. δ, 73. καί ante τινα non certum in V.

to surrender themselves; for no one is free, but all are by nature slaves of fate, and those who follow it pass their lives in tranquility and without grief, having trained their souls to be courageous in accordance with what is holy. But if someone, having taken up a truly rational conviction, attributes to himself the power over what is done, he will be refuted by his own inability and, having become vainly ridiculous, will imitate the tragic Euripides, saying:

> Lead me, O Zeus, and thou, O Destiny,
> whithersoever I am appointed by you,
> for I shall follow even if I hesitate; and if I am unwilling,
> having become base, I shall suffer this very thing.

But over every rational and irrational form of art and practice, or any other cause whatsoever, Nemesis presides as a bridle-holder, according to the mythic account, holding a cubit to show that nothing should be done beyond measure, and she possesses a wheel set beneath her foot, signifying that what are called unstable and uncertain things are indeed so, since the wheel as it revolves upon itself remains without firm footing. In the same way, those who are given to blame and to boasting, having acquired a mind that runs backward and an unrepentant reasoning, fall into the same passions and pass their days in toil, unable to obtain what they first despised but later desired, and so have gone astray.

PROEM TO BOOK VII,

Before all else, it is necessary to place an oath before the readers of this book as well, so that they may hold what is said with due caution and in a spirit of secrecy. For I have set forth the doctrines presented here in varied and orderly fashion, possessed of great power for encouragement and the cultivation of a love of beauty, so that readers may extend their desire from lesser things to greater, and not, by leaving off, bring censure upon us. It is therefore better to come to these matters having first trained oneself with the books we have composed; for from both general and particular comparisons, the method of division will be judged sound and worthy of reverence. Just as one who has climbed to some summit by steps and winding paths, with great toil, and has found there a temple of fine construction and a magnificent array of statues in gold and silver and ivory, and certain purple ornaments,

3 θαρραλέον V. 4 I am uncertain about ἀληθινόν (αλιτήριον Rad.). 6 It is clear that the one who attributed any gnomic verses to Euripides was not truly learned. 7 ἀγούμενος Ζεῦ καὶ σὺ χ᾽ ἡ V. 8 εἰμὴ V. 9 I judged it impious to alter these words. 10 Cf. p. 43, 19; Brinkmann, Mus. Rhen., LX. 630. 11 λογικοῦ τε κ. αλόγου V (λογικῆς is also possible). 14 one may add <i> καί. 19 ὧν] τῶν V. 22 On oaths of this kind, cf. Kroll, De orac. chald., 593; Dieterich, Mithrasliturgie, 52. 31 περικαμπείων Γ. 33 Cf. Odyss. δ, 73. και before τινα is not certain in V.

ἀμετανόητον καὶ ἀκοπίατον ἡγεῖται τὴν ἄνοδον καὶ μεθ' ἡδονῆς θρησκεύει φαντασιούμενος οὐρανίοις θεοῖς προσομιλεῖν, τὸν αὐτὸν τρόπον καὶ οἱ ταῖς παραγγελίαις ἡμῶν πειθόμενοι· οὓς ὁρκίζω Ἡλίου μὲν ἱερὸν κύκλον καὶ Σελήνης ἀνωμάλους δρόμους τῶν τε λοιπῶν ἀστέρων δυνάμεις καὶ κύκλον δυοκαίδεκα ζῳδίων ἐν ἀποκρύφοις 5 ταῦτα ἔχειν καὶ τοῖς ἀπαιδεύτοις ἢ ἀμυήτοις μὴ μεταδιδόναι τιμήν τε καὶ μνήμην τῷ εἰσηγησαμένῳ ἀπονέμειν. εὐορκοῦσι μὲν εὖ εἴη καὶ καταθύμιοι οἱ προκείμενοι θεοί, ἐπιορκοῦσι δὲ τὰ ἐναντία.

E CAPITE VII, 3. — F. 102.

Ὅτι δὲ οἱ πλείους τῶν ἀστέρων ἢ καὶ πάντες κατὰ τὸν αὐτὸν χρόνον 10 δύνανται ἐνεργεῖν πρὸς τὰ ἀποτελέσματα, ἐκ τούτων ἔστι συνιδεῖν. εὑρίσκομεν ἐν τῷ κοσμικῷ καταστήματι τῆς γῆς κατὰ πᾶσαν ἡμέραν καὶ πᾶσαν ὥραν πράγματα γινόμενα, οἷον γέννας θανάτους κληρονομίας δόξας καθαιρέσεις σίνη πάθη καὶ τὰ λοιπά, ὅσα τῷ τῶν ἀνθρώπων βίῳ συνέστηκεν ἀγαθά τε καὶ φαῦλα. ὁ γὰρ κόσμος σφαιρηδὸν 15 εἱλούμενος καὶ τὰς τῶν ἀστέρων ἀπορροίας εἰς τὸν οὐρανὸν πέμπων οὐδὲν ἄπρακτον ἀποτελεῖ οὐδ' ἀργόν, κατὰ πᾶσαν δὲ στιγμῆς παρέγκλισιν πολλὰ τῷ βίῳ καινίζει, ἅπερ ἕκαστος ἄλλοτε ἄλλως ὑπομένων τὸν τῆς εἱμαρμένης ἐκπληροῖ σκοπόν. πολλοὶ μὲν οὖν περὶ τὰ τοιάδε ἐσχολακότες πολλὰς βίβλους καὶ πολλὰς αἱρέσεις συνέταξαν· καίτοι γε 20 πάντες διηγήματα αἰώνια μεγάλα καὶ πολλὰ κατέλιπον τοῖς ἀνθρώποις. ὅνπερ οὖν τρόπον οἱ πλούσιοι μὲν τῇ φαντασίᾳ, πολλὰ δὲ ὀφείλοντες τοῖς κληρονόμοις καταλείπουσιν, οἵτινες κατ' ἀρχὰς μὲν ἡδέως φέρονται ὀλίγων ἁψάμενοι καὶ πολλῶν ὀλιγοχρόνιον τὴν κτῆσιν ἔχοντες (ἡ γὰρ πρόφασις τῆς ἀγνείας τῦφον μέγαν αὐτοῖς περιτί- 25 θησιν), ἐπὰν δὲ δίκαις καὶ μόχθοις καὶ ἐναντιώμασι περιπέσωσιν, αἱροῦνται οὐ μόνον τῆς κενοδόξου κληρονομίας ἀπαλλαγῆναι ἀλλὰ καὶ ὧν ἡδέως ἐκέκτηντο διὰ τὸν φθόνον καὶ τὴν μέριμναν, τὸν αὐτὸν τρόπον καὶ οἱ πολλαῖς ὕλαις συνταγμάτων ἐνδιατρίψαντες πολυχρονίαν νόσον μὴ θεραπεύσαντες προσαπώλεσαν καὶ τὸν νοῦν καὶ τὴν προϋ- 30 πάρχουσαν παιδείαν καὶ τὴν πρᾶξιν. ἐγὼ δὲ εἰ καὶ φαντασίᾳ λόγων ἢ πλήθει βίβλων οὐ περιπεφρούρημαι, ἀλλ' οὖν γε τῇ συντομίᾳ καὶ ἀληθείᾳ συγκεκόσμημαι· ὥστε τοὺς κληρονόμους ἄτερ δίκης καὶ φθόνου καρπώσασθαι, ἐφ' ὅσον χρόνον διαμένουσι, τοὺς μὲν προσίοντας μετὰ πόνου καὶ ἀκριβείας πολλὰ τῶν ἀποτελεσμάτων, <τοὺς> δὲ 35 ἀκροθιγῶς ἢ ἀκολάστως ὀλίγα, πλὴν περισσότερα καὶ μείζονα τῶν διὰ

7 formula notissima. 16 εἰσ^τ^ οὖ V. 17 οὐδὲ V. 21 sanumne αἰώνια? κατέλειπον V^a^. 24 fort. πολλῶν ἁ. καὶ ὀλίγων ὀλ. " multa quidem attrectant, sed pauca accipiunt ac ne haec quidem in longum tempus ". 25 ἐχόντων V. fort. ἀγνοίας (idem U^2^.) 28 hoc quoque simile claudicat. 34 " quam diu libris meis vacant ". 35-36 δὲ ἀκροθιγῶς] δϊακροθίγως V. 36 ἀκολάστους V.

he considers the ascent unrepentant and unwearying, and worships with pleasure, imagining that he communes with the celestial gods — in the same manner do those who follow our precepts. I adjure them by the sacred circle of the Sun, the irregular courses of the Moon, the powers of the remaining stars, and the circle of the twelve zodiacal signs, to keep these things in secret and not to share them with the uneducated or uninitiated, and to render honor and remembrance to the one who introduced them. For those who keep their oath, may it be well and may the aforementioned gods be propitious; for those who swear falsely, may the opposite befall them.

FROM CHAPTER VII, 3. **F. 102.**

That the majority of the stars, or indeed all of them, are capable of acting simultaneously toward their effects, may be understood from the following. We find in the cosmic constitution of the earth, on every day and at every hour, events taking place — such as births, deaths, inheritances, glories, downfalls, injuries, afflictions, and all the rest, both good and ill, that constitute the life of mankind. For the cosmos, revolving spherically and sending forth the emanations of the stars into the heavens, brings nothing to pass without effect or in idleness; rather, at every inclination of a moment it introduces many novelties into life, which each person, enduring in one way or another at different times, fulfills the purpose of fate. Many scholars who devoted themselves to such matters composed many books and many systems; and yet all of them left behind great and numerous eternal narratives for mankind.Just as those who are wealthy in appearance but deeply indebted leave much to their heirs — who at first are pleased, having laid hold of a few things and possessing many for a brief time (for the pretext of purity bestows upon them great vanity), but when they fall into lawsuits, toils, and adversities, they choose not only to be rid of the vainglorious inheritance but also of what they had happily possessed, on account of envy and anxiety — in the same manner, those who have spent much time in the abundant materials of treatises, without curing the long-standing disease, have lost both their mind and their previously acquired education and practice. But I, even if I am not fortified by the grandeur of words or the multitude of books, am nonetheless adorned with conciseness and truth; so that my heirs may enjoy the fruits without lawsuit or envy, for as long as they endure — those who approach with diligence and precision gaining much of the astrological outcomes, and those who approach superficially or carelessly gaining little, yet still more and greater than what comes through < >

7 a well-known formula. 16 εἰστοῦ V. 17 οὐδὲ V. 21 is αἰώνια sound? κατέλειπον γα . 24 perhaps πολλῶν ἀ. καὶ ὀλίγων ὀλ. * "many indeed lay hands on it, but few receive it, and even these not for a long time," 25 ἐχόντων V. perhaps ἀγνοίας (idem Us.) 28 this simile likewise limps. 34* as long as my books vacant. 35–36 δὲ ἀκροθιγώς] διακροθιγως Γ. 36 ἀκολάστους Y.

35–36 δὲ ἀκροθιγώς] διακροθιγως Γ. 36 ἀκολάστους Y.

μοχθηρίας καὶ πολυχρονιόνητος ἑτέραις αἱρέσεσιν ἐσχολακότων. ἐπεὶ οὖν αὐτὸς θησαυροῦ μηνυτὴς ἐγενόμην καὶ οὐ μόνον τοὺς παραφυλάσσοντας τόπους ἐμήνυσα, ἀλλὰ καί τινα τῶν ἀποκειμένων ἐφώτισα, συνεπινοεῖν [δὲ] δεῖ καὶ τοὺς ἐντυγχάνοντας, ὅπως κατὰ βάθους
5 ὀρύττοντες τὰ μυστικῶς κατακεχωσμένα ἀνεύρωσιν. δεῖ μέντοι καὶ τὸν ἀπογραψάμενον τῇ ἐμῇ αἱρέσει προγικώσκειν τὸ ἴδιον διάθεμα ὁποίαν δὴ ὑπόστασιν κέκτηται, καὶ κατὰ τοὺς πρακτικοὺς χρόνους ἐπιβάλλεσθαι τοῖς ἀποτελέσμασιν, ἵνα καὶ ὠφελείας ἢ μαρτυρίας τύχῃ· ἐὰν δὲ κακοποιὸς <τοῖς> χρόνοις ἐπιβάληται, ἀποτυχὼν δι' ἄγνοιαν ἢ
10 παραλιπών τινα τόπον μέμψεται τὴν ἀγωγήν. ἀλλ' ὅμως, ἐὰν μετὰ ἀκριβείας τις ζητῇ, οὐ διαψευσθήσεται τῆς δωρεᾶς ἢ καὶ τοσαύτης τιμῆς καταξιωθήσεται, ὅσην οἱ τῶν καιροφίλων τις ἐδήλου κατὰ τὴν τῆς γενέσεως ὑπόστασιν. ταῦτα δὲ ἐν τοῖς ἐμαυτοῦ πεπειρακὼς ἐδήλωσα· ὥστε οὐ δεῖ μέμφεσθαι τοὺς χρόνους οὔτε ἐμαυτῷ οὔτε τῇ
15 προγνώσει, ἀλλὰ καταμαθόντα τὸ μέγεθος τῆς ἑαυτοῦ γενέσεως συστρατεύεσθαι τοῖς καιροῖς γενναίως καὶ ἀλύπως (οὐδὲν γὰρ ἀνύει μοχθηρῶς διάγων καὶ ἑτέρων τύχαις ἐξισοῦσθαι βουλόμενος ἑαυτόν), ἔχειν δὲ κατὰ νοῦν τὸ τοιοῦτον·

ἄγου δέ μ' ὦ Ζεῦ καὶ σύ γ' ἡ πεπρωμένη,
20 ὅποι ποθ' ὑμῖν εἰμι διατεταγμένος·
ὡς ἕψομαί γ' ἄοκνος. ἂν δὲ μὴ θέλω,
κακὸς γενόμενος αὐτὸ τοῦτο πείσομαι

καὶ τό·

γινομένῳ ἐπένησε λίνῳ, ὅτε μιν τέκε μήτηρ

25 καὶ·

μοῖραν δ' οὔτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν.

VII, 4. Ἀγωγὴ περὶ χρόνων ζωῆς πρὸς τὸν κλῆρον τῆς τύχης καὶ τὸν τούτου κύριον.

Πότερον οἱ παλαιοὶ τὴν ἐνέργειαν τῆς προγνώσεως ἐπιστάμενοι διὰ
30 τὸ μεγαλαυχὲς καὶ ἀνθρωπίνῃ φύσει δυσέφικτον φθόνῳ ἐνεχθέντες ἀπέκρυψαν ἢ μὴ καταλαμβανόμενοι, ἅπερ ἡ φύσις διήρθρωσε καὶ ἐνομοθέτησε καὶ ἀνάγκῃ περικλείσασα ἀφθόνως ἀνθρώποις ἐδωρήσατο, ὅμως ᾐνίξαντο, οὐκ ἔχω λέγειν. οὐδὲν γάρ μοι δοκεῖ τῶν ἐν κόσμῳ καλλίστων στοιχείων καὶ πλείστων καὶ μεγάλων δημιουργημά-
35 των ὑπὸ τοῦ θεοῦ ἐφθονημένον ἀνθρώποις πρὸς καιρικὴν χρῆσιν· οὐδὲ γὰρ ἂν προέδειξε τὸ θεῖον μὴ βουληθὲν παρέχειν. ἀλλ' ἐκεῖνοι μὲν

3 an ἐναποκ.? 5 ὀρύττοντας V. 7 δὴ] δὶ V ex corr. 9 κακοποιοῖς V. 12 οἱ] ἡ V. 13 debebat πεπειραμένος. 19 Cleanth., fr. 527 (supra p. 41, 7). σύ χ' ἡ V. 22 κακῶς V. 23 τῷ V^a. 24 Iliad., Υ 128; cf. Ω 210, η 198. 26 Iliad., Z 488. 31 ἢ] οἱ ut vid. V. 33 ὁμοίως V. ἠνοίξαντο (η ex οι?) V^a. 34 κάλλιστον στοιχεῖον V. 35 ἐφνονημένον V.

of wickedness and long duration, who have devoted themselves to other schools. Since, then, I myself have become the revealer of a treasure, and have not only pointed out the places where it is guarded, but have also brought to light some of what lies stored within, those who encounter this work must join in reflection, so that by digging deep they may discover what has been mystically buried. Yet one who has enrolled in my school must also know in advance what his own nativity's constitution is and what kind of foundation it possesses, and during the active times must engage with the outcomes, so that he may attain benefit or testimony. But if a malefic planet bears upon the times, he who has failed through ignorance or who has overlooked some place will blame the method. Nevertheless, if one seeks with precision, he will not be deceived of the gift, nor will he be deemed worthy of so great an honor as one of those devoted to the right seasons indicated according to the constitution of the nativity. I have set forth these matters having tested them in my own experience; therefore one must not blame the times, neither upon myself nor upon the foreknowledge, but rather, having learned the magnitude of one's own nativity, one must campaign alongside the seasons nobly and without distress — for it avails nothing to live miserably and to wish to make oneself equal to the fortunes of others — and one must keep in mind the following:

Lead me, O Zeus, and you too, O Destiny,
20 whithersoever I am appointed by you to go;
for I will follow without flinching; but if I become base
and refuse, I shall suffer this same fate nonetheless.
and the
spun upon the thread at his birth, when his mother bore him
25 and
And I say that no man has ever escaped his appointed fate.

VII, 4. A Method Concerning the Times of Life in Relation to the Lot of Fortune and Its Ruler.

Whether the ancients, knowing the power of foreknowledge, concealed it out of envy — on account of its grandeur and the difficulty of its attainment by human nature — or whether, failing to comprehend what nature had articulated, legislated, and, having enclosed within necessity, bestowed upon humankind in abundance, they nonetheless spoke in riddles, I cannot say. For nothing among the fairest elements and greatest creations in the cosmos seems to me to have been withheld by God from human use at the opportune moment; for the divine would not have shown it forth had it not wished to provide it. But those men acted 3 an έναποκ. ? 5 δρύττοντας V. 7 δή] δι V ex corr. 9 κακοποιοῖς V. 12 οἱ] ἡ V. 13 debebat πεπειραμένος. 19 Cleanth., fr. 527 (supra p. 41, 7). σύ χ᾽ ἡ ν. 22 κακώς V. 23 τῷ γ' 24 Iliad., Y 128; cf. Ω 210, η 198. 31 *] of ut vid. V. 33 όμοίως V. Ανοίξαντο (η ex οι ?) V. χεῖον V. 35 έφνονημένον V.

26 Iliad., Z 488.

34 κάλλιστον στοι-

ὡς ἠθέλησαν ἢ ὡς ἠδυνήθησαν· διὸ καὶ τὸ κάτω κεφάλαιον αὐτῶν μνημονεύων θαυμάζω τὴν γνώμην σκολιάν τε καὶ δυσθήρατον. ἐγὼ δὲ ὅσα ποτὲ μὲν εὗρον διὰ πείρας προέδειξα, ὅσα δὲ καὶ ἐν τῷ μεταξὺ χρόνῳ ἐπεξεῦρον, οὐκ ἐβουλήθην ἀποκρύψαι διὰ τὸ παράδοξον τῶν πολλῶν ἀποτελεσμάτων, ἀγαθῶν τε καὶ φαύλων, ἐν ὀλίγῳ χρόνῳ γενομένων ἢ καὶ ἐπὶ τοῖς αὐτοῖς ἐπιμενόντων· ἡ δὲ ὑποκειμένη ὑποδιαίρεσις διδάξει τοὺς φιλομαθεῖς· ταύτην γὰρ προκρίνας μὲν πασῶν καὶ συγκοσμῆσαι βουλόμενος ἀλλεπαλλήλως κατὰ τὴν λεπτομέρειαν διασαφήσω. ἡ γὰρ πλατικὴ θεωρία ἀμαυροτάτην τάξιν ἔχουσα διὰ τὴν ἀκόλαστον τῶν ἐντυγχανόντων γνώμην ἐλέγχεται ῥᾳδίως. μὴ ὑπολάβῃ δέ τις διὰ τὸ ποικίλον καὶ πολυμερὲς τεχνικὸν ὑπάρχειν τὸν λόγον, ἀλλ' ἐκθειάζειν τὴν φύσιν· πολλοὶ μὲν γὰρ πολλὰς αἱρέσεις διαγραψάμενοι οὐδεμίαν βεβαίαν συνέταξαν.

Τοιγαροῦν ἐπὶ τὰ προκείμενα βαδιστέον. οἱ μὲν οὖν θανατικοὶ κλιμακτῆρες καταληπτέοι ἔσονται, καθὼς ἐν τῷ περὶ χρόνων ζωῆς προέταξα καὶ νῦν δὲ ἐν τούτῳ ἀκριβέστερον δηλώσω. ἐκ τριῶν ὅρων συνεστώτων τῶν χρόνων, ἐλαχίστου μέσου καὶ μεγίστου, τὴν σύγκρασιν οὕτως ἀνεῦρον· ἐκ τοῦ κλήρου τῆς τύχης καὶ τοῦ οἰκοδεσπότου λογιζόμενος τὰς περιόδους τῶν ἀστέρων καὶ τὰς ἀναφορὰς τῶν ζῳδίων, πρῶτον ὥρας εἶτα ἡμέρας εἶτα μῆνας εἶτα ἔτη, ἢ ὧν μὲν ὥρας ὧν δὲ ἡμέρας ὧν δὲ μῆνας ὧν δὲ ἐνιαυτούς, κατὰ τοὺς ἐπικέντρους καὶ ἀνατολικοὺς ἀστέρας καὶ τὰ οἰκεῖα σχήματα ἡμέρας εἶτα μῆνας εἶτα τὰς περιόδους. ἐπὶ μὲν γὰρ τῶν ἤδη τὴν ἡλικίαν προβεβηκότων δυνατὸν τὰς περιόδους καὶ τὰς ἀναφορὰς μερίζειν, ἐπὶ δὲ τῶν νηπίων ἀπὸ τῶν ἐλαχίστων ἀρξάμενος.

Ἔστω δὲ ἐπὶ ὑποδείγματος Ἥλιος Ἀφροδίτῃ Ὑδροχόῳ, Σελήνη Ζεὺς ἀρχαῖς Κριοῦ, Κρόνος Κριῷ, Ἄρης Τοξότῃ, Ἑρμῆς Αἰγόκερῳ, ὡροσκόπος Σκορπίῳ, κλῆρος τύχης Ζυγῷ, κλίμα ς'. οἱ μερίζοντες οὗτοι· Ἀφροδίτη διὰ τὸν Ζυγόν, Κρόνος διὰ τὸ τὴν Ἀφροδίτην εἶναι Ὑδροχόῳ, Ἄρης διὰ τὸ τὸν Κρόνον Κριῷ εἶναι. ἐλογισάμην οὖν κατά τε τὰς περιόδους καὶ τὰς ἀναφορὰς πρῶτον ὥρας εἶτα ἡμέρας εἶτα μῆνας οὕτως· ἔλαβον τοῦ Ζυγοῦ ἡμέρας η' καὶ ὥρας η' καὶ πάλιν τοῦ Ζυγοῦ ἀναφορὰς κλίματος ς' ὥρας γ', καὶ ἐπεὶ Ἀφροδίτη Ὑδροχόῳ ἐστίν, ἔλαβον Κρόνου ὥρας νζ', καὶ πάλιν ἐπεὶ ὁ Κρόνος ἐν τῷ Κριῷ ἐστιν, ἔλαβον Ἄρεως ὥρας ιε'· γίνονται ἐπὶ τὸ αὐτὸ ἡμέραι η' καὶ ὧραι ρκγ', αἵ εἰσιν ἡμέραι ε' ὧραι γ'· γίνονται αἱ πᾶσαι ἡμέραι ιγ' ὧραι γ'· ἔζησεν ἡμέρας ιγ' ὥρας γ'.

Ἄλλη. Ἥλιος Ἀφροδίτῃ Ἑρμῆς Καρκίνῳ, Σελήνη Αἰγόκερῳ, Κρόνος Σκορπίῳ, Ζεὺς Ὑδροχόῳ, Ἄρης Λέοντι, ὡροσκόπος Ταύρῳ, κλῆρος

1 καὶ] κατὰ Us. 3 προσέδειξα V. 6 nempe γινομένων. 7 διαίρεσις V^a. μὲν absurdum. 9 διασαφήσει V, corr. Us. 21 nempe <ἢ> κατὰ. 24 δυνατοὶ V. 25 nempe ἀρξαμένους, fort. manca oratio. 29 τὸ] τὸν V^a. 33 fort. κγ' V.

as they wished or as they were able; and so, as I call to mind that final chapter of theirs, I marvel at a judgment both crooked and hard to track. But whatever I have at one time discovered through experience I set forth openly, and whatever I subsequently found in the intervening period I was unwilling to conceal, on account of the remarkable nature of the many outcomes — both favorable and adverse — that came to pass within a short span of time or persisted under the same conditions. The subdivision set out below will instruct those who love learning; for having judged it superior to all others and wishing to adorn it thoroughly, I shall explain it in successive detail according to its fine distinctions. For the broad and discursive method of inquiry, holding the most obscure rank, is easily refuted on account of the undisciplined disposition of those who encounter it. Let no one suppose that the discourse is technical merely on account of its variety and manifold divisions, but rather that it exalts nature; for many have outlined many schools of thought and yet have established none with any certainty.

We must therefore proceed to the matter at hand. The fatal climacteric periods will be apprehended in the manner I set out in my treatise on the lengths of life, and which I shall now explain more precisely in this work. Since the periods are composed of three terms — minimum, mean, and maximum — I discovered the configuration as follows: by calculating from the Lot of Fortune and its ruler the planetary periods and the rising times of the zodiacal signs, first in hours, then days, then months, then years — or in some cases hours, in others days, in others months, in others years — according to the planets on the angles and in the oriental positions and their proper aspects, first days, then months, then the periods. For those who have already advanced in age it is possible to apportion the periods and rising times, but for infants one begins from the minimum values. 25

Let the following serve as an example: Sun and Venus in Aquarius, Moon and Jupiter at the beginning of Aries, Saturn in Aries, Mars in Sagittarius, Mercury in Capricorn, the Ascendant in Scorpio, the Lot of Fortune in Libra, clime 6. The distributors are as follows: Venus, because of Libra; Saturn, because Venus is in Aquarius; Mars, because Saturn is in Aries. I therefore calculated according to the periods and rising times, first hours then days then months, as follows: I took for Libra 8 days and 8 hours, and again for Libra the rising time for clime 6, being 3 hours; and since Venus is in Aquarius, I took for Saturn 57 hours; and again since Saturn is in Aries, I took for Mars 15 hours. The total comes to 8 days and 123 hours, which equal 5 days and 3 hours, making the grand total 13 days and 3 hours. The native lived 13 days and 3 hours.

*Another. Sun, Venus, Mercury in Cancer; Moon in Capricorn; Saturn in Scorpio; Jupiter in Aquarius; Mars in Leo; Ascendant in Taurus; Lot

1 and|according to Us. 3 3 foreshadowed foreshadowed V. Y.6 nempe events. 7 divisions V. μὲν3 I showed V. 6 nempe events. 7 divisions of V. mennabsurdum. 9 declare V, corr. Us. 21 nempe <> v.24 strong V.n25 nempe lifted up, fort. manca oratio. 29 τό] τόν Va. 33 fort. Mrs. V.

τύχης Σκορπίῳ, ὁ κύριος Λέοντι. ὁ τούτου κύριος Καρκίνῳ τὰς ὥρας καὶ τὰς ἡμέρας τῶν τε ἀστέρων καὶ τῶν ζῳδίων παρεληλύθει· διὰ τοῦτο οὖν τρίτῳ τόπῳ μῆνας ἐλογισάμην· Ἄρεως μῆνες ξς' καὶ ιε' καὶ Ἡλίου τοῦ ἐν Καρκίνῳ μῆνες κε'· γίνονται μῆνες ρς', οἵ εἰσιν ἔτη η' μῆνες ι'. Ταύτας προεθέμην τὰς γενέσεις. προσκοπεῖν οὖν χρὴ τοὺς οἰκοδεσπότας καὶ τοὺς τόπους, μὴ ὑπὸ τῶν κακοποιῶν διακατέχονται ἢ ἐναντιοῦνται ἢ παρ' αἵρεσιν τύχωσι, καὶ τὰς λοιπὰς παραγγελίας.

Ἄλλη. Ἥλιος Ἑρμῆς Ὑδροχόῳ, Σελήνη Ταύρῳ, Κρόνος Τοξότῃ, Ζεὺς Κριῷ, Ἄρης Αἰγόκερῳ, Ἀφροδίτη ὡροσκόπος Ἰχθύσι, κλίμα ς', κλῆρος τύχης Διδύμοις. ἔλαβον Ἑρμοῦ μῆνας ος', καὶ ἐπεὶ Ἑρμῆς ἐν Ὑδροχόῳ ἐστίν, ἔλαβον τοῦ Ὑδροχόου τὴν ἀναφορὰν μῆνας κγ' καὶ Κρόνου ἐν Τοξότῃ ὄντος τοῦ Τοξότου μῆνας λγ'· γίνονται οἱ πάντες μῆνες ρλβ', ἃ γίνεται ἔτη ια'· τοσούτων ἐτελεύτα. τὰς δὲ λεπτομερεῖς ἡμέρας καὶ σταλαγμιαίας ὥρας ἀπὸ τῆς ἑκάστου ἀστέρος περιόδου τὸ ιβ' λαμβάνοντες εὑρήσομεν.

Συμμερίζουσι δὲ οἱ ἀστέρες ἀλλήλοις οἰκείως κείμενοι καὶ τῆς αἱρέσεως ὄντες. οἷον Ἥλιος Ἑρμῆς Καρκίνῳ, Σελήνη Ἄρης Ζυγῷ, Κρόνος Ἀφροδίτη Λέοντι, Ζεὺς Τοξότῃ, ὡροσκόπος Αἰγόκερῳ, κλίμα ς', ὁ κλῆρος τῆς τύχης Τοξότῃ. τούτου <ὁ> κύριος Ζεὺς ἐπίκειται τῷ κλήρῳ· ἐμέρισεν οὖν τὴν ἀναφορὰν τοῦ Τοξότου ἔτη λγ' καὶ τὴν ἰδίαν περίοδον ἔτη ιβ'· γίνεται ἔτη με'. τούτῳ οὖν τρίγωνος Κρόνος ὑπάρχων συνεμέρισε τῆς ἰδίας περιόδου μῆνας νζ'· γίνεται ἔτη ἔγγιστα ν'· ἐν τούτῳ καὶ ἐτελεύτα. εἰ δέ τις λογίσηται καὶ τῆς τοῦ Λέοντος ἀναφορᾶς μῆνας λη' καὶ Ἡλίου μῆνας ιθ', τοσούτους μῆνας συνάξει.

Αὗται αἱ γενέσεις δεδοκιμασμέναι ἐξ αὐτοψίας πρόκειται. εἰ δέ τις ἐξ ἀκοῆς θέλει δοκιμάζειν λαβὼν γένεσιν, διαψευσθήσεται τὴν ἀγωγήν. καὶ ἕτεροι δὲ κλιμακτῆρες σημαίνονται, ὁπόταν κακοποιοῦ σχήματος καὶ μαρτυρίας χρόνος συνδράμῃ· ὁ δὲ αὐτὸς λόγος καὶ περὶ τοῦ ὡροσκόπου καὶ τοῦ τούτου κυρίου, ὁπόταν κατὰ διαδοχὴν ἢ ἀντιπαραχώρησιν οἱ ἀστέρες τύχωσι μὴ χρηματίζοντος τοῦ κλήρου τῆς τύχης ἢ τοῦ οἰκοδεσπότου.

E CAPITE VIII, 5. — F. 105.

Τοὺς οὖν μάλιστα βουλομένους πᾶσαν αἵρεσιν μεθοδικὴν *** προσέχειν, ἐπειδὴ ἕκαστος τῶν συνταγματογράφων ἰδίως καὶ ποικίλως τὰς αἱρέσεις πραγματευσάμενος ἀποκρύφως καὶ ἐφθονημένως τὰς ἐπιλύσεις μὴ ἐκθέμενος εἴασεν, ἐγὼ δὲ διὰ πολλοῦ πόνου καὶ πολλῆς πείρας

1 Leonis dominus Sol, qui in Cancro est i. e. tertio loco; sequentia fort. lacunosa. 22 μῆνες V. 24 i. e. sic quoque 38 + 19 efficiunt 57 menses (possis τοὺς αὐτούς). 28 fort. <ὁ> χρόνος. 33 fuit fere ἐκμανθάνειν ἀεὶ ἐμαυτῷ προσέχειν. 34 συνταγμάτων V. 35 sq. structura turbata, possis <πλανᾶσθαι τοὺς ἐντυγχάνοντας> εἴασεν.

of Fortune in Scorpio; its lord in Leo. The lord of this latter had passed through the hours and days of both the stars and the zodiacal signs while in Cancer. For this reason, therefore, I reckoned the months in the third place: months of Mars, 65, and months of the Sun in Cancer, 25; total months: 106, which equals 8 years and 10 months. These are the nativities I set forth. It is therefore necessary to examine the lords and the places, whether they are held in check by the malefics, or are in opposition, or fall contrary to sect, as well as the remaining precepts.

Another. Sun and Mercury in Aquarius; Moon in Taurus; Saturn in Sagittarius; Jupiter in Aries; Mars in Capricorn; Venus as Ascendant in Pisces; 4th climate; Lot of Fortune in Gemini. I took the months of Mercury, 76; and since Mercury is in Aquarius, I took the rising time of Aquarius, 23 months, and since Saturn is in Sagittarius, the months of Sagittarius, 33; the total months come to 132, which equals 11 years — at that age he died. The detailed days and the fractional hours we shall find by taking one-twelfth of the period of each star.

The stars co-divide with one another when they are suitably placed and belong to the same sect. For example: the Sun and Mercury in Cancer, the Moon and Mars in Libra, Saturn and Venus in Leo, Jupiter in Sagittarius, the Ascendant in Capricorn, the 6th climate, and the Lot of Fortune in Sagittarius. Its lord Jupiter is placed upon the 20 Lot; he therefore allotted the rising time of Sagittarius, 33 years, and his own period, 12 years — making 45 years in total. Saturn, being trine to him, co-allotted 57 months of his own period; this comes to approximately 50 years — and at this point the native also died. But if one also reckons 38 months for the rising time of Leo and 19 months for the Sun, he will arrive at the same number of months.

25 These nativities are set forth as verified by personal observation. If anyone wishes to test a nativity by hearsay rather than direct inspection, he will be deceived in his working-out. Other critical years are also indicated whenever the period of a malefic configuration and testimony coincides; and the same reasoning applies to the Ascendant and its lord, whenever the stars happen to succeed one another by succession or counter-exchange while the Lot of Fortune or its house-ruler is not in active testimony.

FROM CHAPTER VIII, 5. — F. 105.

Those, therefore, who most earnestly wish to pursue every methodical system of sect *** must pay close attention, since each of the writers of systematic treatises has treated the sects in his own individual and varied way, and, without setting forth their solutions openly, has left them concealed and jealously guarded; whereas I, through great labour and extensive experience,

1 The lord of Leo is the Sun, which is in Cancer, i.e. in the third place, the following perhaps lacu-
our 22 μήνες v. 24 i.e. thus also 38 + 19 make 57 months (one might read τοὺς αὐτούς). 28 perhaps <δ> χρόνος. 33 it was approximately ἐκμανθάνειν ἀξιῷ ἐμαυτῷ προσέχειν. 34 συνταγμάτων V. 35 sq. the structure is disturbed, one might read <πλανάσθαι τοὺς ἐντυγχάνοντας> εἴασεν.

ζητήσας προέταξα. τοῦτο δέ μοι δοκεῖ μέγιστον, τὸ ἐξελέγξαι ἀλλοτρίας ἐνθυμήσεις μυστικῶς κατακεχωσμένας, ἐπεὶ καὶ αὐτὸς πολλὰς δυνάμεις διὰ πολλῶν λόγων ὕλης δυνάμενος συντάξαι οὐκ ἠβουλήθην ὅμοιον ἑαυτὸν ἀποδεῖξαι τοῖς ματαιολόγοις· γελοῖον γὰρ ἂν εἴη ἐνάρχεσθαι κατά τινων λέγειν μὴ ἐπιγνόντα πρότερον τὸ ἴδιον ἁμάρτημα. ὅθεν ἐὰν πλειστάκις περὶ τῆς ἐμῆς ἀφθονίας καὶ ἁπλότητος ὑπομιμνήσκω, συγγνωστέος ὁ λόγος· ἔπαθον γὰρ πολλὰ καὶ πολὺν πόνον ἐπηνεγκάμην καὶ ὑπὸ πολλῶν ἐβουκολήθην καὶ τὰ δοκοῦντά μοι ἀπερείσια χρήματα ἐξανάλωσα πειθόμενος γόησι καὶ πλεονέκταις ἀνθρώποις. ἀλλ' ὅμως διὰ τῆς ἐμῆς ἐγκρατείας καὶ φιλομαθείας περιεγενόμην τῶν αἱρέσεων· ἃς οὐ μόνον οἱ ἐντυγχάνοντες καὶ ἐπιγνόντες τὸ ἀκριβὲς μεθ' ἡδονῆς καθ' ἡμῶν εἰσοίσουσι ἔπαινον, ἀλλὰ καί τινες διὰ τὸ ἀφελὲς ἐπιφθονήσουσι καὶ κακολογήσουσιν ἐπαρασάμενοι διὰ τὴν τῶν μυστικῶν καὶ ἀποκρύφων φωταγωγίαν ἢ καὶ ἐκκόψουσί τινας αἱρέσεις ἐκ τῆς ἐμῆς συντάξεως. πρὸς τοὺς τοιούτους οὖν ἀρὰς ἐθέμην δείξας ἃ οἶμαι αὐτοὺς πείσεσθαι.

Οἱ οὖν ἐντυγχάνοντες ταῖς ὑφ' ἡμῶν συντεταγμέναις βίβλοις πάσας αἱρέσεις διελεγχούσαις μὴ λεγέτωσαν· αὕτη μέν ἐστιν τοῦ βασιλέως, ἑτέρα δὲ Πετοσίρεως, ἄλλη δὲ Κριτοδήμου καὶ τῶν λοιπῶν, ἀλλ' ἰδέτωσαν ὅτι ἐκεῖνοι μὲν προθέμενοι κωφῶς καὶ κατεζητημένως ἀνυπόστατον τὴν ἐπιστήμην κατέδειξαν, ἡμεῖς δὲ τὰς ἐπιλύσεις ποιησάμενοι οὐ μόνον θνήσκουσαν τὴν αἵρεσιν ἀνερρώσαμεν, ἀλλὰ καὶ ἑαυτῶν δόξαν κατεψηφισάμεθα καὶ ἑτέρους δὲ ἀξίους ἐμυσταγωγήσαμεν, οὐ χρημάτων προτροπῇ θελχθέντες ἀλλὰ φιλομαθεῖς καὶ ἐπιθυμητὰς ἐπιγνόντες· καὶ γὰρ αὐτοὶ τοιούτῳ χαρακτῆρι αἱρέσεως ἐχαλιναγωγήθημεν.

Ἔστω οὖν ὁ λόγος ἡμῖν πάλιν εἰς τὸν περὶ χρόνων ζωῆς τόπον. πᾶσαι μὲν οὖν αἱ προσυντεταγμέναι ἀγωγαὶ κατ' ἰδίαν αἵρεσιν ἀκριβεῖς καὶ δεδοκιμασμέναι, καὶ αὕτη δὲ δοκιμαστὴ καὶ θαυμαστὴ τριζῳδία. περιέχει δὲ οὕτως. μαθὼν ἀκριβῶς τὴν σεληνιακὴν καὶ ἡλιακὴν μοῖραν πρὸς τὴν ὡροσκοποῦσαν τῆς γενέσεως εἰσέρχομαι εἰς τὸ ὑποκείμενον ὄργανον καὶ κατὰ τὸν ὑποταχθησόμενον τρόπον ἐπιγνοὺς τὸν λήγοντα τῆς τριζῳδίας τόπον ἐκ τῆς ἡλιακῆς μοίρας ἔρχομαι ἐπὶ τὸ ὡροσκοποῦν ζῴδιον καὶ ἐπιγνούς, κατὰ πόστης μοίρας τυγχάνει, ἐκτίθεμαι τοῦτον ἡλιακὸν γνώμονα. εἶτα ὁμοίως καὶ εἰς τὸ τῆς Σελήνης ζῴδιον παράκειται καὶ εἰς ἐκεῖνο εἰσενέγκας τὰς τοῦ ἡλιακοῦ γνώμονος μοίρας πάλιν ὁρᾷς, τίνος τόπος ζῳδίου τυγχάνει· κἀκεῖνο εἰσενέγκας εἰς τὸ

2 ἐπὶ V. 3 δυνάμεις scribit pro ἀγωγάς, μεθόδους. 6–7 ὑπομιμνήσθω συγγνωστέως V. 10 ἐγκρατίας V. 11 possis αἷς vel ὥστε. 12 ἔπενον V. 16 ἃ | ἃς V, quo servato possis δεινάς. 17 συντεταγμένοις V. 18 διελεγχούσης V. 20 ὅτοι V. 25 χαρακτὴρ νεμέσεως V. 27 εἰς] ἐκ V. 28 προσυντεταγαμέναι V. 29 δοκιμαστικὴ καὶ θαυμαστικὴ V. 31 εἰσέρχομεν V. 32 ὑπὸ χθησόμενον V. 37 ὁρᾷς] δεωρᾶς V, sequentia sana esse non praesto.

Having investigated, I set this forth as a preface. But this seems to me the greatest task: to expose alien conceptions that have been mystically buried away — since I myself, though capable of composing many powers through many discourses of subject matter, was unwilling to show myself similar to those who speak idly. For it would be ridiculous to begin speaking against certain people without first recognizing one's own fault. Therefore, if I remind you many times of my generosity and simplicity, this account deserves pardon; for I suffered greatly and underwent much toil, was deceived by many, and spent what seemed to me an inexhaustible sum of money, persuaded by charlatans and greedy men. Nevertheless, through my own self-discipline and love of learning I prevailed over the sects — sects which not only those who encounter them and recognize their precision will bring praise upon us with pleasure, but also some, on account of their simplicity, will envy and slander, having cursed us on account of the illumination of mysteries and hidden things, or will even excise certain doctrines from my compilation. Against such persons, therefore, I have set down curses, having shown what I believe they will suffer.

Let those who encounter the books we have composed, which refute all doctrines, not say: "This belongs to the King, another to Petosiris, yet another to Critodemus and the rest." Instead, let them see that those men, having set forth their knowledge in an obscure and labored manner, rendered the science untenable, whereas we, having provided the solutions, not only revived a dying doctrine but also staked our own reputation and initiated others who were worthy — not swayed by the inducement of money, but having recognized them as lovers of learning and earnest seekers. For we ourselves were reined in by just such a devotion to this art.

Let our discourse return once more to the topic of the length of life. All the methods previously set forth are each accurate and proven according to their own system, and this method of the trizodia is likewise proven and admirable. It proceeds as follows. Having precisely determined the degree of the Moon and the Sun in relation to the ascending sign of the nativity, I enter the instrument set out below, and having ascertained by the method to be described the terminal place of the trizodia from the solar degree, I proceed to the ascending sign and, having noted at which degree it falls, I record this as the solar indicator. Then, similarly, I look to the sign of the Moon as well, and having introduced into that sign the degrees of the solar indicator, I again observe in which sign's place it falls; and having introduced that into the

2 ἐπί V. 3 writes δυνάμεις for αγωγάς, μεθόδους. 6-7 ὑπομιμνήσθω συγγνωστέως Y. 10 ἐγκρατίας V. 11 one may read alç or wote. 12 ἔπενον V. 16 βᾶς ν, with which reading retained one may read δεινάς. 17 συντεταγμένοις V. 18 διελεγχούσης V. 20 ὅτοι V. 25 χαρακτήρ νεμέσεως Y. 27 elç] Ek V. 28 προσυντεταγαμέναι V. 29 δοκιμαστικὴ καὶ θαυμαστική V. 31 εἰσέρχομεν V. 32 ὑπὸ χθησόμενον V. 37 ὁρᾷς] δεωρᾶς V, the soundness of what follows is not guaranteed.

ὡροσκοποῦν ζῳδιον ἡγοῦμαι σεληνιακὸν γνώμονα καὶ συγκρίνω, πότερον ὁ ἡλιακὸς ὑπερέχει ἢ ὁ σεληνιακός. ἐὰν μὲν γὰρ ὁ τοῦ Ἡλίου προάγῃ, πρόσθεσιν ἡ ὥρα ἔχει τῶν ἀνὰ μέσον ζῳδίων· ἐὰν δὲ ὁ τῆς Σελήνης, ἀφαίρεσιν. οὗτος γάρ ἐστιν ἀναγκαστικὸς καὶ φυσικός
5 ὡροσκόπος· ὅθεν μή τις ξενισθῇ, ἐὰν ἐν ἄλλῳ ζῳδίῳ ὑπονοῶν εἶναι τὸν ὡροσκόπον ἐν ἑτέρῳ εὕρῃ. μετὰ δὲ τὴν πρόσθεσιν ἢ ἀφαίρεσιν ἐπιγνοὺς, πόσων μοιρῶν ὁ ὡροσκόπος ἐστίν, εἰσελθὼν εἰς τὰς <τῆς> τριζῳδίας ἀναφορὰς σκοπῶ, πόσα ἔτη παράκεινται τῇ εὑρεθείσῃ μοίρᾳ κατὰ τὸ κλίμα καὶ ἀποφαίνομαι· παραπεσούσης δὲ μιᾶς ἢ καὶ δευτέρας
10 μοίρας ἡλιακῆς ἤτοι σεληνιακῆς ἢ καὶ τῆς ὡροσκοπικῆς ἀσύμφωνα τὰ πράγματα κριθήσεται.

Εἰ δέ τις βούλοιτο ἐλέγχειν, ἀναδραμὼν μίαν ἢ καὶ δύο μοίρας ἢ καὶ ἐπιπροσθεὶς τῇ ἡλιακῇ ἢ σεληνιακῇ, ἐάνπερ δοκῇ πεπλανῆσθαι, ἢ καὶ ἕτερον ὡροσκόπον λογισάμενος τῷ αὐτῷ τρόπῳ πραγματευσάσθω·
15 καὶ τὴν ὁδὸν ἐξευρήσει. τοῦτο δ' ἔξεστι δοκιμάζειν ἐκ τῶν ἤδη τετελευτηκότων καὶ μὴ πιστεύειν τοῖς πεπλανημένας ἐξ ἀκοῆς γενέσεις κομίζουσιν καὶ δοκεῖν διαπταίειν, ἀλλὰ κρίνοντα βεβαίαν τὴν ὑπόθεσιν μὴ ξενίζεσθαι. προσπαραληπτέον δὲ ἀναγκαίως ἐνταῦθα τὰς ἀκτινοβολίας καὶ τὰς συμπαρουσίας τῶν κακοποιῶν πρός τε τὸν Ἥλιον καὶ τὴν
20 Σελήνην καὶ τὸν ὡροσκόπον τόν τε οἰκοδεσποτικὸν λόγον· ἐκ γὰρ τούτων καὶ οἱ ὅροι τῆς ὑποστάσεως καταλαμβάνονται. πρὸς δὲ τοὺς ἀχρόνους ἢ ὀλιγοχρονίους λογισόμεθα τοὺς προκειμένους χρόνους τῶν ὅρων, πρῶτον μὲν ὥρας εἶτα ἡμέρας εἶτα μῆνας εἶτα ἐνιαυτούς· μετὰ δὲ τὸ συμπληρῶσαι τὸν πρῶτον ὅρον τῶν ἐτῶν τὸν δεύτερον καὶ
25 τὸν τρίτον ὁμοίως λογισόμεθα, ὥρας ἡμέρας μῆνας, καὶ ἐπιπροσθήσομεν τῷ πρώτῳ. ἐν δὲ τοῖς ὀλιγαναφόροις ζῳδίοις ἐπὰν εὕρωμεν πολυχρονίους γενέσεις, τὸν πρῶτον ἢ τὸν τρίτον ἐπισυνάγομεν ἢ τὸν δεύτερον καὶ τὸν τρίτον ἢ τὸν τέταρτον ὁλόκληρον καὶ τῶν λοιπῶν τὰ τῇ μοίρᾳ παρακείμενα καὶ ἀποφαινόμεθα.

30 Πάλιν δὲ ποῖος ὅρος τῶν τριῶν ἰσχύσει, οὕτως γνωστέον. εἰσελθὼν κατὰ τὴν ὡροσκοποῦσαν μοῖραν θεωρῶ, πόσα ἔτη παράκειται τὸν πρῶτον ὅρον· ἔπειτα εἰσελθὼν εἰς τὴν κατ' εὐθὺ μοῖραν ζητῶ, τοῖς εὑρεθεῖσιν ἔτεσι καὶ μησὶν πόστος ἀριθμὸς παράκειται, καὶ τοῦτον προσθεὶς ταῖς τοῦ ὡροσκόπου μοίραις ἀπολύω ἀπὸ τοῦ ὡροσκο-
35 ποῦντος ζῳδίου ἢ τῆς Σελήνης, ἐὰν ἐπίκεντρος ἢ ἐπαναφερομένη τύχῃ. ὅπου δ' ἂν καταλήξῃ, ὄψομαι τὰς ἀκτῖνας τῶν κακοποιῶν, μήπως ἐμποδίσωσιν· ἐὰν γὰρ οὕτως εὑρεθῇ, ὁδὶ ὀλετὴς τῶν κύκλων. ὁμοίως δὲ καὶ ἐπὶ τοῦ δευτέρου καὶ τρίτου ὅρου. ἄλλως τε πάλιν λήψομαι ἐκ τῶν ἀπὸ συναφῆς τὰ ἔτη, ἐκ τῶν δευτέρων καὶ ἐκ τῶν

3 προάγει V. ὥραν V. 4 οὗτ(ως) V. 6 ἀφαίρεσι V. 13 δοκεῖ V. 14 πραγματεύσασθαι V. 18 πρὸς παραληπταίον V. ἀνακαίως V. 31 possis <κατὰ> τὸν aut sane τῷ πρ. ὅρῳ. 33 nempe πόσος. 35 ἐπίκτ V. 37 οδιο|λέτης τῶν Θ V solvi dubitanter. 39 δευτέρων vix sanum, fort. ὅρων add.

I consider the ascending sign as the lunar indicator and compare whether the solar degree or the lunar degree is greater. For if the solar degree is ahead, the hour has an addition of the degrees of the intervening signs; but if the lunar degree is ahead, a subtraction. For this is the necessary and natural horoscope; hence no one should be surprised if, supposing the Ascendant to be in one sign, he finds it in another. After determining the addition or subtraction, and ascertaining how many degrees the Ascendant is, I enter the rising times of the triplicity and examine how many years correspond to the degree found according to the climate, and I declare the result. But if one or even two solar or lunar degrees, or even the degree of the Ascendant, fall out of accord, the judgments will be discordant.

If anyone wishes to verify, he should go back one or two degrees or add to the solar or lunar degree, if it seems to him that an error has been made, or else calculate another Ascendant and proceed in the same manner; and he will find the right path. This can be tested from the nativities of those already deceased, and one should not trust those who bring nativities distorted by hearsay and think themselves in error, but rather, holding the hypothesis secure, should not be disconcerted. One must necessarily take into account here also the ray-castings and conjunctions of the malefics with respect to the Sun, the Moon, the Ascendant, and the lord of the nativity; for from these the bounds of the length of life are comprehended. For short-lived or those of brief life, we shall calculate the proposed periods of the terms, first in hours, then in days, then in months, then in years; and after completing the first term of years, we shall likewise calculate the second and third in hours, days, and months, and add them to the first. In signs of short ascension, whenever we find long-lived nativities, we combine the first and the third, or the second and the third, or the fourth in its entirety, together with the portions of the remaining terms adjacent to the degree, and we declare the result.

30 Again, which of the three terms will prevail must be determined as follows. Entering by the ascending degree, I observe how many years are assigned to the first term; then entering the degree directly opposite, I seek what number stands alongside the years and months found, and adding this to the degrees of the Ascendant, I count off from the ascending Sign or from the Moon, if she happens to be angular or in succedent position. Wherever the count ends, I shall examine the rays of the malefics, lest they obstruct; for if such a configuration is found, this is the destroyer of the cycles. Likewise for the second and third term. And again by another method I shall take the years from the conjunctions, from the second and from the

3 promotes V. þran V. 4 thus) V. 6 take away V. 13 tries V. 14 matter- nmatevsasthy V. 18 πρὸ πραλεπτειον V.ντὸν nάνακαίῳς V. 31 you can aut sane τῷ pr. street 33 nempe how many. n35 ἐπικτ V. 37 guide of nΘ V solvi dubitanter. 39 second vix eanum, nfort. action add.

ἀστέρων, καὶ ὄψομαι μήπως ὁ τῆς λύσεως οἰκοδεσπότης τῶν τριῶν ἐπικρατήσῃ καθ' ὃν δήποτε οὖν <τρόπον>· λύσεως δέ ἐστιν ὁ ιβ' τόπος. προβλέπειν δὲ δεῖ καὶ τὸν κλιμακτηρικὸν λόγον, καθὼς ἐπελυσάμεθα. ἐὰν ὁ κατ' ἔλλειψιν ἀριθμὸς συνεμπέσῃ, χρεοκοπήσει ἐκ τῶν ἐτῶν μέρος· πολλάκις οὖν ἢ προλήψεται ὁ κλιμακτὴρ ἢ μετὰ τὸν λογιζόμενον ἀριθμὸν τῶν ἐτῶν τὸ τέλος ἐποίσει. παρατηρητέον δὲ εἰς ποῖον σελίδιον ἐξέπεσεν ὁ τοῦ ὡροσκόπου τόπος, πότερον δύο ἢ τρεῖς ἢ τέσσαρας ἀριθμοὺς ἔχει, καὶ οὕτως τῷ συναμφοῖν ἀριθμῷ χρῆσθαι ἐπὶ τῶν ἐτῶν. οἷον ἔστω ὡροσκοπικὴν μοῖραν ἐκπεπτωκέναι Καρκίνου μοίρᾳ η', ἥτις σημαίνει τόπον τρίτον· ἐν δὲ τῷ αὐτῷ σελιδίῳ καὶ μοῖρα θ' χρηματίζει· ἰσχύσει οὖν καὶ αὕτη ἡ θ' μοῖρα πᾶσαν αἵρεσιν. ὁμοίως ἐν αὐτῷ [Καρκίνῳ] ἀπὸ κε' ἕως κη' μοίρας τόπῳ Ὑδροχόου· χρηματίσει οὖν καὶ ἡ κς' κζ' μοῖρα.

Novi alicuius libri prooemium.

Cod. S. f. 153.

Προοίμιον.

Οὐάλης Μάρκῳ χαίρειν. Ὅσα μὲν ὁ θειότατος βασιλεὺς εἴρηκε Νεχεψὼ ὁ τὴν ἀρχὴν ποιησάμενος τῆς ιγ' βίβλου, ἐν ταῖς προσυντεταγμένοις ὑφ' ἡμῶν καὶ ἄλλων πόνοις κατημαξευμένα ἐστίν· νυνὶ δὲ ταύτην συντάσσω λειπομένην ἐν οὐδενί. ὅτι μὲν οὖν μυστικῇ συνέσει τὴν ὑφήγησιν πεποίηται καὶ ἀρχηγὸς τῆς εἰς ταῦτα εἰσόδου καὶ ἡμῖν ἐγένετο, πρόδηλον· τό τε ὁμολογεῖν περὶ τῶν ἡμαρτημένων αὐτῷ πρότερον, ἐξ ὑστέρου δὲ κατωρθωμένων ἀνδρὸς ἀγαθοῦ καὶ σοφοῦ ἀπολογίαν καὶ διάνοιαν ἐπιφερομένου, καὶ τὸ καταφρονεῖν ὅλης τῆς βασιλείας καὶ τυραννίδος <παρὰ> τὸ περὶ τὰ τοιαῦτα ἐσπουδακέναι ἐμπείρου καὶ πεποιθότος καὶ ἐρωτικὴν καὶ προτρεπτικὴν θεωρίαν ἐνδεικνυμένου τοῖς μεταγενεστέροις. οὐδέ γε αὐτὸν μεθεῖλκεν ἀνάγκη βιωτικὴ καὶ πλάνη φιλάργυρος, ὥσπερ πολλοὺς τῶν νῦν· ὅθεν ἀποδεκτέος ὁ τοιοῦτος.

Ὁ δὲ σοφώτατος Κριτόδημος ἐν τῇ ἐπιγραφομένῃ αὐτοῦ δράσει συνεκτικωτάτῃ πολλῶν μαρτυριῶν ἀρχὴν τοιαύτην ἐποιήσατο· ἤδη

2 possis <κύριός> ἐστιν. 3 noli προσβλέπειν. κλημακτηρικὸν V. 4 συνεμπέσαι· χρυκοπτήσει (et possis χρεοκοπτήσει) V. 6 τῶν] τὸν V. παρατηρησέον V (nolui -τήρησον). 8 τὸν σ. ἀριθμὸν V. 11 αἵρεσειν V; an πρὸς ἀναίρεσιν? 16 Haec partim edideram *Rh. Mus.*, LII, 339, et *Catal.*, I, 79, Riessio fretus, interim ipse codicem contuli. 18 an del. ὁ? Cf. *Necheps.*, fr. 19. 19 πόνοις suspectum. 20 μυστικῶς συνέξει S. 21 εἰς] ἐκ S. 23 κατορθωμένου S. 24 nempe μετάνοιαν. καθὸ καταφρονεῖ S. 28 πολλοῖς S. 30 ὅρασις S. 31 possis μυστηρίων.

stars, and I shall see whether the lord of dissolution among the three prevails in whatever manner; the twelfth place is the place of dissolution. One must also consider the climacteric reckoning, as we have resolved. If the deficient number coincides, it will subtract a portion from the years; for often the climacteric will either occur prematurely or bring the end after the calculated number of years. One must observe into which column the position of the Ascendant has fallen, whether it holds two, three, or four numbers, and so employ the combined number in reckoning the years. For example, let the ascending degree that has fallen be the 8th degree of Cancer, which signifies the third place; but in the same column the 9th degree also functions; therefore this 9th degree too shall govern every sect. Likewise, in the same sign [Cancer], from the 25th to the 28th degree, it functions in the place of Aquarius; thus the 26th and 27th degree shall also function.

PREFACE TO SOME NEW BOOK.

CODE. S. f. 153. 15

Preface.

Vettius Valens to Marcus, greetings. All that the most divine king Nechepso — who composed the beginning of the thirteenth book — has - said has been well-trodden in the labors compiled by us and others before now; but I am now composing this book, which is wanting in nothing. It is plain that he fashioned his exposition with mystical insight and became for us as well the inaugurator of entry into these matters; and his acknowledgment of errors committed earlier, followed by their subsequent correction, bears the apology and intent of a good and wise man who brings forth repentance; and his contempt for the whole of kingship and tyranny — on account of his zeal for such pursuits, proceeding from one who is experienced and confident and who discloses an amorous and exhortatory vision to those who come after — is worthy of admiration. Nor did worldly necessity and money-loving wandering draw him aside, as they do so many of the present day; and so such a man is to be commended.

But the most wise Critodemus, in his work entitled The Vision — a work of the greatest comprehensiveness, containing many testimonies — made the following beginning: already

2 one may read ⟨κύριός⟩ ἐστιν. 3 do not read προσβλέπειν. κλημακτηρικόν V. 4 συνεμπέσαι χρυ̇ο̇πτήσει (and one may read χρεοκοπτήσει) V. 6 τῶν] τὸν V. παρατηρησέον ν (I was unwilling to read -τήρησον). 8 τὸν σ. ἀριθμὸν V. 11 αἵρεσειν V; or perhaps πρὸς ἀναίρεσιν? 16 I had partly edited these in Rh. Mus., LII, 339, and Catal., I, 79, relying on Riess; in the meantime I have collated the codex myself. 18 should one delete δ? Cf. Necheps., fr. 19. 19 πόνοις is suspect. 20 μυστικῶς συνέξει S. 21 εἰς] ἐκ S. 23 κατορθωμένου S. 24 i.e. μετάνοιαν. καθὸ καταφρονεῖ S. 28 πολλοίς. S. 30 δρασις S. 31 one may read μυστηρίων.

ποτὲ πελαγοδρομήσας καὶ πολλὴν ἔρημον διοδεύσας ἠξιώθην ἀπὸ θεῶν λιμένος ἀκινδύνου τυχεῖν καὶ μονῆς ἀσφαλεστάτης. ἄλλως τε καὶ ὁ Τίμαιος καὶ Ἀσκλατίων καὶ ἕτεροι πλεῖστοι. οὗτοι μὲν οὖν καλλονῇ λόγων ἐνεχθέντες καὶ τερατολογίᾳ
5 οὐ κατὰ τὰ ἐπαγγέλματα τὰ ἔργα ἐπέδειξαν οὐδὲ τὰς συντάξεις πλήρεις καὶ ἐπιλελυμένας, ἀλλὰ λειπομένας ἐν πολλοῖς τισιν ἀεὶ τῶν ἐντυγχανόντων· ἐν πᾶσι δὲ τὸ σκολιὸν καὶ ἐφθονημένον καὶ ἀναδυόμενον καὶ ἐπιπλεκόμενον· καὶ μηδεμιᾷ ὁδῷ διευθύνοντες ἀλλὰ προσεισφέροντες αἵρεσιν αἱρέσει καὶ ἀναπομπίμους βίβλους πλάνης
10 μᾶλλον ἢ ἀληθείας τεκμήρια. ὁ μὲν οὖν Κριτόδημος, πλῆθος θεωρημάτων κεκτημένος καὶ τοῖς ἄλλοις συγκεκοσμημένος καὶ δυνάμενος σαφῶς διερμηνεῦσαι διὰ τῆς τούτων τῶν ὀργάνων φαντασίας ἠμαύρωσε τὴν ἐπιστήμην· ἐγὼ δὲ ἐν ταῖς προσυντεταγμέναις μοι βίβλοις οὔτε κενῶν οὔτε ματαίων ὕθλων πόνους διήνυσα, οὐ μὴν κατὰ τὴν
15 δόκησιν τινῶν ἀμφιβόλους ἐπιλύσεις καὶ γραφὰς ἀναρίθμους περιττῶν συντάξεων· διὸ καὶ τὰ δοκοῦντα ἀληθείας ἐφικνεῖσθαι εἰς ἄπειρον ζήτησιν καὶ λόγον ἐχώρησεν. χρὴ δέ γε τὸν βουλόμενον συγγράφειν † ὡς μὴ χρήζειν ἑτέρου· εἰ δὲ οὖν, διὰ τὸ ἀγνοεῖν καὶ φθονεῖν τὴν πλοκὴν ἐπεισφέρει· πελαγοδρομήσας οὖν καὶ πολλὴν γῆν διοδεύσας κλιμάτων
20 τε καὶ ἐθνῶν κατόπτης γενόμενος πολυχρονίᾳ πείρᾳ καὶ πόνοις συνεμφυρεὶς ἠξιώθην ὑπὸ θεοῦ καὶ τῆς προνοίας βεβαίου καὶ ἀσφαλοῦς λιμένος τυχεῖν· οὐ γὰρ φθαρτὰ πάντα καὶ μοχθηρὰ ἔλαχον οἱ ἄνθρωποι, ἔστι δέ τι καὶ θεῖον ἐν ἡμῖν θεόπνευστον δημιούργημα ὅ τε περικεχυμένος ἀὴρ ἄφθαρτος ὑπάρχων καὶ διήκων εἰς ἡμᾶς ἀπόρροιαν
25 καιρικὴν ἀθανασίας ἀπονέμει τακτῷ καὶ μεμετρημένῳ χρόνῳ. ἣν ἕκαστος ἡμῶν καθ' ἡμέραν μελετᾷ γυμναζόμενος λαμβάνειν ἢ καὶ ἀποδιδόναι τὸ ζωτικὸν πνεῦμα. καθὼς καὶ ὁ θειότατος Ὀρφεὺς λέγει·

Ψυχὴ δ' ἀνθρώποισιν ἀπ' αἰθέρος ἐρρίζωνται.

καὶ ἄλλως·

30 Ἀέρα δ' ἕλκοντες ψυχὴν θείαν δρεπόμεσθα.

ἄλλως·

Ψυχὴ δ' ἀθάνατος καὶ ἀγήρως ἐκ Διός ἐστιν.

ἄλλως·

Ψυχὴ δ' ἀθάνατος πάντων, τὰ δὲ σώματα θνητά.

35 Ἔνθεν ἐφ' ὅσον ἔχομεν τὴν ψυχὴν κινούμεθα καὶ ὁμιλοῦμεν καὶ πράσσομεν καὶ μηχανώμεθα καὶ ποιοῦμεν ἔργα ἰσόθεα· ὁπότε δ' εἰς τὸν ἀέρα ἀναδράμῃ τὸ χρέος, πρόκειται τὸ σῶμα νεκρὸν ἄναυδον κατὰ

1 διωδεύσας S. 3 ἀσκλαπίων S^a ut vid. 5 οὐδὲν S. 6 πλήρης S. 7 an <πλανητικὰς> τῶν ἐντ.? 8 ἀναλυόμενον S. an μηδεμίαν ὁδόν? 11 συγκεκοσμῖμένος S. 14 κενῶς οὔτε ματέως ἄθλων S. an οὔτε μὴν? 15 περιττῶν Wendl.] ὑπὲρ τῶν S. 18 excidit aliquid post ὡς (ὡς ἕνι μάλιστα vel sim.). ὡς] ὅλως Wendl. 19 κριμάτων S^a. 20-21 συνεμφυρὴς S. 23 fort. ἡμῖν <καὶ>. 24 ἀπόρροι S. 25 μερικὴν Wendl. ἀπονέμειν S. 29 ἄλλων S. 30 δρεπόμεθα S.

having once sailed the open seas and traversed vast deserts, I was deemed worthy by the gods to find a safe harbor and a most secure resting place. And likewise Timaeus, Asclation, and many others. These men, carried away by the beauty of words and sensationalism, did not demonstrate works in accordance with their promises, nor did they produce complete and fully resolved treatises, but ones always lacking in many respects for those who encountered them; and in all things there was the crooked and envious and evasive and entangled; guiding by no clear path but piling doctrine upon doctrine, and producing books fit for wandering rather than testimonies of truth. Now Critodemus, though possessing a multitude of theorems and adorned with other qualities and capable of explaining clearly through the appearance of these instruments, obscured the science; but I, in the books I have previously composed, did not labor over empty or vain nonsense, nor indeed, as some suppose, over ambiguous solutions and countless writings of superfluous treatises; and so even those things that seemed to approach truth passed into endless inquiry and discussion.Now one who wishes to write must do so † as though having no need of another; but if he does, it is out of ignorance and envy that he introduces the entanglement. Having sailed the open seas and traversed much land, having become an observer of climates and peoples, I was deemed worthy, through long experience and labor, by god and providence, to find a sure and safe harbor; for men have not received all things as perishable and wretched, but there is something divine in us, a divinely inspired creation, and the surrounding air, being imperishable and permeating us, apportions a timely effluence of immortality for a fixed and measured span of time. This each of us practices daily, exercising to receive or also to give back the vital breath. Even as the most divine Orpheus says: "The souls of men are rooted from the aether."

and otherwise:

Drawing in air, we reap the divine soul.

Otherwise:

The soul is immortal and ageless, sprung from Zeus.

Otherwise:

The soul of all things is immortal, but bodies are mortal.

Hence, for as long as we possess the soul, we move and communicate and act and contrive and perform works equal to those of the gods; but when the vital breath returns to the air, the body lies dead and speechless, according to

1 diodessa S. 3 asclapi Se ut vid. 5 none 9. 6 complete S. 7 80 <planetary> of int. 8 analyomenon S. 20 no way 11 sycekosimene-nnos 3.ṅ14 empty nor mateos athlon S. nor 15 unnecessary Wendl.]πύπὲρ τῶν S. 18 excidit aliquid post ὃς (ὃς ἔνι ἔλιστα vel sim.). as] wholenWendl. 19 cream 3. 20-21 full 3. 23 fort. ἶν <and>. 24 apornori 3. 25 partial Wendl. award S. 29 others 3. 30 drepometa 3.

διαδοχὴν ἑτέρῳ τὸ πνεῦμα συγκεχωρηκὸς κενὸν εἱμαρμένης δημιούργημα οὐδενὸς ὂν δεκτικόν· τῆς γὰρ φύσεως ἀναλυθείσης εἰς τὸν οἰκεῖον τόπον ἐλέγχεται τότε τὸ θνητὸν σῶμα.

Ὅθεν τοῦ θεοῦ συνεργοῦντος ἀνεῦρον ταῦτα ἐν σκότει τεθησαυρισμένα· καί μοι κατ' ἀρχὰς μὲν δαψιλὴς λόγος συνεμπεσὼν ἀπορρήτους ἀμεταδότους τὰς ὑφηγήσεις διαφυλάσσει διὰ πολλοὺς τῶν ἀναξίων· ἵνα δὲ μὴ δόξω κατήγορος μείζονι ψόγῳ περιπίπτειν καὶ τὰς ἑτέρων αἰτίας ἀνάπτεσθαι, ἔδοξέ μοι μὴ κατεζητημένως μηδὲ ἐπεσκοτισμένως ἐν ταύτῃ τῇ βίβλῳ μυστικῶς προτάξαι τὰ δοκοῦντα κεφάλαια εἰς συμπλήρωσιν τῶν προσυντεταγμένων καὶ ἀτρεκῆ σαφήνειαν διὰ πολλῆς συνέσεως τοῖς γε νοῦν ἔχουσιν· ὅπως διὰ τούτων οἱ ἀμαθεῖς καὶ θεομάχοι πίστιν ἐνεγκάμενοι καὶ ἑταῖροί γε τῆς ἀληθείας γενόμενοι ὑπαρκτὴν καὶ σεβάσμιον τὴν ἐπιστήμην καταλάβωσιν.

E LIBRI VIII (?), CAPITE XII. F. 171, COD. S.

Πρὸ πάντων οὖν δεῖ τοῖς ἀριθμοῖς προσέχειν μετὰ πάσης ἀκριβείας Ἡλίου τε καὶ Σελήνης καὶ τῶν πέντε ἀστέρων τῆς ὥρας σχηματογραφίας καὶ τὰς πρὸς ἀλλήλους μαρτυρίας βραβευούσης· ἐκ γὰρ αὐτῆς ὁ πᾶς σκοπὸς εὐκατάληπτος τελίσκεται οἵ τε ιβ' τόποι συνορῶνται μοιρικῶς. οὕτως γὰρ ἀκριβὴς ἡ ἐπίσκεψις φανεῖσα τοὺς μὲν προλέγοντας δοξάσει, τοὺς δ' *** ἐπιστήμην ἐπισφραγίζει τὰ φαῦλα καὶ τὰ μὴ πρὸς ἡδονήν, τοῖς δὲ βουλομένοις τὴν ἐπίσκεψιν ποιεῖσθαι προθυμίαν τινὰ καὶ προτροπὴν καὶ πίστιν τῶν λεγομένων ἀναλαμβάνει. εἰ μὲν <γὰρ> καθολικὸν τοῦτο ὑπῆρχε τὸ πλουτήσαντά τινα μηδέποτε πένεσθαι μηδὲ τὸν εὐδαίμονα ὄντα βασιλείας καὶ ἡγεμονίας ἢ δόξης <ἢ> ἑτέρας οἰασδηποτεοῦν αἰτίας ἀκαθαίρετον διαφυλαχθῆναι ἢ τὸν ἐν ῥώμῃ σώματος ἀσινῆ ἢ τὸν ἐν πράξει καιροῦ εὐτυχήσαντα μηδέποτε δυσπραγῆσαι ἢ τὸν κυβερνήτην κλυδωνίζεσθαι καὶ ἀστοχεῖν θαλασσομαχοῦντα ἢ τὸν ἰατρὸν μὴ νοσεῖν ἢ τὸν προγνωστικὸν μηδὲν πάσχειν ἤ τινα προφήτην τῶν θείων ἐπιτυχῆ τοῖς ἀνθρώποις ἀμετάβλητον τυγχάνειν, οὐκ ἂν ἦν εὔχρηστος ἡ πρόγνωσις, ἀλλ' ὡς ἕκαστος περὶ ὃν τετύχηκε κεκτημένος κλῆρον ἀσχολούμενος καὶ μηδεμίαν προσδοκῶν καινοποιίαν διετέλει τὸν χρόνον. νυνὶ δὲ καὶ ἀβέβαια καὶ σαθρὰ τὰ τῶν ἀνθρώπων πάντα καὶ ἀστήρικτα νομίζεται εἰς τὸ ἐναντίον τρεπόμενα· γίνεται μὲν γὰρ ὁ βασιλεὺς αἰχμάλωτος καὶ ὑπηρέτης, ὁ δὲ

1 ἑτέρας ut vid. S. 2 corpus fato subiectum est, anima huic dominio exempta secundum dogma Posidonianum (Manil., IV, 390, 407). Cf. *De orac. chald.*, 60; Reitzenstein, *Poimandres*, 102. 5-6 ἀπειράτους S. 6 opusne <καὶ> ἀμετ.? 7 an κατ. <γενόμενος>. 8 ἀναπτεροῦσθαι S; corr. Wendl. 8-9 καταζητημένως μ. ἐπισκοτισμένως S. 16 nempe ὡριαίας. 18 an ἁλίσκεται? 20 possis τοῖς δ' <ἀνυπόστατον λέγουσι τὴν>. 24 possis ὄντα <ἐπὶ> sed genetivi pendere possunt ab ἀκαθαίρετον; μηδὲ calamo lapsus pro καὶ posuisse videtur (nolui neque ἡδὲ neque τὸ). 25 an ἀξίας? 29 ἐπιτύχη S. 30 nempe del ὡς. 31 ὄν] ὧν S. τετύχηκε|κτημένος S.

having yielded its breath to another in succession, an empty vessel — a creation of fate, receptive of nothing; for when nature has been dissolved back into its proper place, the mortal body is then exposed for what it is.

Wherefore, with the aid of God, I discovered these things treasured up in darkness; and at the outset a rich discourse that came upon me kept its teachings secret and incommunicable on account of the many unworthy; but lest I should seem to fall into greater reproach as an accuser and to fasten blame upon others, it seemed good to me neither in an overly elaborate nor in an obscured manner to set forth mystically in this book the chapters that appear necessary for the completion of what has already been compiled, and to render them with true clarity through great discernment for those who possess understanding — so that through these things the ignorant and the adversaries of God, having brought themselves to faith and become companions of truth, may apprehend this knowledge as real and worthy of reverence.

FROM BOOK VIII (?), CHAPTER XII. F. 171, cod. S.

Above all, then, one must attend with the utmost precision to the numbers 15 of the Sun and Moon and the five planets, which govern the figuration of the hour - and their mutual testimonies; for from this the entire inquiry is comprehended and brought to completion, and the twelve places are surveyed degree by degree. For thus the examination, having proven to be exact, will glorify those who make predictions, and *** seals knowledge upon what is base and disagreeable, 20 and for those who wish to conduct the examination it renews a certain zeal and encouragement and confidence in what is said. For if it were a universal rule that one who had grown rich should never become poor, and that one who was prosperous in kingship and sovereignty or glory or any other cause whatsoever should remain unremovable, or that one robust in bodily strength should suffer no harm, or that one who had succeeded in a timely enterprise should never meet with misfortune, or that the helmsman should never be tossed by the waves and miss the mark while battling the sea, or that the physician should never fall ill, or that the prognosticator should suffer nothing, or that some prophet of divine things should remain forever unchangingly fortunate among men — in that case foreknowledge would have no usefulness, but each person, occupied with whatever lot he happened to have acquired, and expecting no new development, would pass his time accordingly.But as things stand, all human affairs are reckoned unstable, frail, and unsettled, turning to their opposites; for the king becomes a captive and a servant, while the

1 ἑτέρας ut vid. S. 2 corpus fato subiectum est, anima huic dominio exempta secundum dogma Posidonianum (Manil., IV, 390, 407). Cf. De orac. chald., 60; Reitzenstein, Poimandres, 102. 5-6 ἀπειράτους S. 6 opusne <καὶ> ἀμετ.? 7 an κατ. <γενόμενος>. 8 αναπτεροῦσθαι S; corr. Wendl. 8.9 καταζητημένως μ. ἐπισκοτισμένως S. 16 nempe ωριαίας. 18 an ἁλίσκεται ? 20 possis τοῖς δ᾽ <ἀνυπόστατον λέγουσι τὴν>. 24 possis ὄντα ἐπὶ <> sed genetivi pendere possunt ab ακαθαίρετον; μηδὲ calamo lapsus pro καὶ posuisse videtur (nolui neque ἠδὲ neque τό). 25 an αξίας ? 99 ἐπιτύχη S. 30 nempe del ὡς. 31 δν] ὧν S. τετύχηκε κτημένος S.

πλούσιος πένης καὶ ἐνδεής, ὁ δὲ ἐν ῥώμῃ σώματος καὶ δυνάμει ἐπισινὴς καὶ ἀδρανὴς καὶ τὰ λοιπὰ πάντα, ὅσα ἐν τῷ βίῳ περὶ σῶμα ἢ μορφὴν καὶ δόξαν καὶ πρᾶξιν κεκαλλώπισται, μεταμορφούμενα ἕτερα ἐξ ἑτέρων πεῖραν δίδωσι τοῦ πάσχειν, ἅπερ ἕτερος πάσχων ἠγνόησε. σπάνιον γάρ τινα ἀμέμπτως [τὸν βίον καὶ ἀμερίμνως διευθῦναι· τοὺς δὲ πλείστους κατὰ τὴν ἰδίαν ὑπόστασιν ταῖς τῶν καιρῶν ἐναλλοιοῦσθαι τύχαις συμβαίνει.

Τοιγαροῦν καὶ αὐτὸς καταμαθὼν ἐμαυτὸν ἐκ τῆς προγνώσεως καὶ ὁποίαν καταβολὴν ἔλαχον τοῦ κλήρου καὶ ὅτι παρὰ τοῦτο ἀδύνατον γενέσθαι ἕτερον οὔτε ἡγεμονίας οὔτε ἀρχῆς οὔτε ἑτέρας φαντασιώδους δόξης ἢ πλούτου δαψιλείας καὶ κτημάτων ἢ σωμάτων πλήθους ἐραστὴς ἐγενόμην ἢ δοῦλος ἐπιθυμίας καὶ κόλαξ ἀσεβὴς θεῶν τε καὶ ἀνθρώπων δυνάμενος τυχεῖν, ὧν μὴ ἐβούλετο τὸ δαιμόνιον παρέχειν· ἀλλὰ καθάπερ δεσπότου φαύλου ἐν συνέσει δοῦλος ἐπίσταται ἤθη καὶ τὰς περὶ τὸν βίον ἀναστροφὰς κοσμίως τὰς ἐξυπηρετήσεις ποιούμενος κατὰ τὴν τοῦ κελεύοντος διαταγὴν μὴ ἀντιτασσόμενος ἀλύπητον καὶ ἀκοπίατον ἡγεῖται τὴν ὑπόστασιν, τὸν αὐτὸν τρόπον καὶ αὐτὸς οὔτε μοχθηρὰν οὔτε ἐπώδυνον τὴν ὑπηρεσίαν ἐποιησάμην, πάσης δὲ ματαίας ἐλπίδος καὶ φροντίδος ἀπαλλαγεὶς τὸν τῆς εἱμαρμένης νόμον διεφύλαξα.

Ἐὰν οὖν φιλοπευστῶν τις καὶ ἰσχυροποιησάμενος τὴν διάνοιαν βούληται ἀκούειν παρ' ἀνδρὸς ἐμπείρου περὶ τῶν ὄντων καὶ τῶν ἐσομένων, τῶν πλείστων καταφρονήσας ἐκείνων ἐραστὴς γενήσεται τῶν συνηρμοσμένων <εἰς> τὴν καταβολήν. ἀνατυπούμενος γὰρ καθ' ἑκάστην ἡμέραν ἅπερ δεῖ παθεῖν τῶν φαύλων τὸν φόβον προμαραίνει· ἀμβλύνεται γὰρ τὸ χαλεπὸν ὑπὸ τῆς εὐθυμίας ἐπιτριβόμενον, οὕτως τε ὡς ὑπὸ ἑτέραν δεσποτείαν καὶ ἐξουσίαν τεταγμένος διὰ τῆς ἰδίας ἐγκρατείας ἀκηρύκτως καὶ κοσμίως τὸ τέλος τοῦ βίου ὑποίσει. ἐὰν δέ τις πείρᾳ βουλόμενος μαθεῖν ἐπιγνῶναι θέλῃ ταῦτα ὅπως ἔχει, ἀντιτασσέσθω τοῖς βουλευομένοις ὑπό τινος ἀπείρου καὶ τὰ ἐναντία πρασσέτω. οἷον εἰ πένης ὢν πλούσιος γένηται ἢ μέτριος ἀρχοντικὸς ἢ ἄπρακτος εὐεπίβολος ἀσυκοφάντητος ἀλύπητος ἀμέριμνος (πάντες γὰρ ἄνθρωποι καλῶν ἐρασταὶ πεφύκασι) — τούτων δέ τις τυχὼν καταφρονήσει τῆς πεπρωμένης. ἀδύνατον δ' ὁπόσα βούλεταί τις συντελεῖσθαι ἢ ἐπὶ τοῖς αὐτοῖς διαμένειν διὰ τέλους· σύμφορον τοιγαροῦν † ἔχεσθαι τὴν τύχην καὶ ἀστήρικτον ὑπάρχειν· τὰς γὰρ εὐημερίας

5 διευθῆναι S. 6 possis συναλλοιοῦσθαι. 8 κἂν αὐτὸς S. 11 δαψιλίας S. 12 δούλων S. 13 nempe <οὐ> δυνάμενος vel οἰόμενος. 14 an <ὁ> ἐν? 16 nempe καὶ τῇ τ. κ. διαταγῇ. 22 βούλεται S quod etsi scripsisse potest Valens, tamen codici recenti in talibus exigua fides. 25 τὸν φαῦλον S. 26 ἀθυμίας vel εὐθ. S. ἐπιτρεφόμενον S. 28 ἀνυποίσει S. 29 πεῖραν S. θέλοι S. ὅπως] οὕτως S. 30 βουλομένοις S. 33 δὲ] δὴ Wendl. 34 δ' ὁπόσα Rad.] δὲ πρὸς ἃ S. 35 συμφορὰν S fors. plura turbata. 36 displicent τρέπεσθαι, στρέφεσθαι. εὔχεσθαι Wendl.

rich yet poor and destitute, while one endowed with bodily strength and power is found to be frail and feeble — and all else that is adorned in life concerning the body, beauty, reputation, and action undergoes transformation, one thing changing into another, offering the experience of suffering, which another, having suffered, failed to understand. For it is rare that anyone should guide his life blamelessly and free from anxiety; most men, in accordance with their own condition, find themselves subject to the shifting fortunes of circumstance.

Therefore, having come to know myself through foreknowledge — what lot of fortune I was allotted at conception, and that on account of this it was impossible for me to become otherwise — I never grew enamored of sovereignty, rule, or any other illusory glory, nor of an abundance of wealth and possessions, nor of a multitude of bodies, nor did I become a slave to desire and an impious flatterer of gods and men in hope of obtaining what the divine will did not intend to grant. Rather, just as a slave of sound understanding who serves a harsh master learns his master's character and manner of life, conducting his services with propriety in accordance with the commands given, without resistance, and regards his condition as free from distress and weariness — in the same way I too made my service neither burdensome nor painful; freed from all vain hope and anxiety, I preserved the law of fate.

If, therefore, someone with an inquiring mind and a strengthened intellect wishes to hear from an experienced man concerning things that are and things that will be, he will despise most concerns and become a lover of those things that are fitted together <for> the foundation. For by contemplating each day what must be suffered, he gradually extinguishes the fear of evils; for what is difficult is dulled and worn away by cheerfulness, and thus, as one placed under another sovereignty and authority, he will endure the end of life through his own self-mastery, without proclamation and with composure. But if someone, wishing to learn by experience, desires to understand how these matters stand, let him set himself against the counsels proposed by some inexperienced person and do the contrary. For example, if being poor he becomes rich, or being moderate he becomes a ruler, or being inactive he becomes enterprising, free from slander, free from grief, free from care (for all men are by nature lovers of good things) — yet if one attains these things, he will despise fate; but it is impossible for all that one wishes to be accomplished or to remain unchanged to the end. It is therefore expedient† to hold to fortune, which is unstable; for the prosperities

5 addresses 5. 6 possis transacted. 8 if he 5.n12 slaves S. 11 dapsilias 5. 13 nempe <ou> strong vel oimenos.n16 nempe καὶ τῇ κ. n14 an <ἐ v order. 22 is willed S quod etsi scripsisse potest Valens, ntamen codici recenti in talibus exigua fides. 25 τὸν φαόλον S.26 athymias velneuth.S. επιτρεφόμενον S. 28 ἀνυποισει S. 29 πεῖραν S. θελοι S.as] thus S.n30 vulomenios S. 33 de] dei Wendl. 34 d' dposa Rad.] δὲ πρὸς ἃ S. 35 simpho-nἂn S fors. plura turbata. 36 displeasent turn away, turn away. Good luck Wendl.

αὐτῆς οὐ φέρουσιν ἄνθρωποι· καθάπερ γὰρ λυσσώδεις ἐξοιστρημένοι καὶ ὑπὸ πολλὰς δεσποτείας τεταγμένοι ἐπιθυμιῶν τε καὶ παθῶν ὄρεξιν πάσχοντες κἂν μὴ θέλοντες τὰς ἁρμοζούσας τιμωρίας κομίσονται.

Τισὶ μὲν οὖν ἔδοξε τῶν εὐήθων λέγειν πάντα ἐν ἡμῖν· μὴ δυνάμενοι δὲ τοῦτο ἀποδεῖξαι διὰ πείρας εἰς μέρος τι τοῦ λόγου κατέδραμον φάσκοντες ἃ μὲν ἐν ἡμῖν, ἃ δὲ ἐν τῇ εἱμαρμένῃ. τυχόντες δὲ τούτου καὶ ἀναισχυντοῦντες εἰς ἄπειρα καὶ ἀνοίκεια ζητήματα ἐχώρησαν λέγοντες· τὸ προελθεῖν ἐκ τῆς οἰκίας ἐν ἐμοὶ καὶ τὸ λούσασθαι καὶ πορευθῆναι ὅπου βούλομαι καὶ πρᾶξαί τι καὶ πρίασθαι καὶ συντυχεῖν φίλῳ καὶ ἕτερα πλεῖστα ἄπορα. τοὐναντίον δὲ ἐγώ φημι πρὸς τούτους, ὅτι οὐδὲ ταῦτα τὰ μάταια ἐν αὐτοῖς ἐστιν· εἰς τὸ ἐναντίον γὰρ χωρεῖ τὸ τῆς προαιρέσεως διά τινας ἀπροφασίστους αἰτίας. καὶ γὰρ αὐτὸς πολλάκις πρᾶξαί τι βουλόμενος ἢ συντυχεῖν φίλῳ ὥραν καλὴν ἐκλεξάμενος οὐκ ἔτυχον τοῦ προκειμένου οὐδὲ μὴν ὅπου ἐβάδιζον γενόμενος· ὁπότε δ' οὐκ ἐβουλήθην, τὸ τοιοῦτον συνετελέσθη· πάντως γὰρ ἔδει τὴν ὥραν ἐναρμόνιον τῷ μέλλοντι ἔσεσθαι τυχεῖν. τοιγαροῦν χρὴ τούς γε νοῦν ἔχοντας ἕπεσθαι τῷ δαιμονίῳ καθὼς βούλεται (κατασκευάζει γὰρ τὴν ** πρὸς ὃ θέλει) ἢ καλὰς ὥρας ἐκλέγεσθαι, ἀρχικῆς δὲ πράξεως τῆς καταρχῆς γενομένης κατὰ τὴν κοσμικὴν κίνησιν καὶ ἀνάγκην συνορᾶν τὸ ἀποτέλεσμα ἐκ τῆς τότε ἀστροθεσίας καὶ τῆς τοῦ ὡροσκόπου.

F. 106ᵛ, COD. V. Ex CAPITE : Παράδοσις χρόνων. ἀστέρων β' ἐπιμερισμοὶ ἐκ τῶν Κριτοδήμου.

Ἥλιος Ἑρμῆς Κριῷ, Σελήνη Ἀφροδίτη Ἰχθύσιν, Κρόνος Καρκίνῳ, Ζεὺς Ἄρης Ταύρῳ, ὡροσκόπος Σκορπίῳ, ὁ κλῆρος τῆς Τύχης Τοξότῃ, ὁ κύριος σὺν τῷ Δαίμονι ἐν τῇ Παρθένῳ, ὁ θανατικὸς τόπος Καρκίνῳ. Κρόνος ὁ κύριος τῆς Σελήνης ἀπόστροφος, ἠναντιώθη δὲ καὶ ὁ Ἄρης τῷ ἰδίῳ οἴκῳ· ὁ τοιοῦτος ἐθηριομάχησεν. Κατελαβόμεθα δὲ ἐπὶ τῶν διαμέτρων στάσεων τοὺς κακοποιοὺς οὐκ ἐπὶ πάσης γενέσεως κατὰ πάντα βλαπτικούς, ἀλλὰ ἔσθ' ὅτε καὶ ἀγαθοποιοὺς καὶ μάλιστα ἐπὶ τῶν ἐνδόξων γενέσεων, πλὴν καὶ αὐτοὺς πολλαῖς κακίαις συμπεφυρμένους. βίαιοι γὰρ οἱ τοιοῦτοι μετὰ ἀνάγκης γινόμενοι ἀνοσίοις καὶ ἀθεμίστοις πράγμασιν περιτρέπονται· ἀδικοῦσιν δὲ ἢ λεηλατοῦσιν ἁρπαγές τε καὶ ἀλλοτρίων ἐπιθυμηταὶ καθίστανται ὑψαυχενοῦντες καὶ ἀλογιστοῦντες διὰ τὴν τῆς δόξης ἐπίκαιρον εὐδαιμονίαν· τὰ γὰρ ἴδια ἁμαρτήματα

1 fors. <καὶ> ἐξ. ἐξοιστρημένοι S 4 τὶς S, corr. Rad. Wendl. 5 λογικοῦ S. 10 possis εὔπορα. 14 μὴν requirere videtur ἐγενόμην, sed omni potius vi caret. 18 haec sana esse non spondeo. καλῶς Sᵃ. 19 κατ' ἀρχῆς S " si in initio alicuius negotii καταρχή observata est ". 26 pro Daemonis signo Sagittarii V. 27 Saturnus dominus est Lunae, quod in eius domo positus est; ἀπόστροφος est utpote domui suae (Capricorno) contrarius; Martis domus Scorpius. 31 αὐτοὺς] nempe οὕτως. 32 βίοι V et supra ου. 34 ὑψαυχυνοῦντος V.

men do not bear it; for like those maddened and driven wild with frenzy, placed under the dominion of many masters and suffering the craving of desires and passions, even against their will they shall receive the fitting punishments.

Some of the simpleminded have therefore thought it proper to say that everything lies within us; but being unable to demonstrate this by experience, they retreated into a partial version of the argument, claiming that some things lie within us and others within fate. Having gained this concession and proceeding shamelessly, they ventured into boundless and unsuitable inquiries, saying: leaving the house is up to me, and bathing, and going wherever I wish, and doing something, and making a purchase, and meeting a friend, and countless other perplexing matters. On the contrary, I say to them that not even these trivial things lie within themselves; for the faculty of deliberate choice moves in the opposite direction owing to certain irresistible causes. For I myself, having many times wished to do something or to meet a friend, and having chosen a favorable hour, did not attain my intended purpose, nor did I arrive where I was going; yet when I had no such wish, the matter was accomplished in its entirety — for the hour had of necessity to be in harmony with what was destined to come to pass. Therefore those who possess understanding ought to follow the divine will as it dictates (for it fashions **the course toward what it desires), rather than choosing auspicious hours; and once an initiating action has begun in accordance with the cosmic movement and necessity, one should discern the outcome from the astral configuration of that moment and from the ascendant.

F. 106', cop: V. FROM THE CHAPTER: Tradition of the years of the stars, 2nd division of times from the works of Critodemus.

Sun, Mercury in Aries; Moon, Venus in Pisces; Saturn in Cancer; Jupiter, Mars in Taurus; Ascendant in Scorpio; the Lot of Fortune in Sagittarius; 25 the lord together with the Daemon in Virgo; the place of death in Cancer. Saturn, the lord of the Moon, is averse, and Mars is also in opposition to its own domicile; such a native fought with wild beasts. We have observed that the malefics in diametrical stations are not harmful in every respect in every nativity, but sometimes also benefic — especially in 30 illustrious nativities — though even they are entangled in many vices. For such individuals, acting with violence and compulsion, are swept into impious and lawless affairs; they commit injustice, plunder, engage in robbery, and become desirous of others' possessions, growing arrogant and reckless 35 on account of the opportune felicity of glory; for their own transgressions

1 perhaps read <καὶ> ἐξ. ἐξιστρημένοι S 4 τις S, corr. Rad. Wendl. 5 λογικοῦ S. 10 one might read εὔπορα. 14 μήν seems to require ἐγενόμην, but the passage is perhaps best left as is 18 I cannot vouch for the soundness of this passage. καλῶς Sᵃ. 19 κατ' ἀρχῆς S* if an inception (καταρχή) was observed at the beginning of some undertaking 26 in place of the sign of the Daemon, Sagittarius in V.
27 Saturn is the lord of the Moon, because it is placed in its domicile; ἀπόστροφος because it is opposite to its own domicile (Capricorn); the domicile of Mars is Scorpio. 31 αὐτοὺς] namely οὕτως. 32 βίοι V with ου written above. 34 ὑψαυχυνοῦντος Γ.

ἑτέροις ἐπεισάγουσιν. ἀλλὰ καὶ θεοῦ καὶ θανάτου καταφρονοῦσιν· ἄρχουσι γὰρ ζωῆς καὶ θανάτου· ὅθεν οὐ διὰ παντὸς τοῖς τοιούτοις τὸ εὐτυχὲς διαμένει, διὰ δὲ τὴν τοῦ ἐναντιώματος στάσιν οἱ μὲν ἀπὸ δόξης εἰς ἀτιμίαν ἢ ταπεινὴν καθαιροῦνται τύχην, οἱ δὲ βιαιοθανατοῦσιν· τινὲς δὲ ὅσα ἑτέροις ἐνεδείξαντο, αὐτοὶ πάσχουσιν τιμωρούμενοι καὶ κολαζόμενοι καὶ μεμφόμενοι τὴν προγενομένην τῆς δόξης ἀνωφελῆ φαντασίαν. ἃ γὰρ μετὰ πόνου καὶ μερίμνης καὶ βίας καὶ χρόνῳ συνεσώρευσαν, τούτων ἐν στιγμῇ ἀφαιρεθέντες λυποῦνται ἢ ἑτέροις ἄκοντες συνεχώρησαν· ἐπακολουθεῖ γὰρ τούτοις σὺν τῇ ἀβεβαίῳ τύχῃ νέμεσις χαλιναγωγὸς φθόνος ἐπιβουλὴ προδοσία λύπη μέριμνα φθίσις σώματος, ὡς καὶ βουλομένους ἀπαλλάττεσθαι τῆς ματαίας εὐδαιμονίας μετρίαν μεταμφιασαμένους τὴν τύχην μὴ δύνασθαι, πάσχειν δὲ ὅσα ἡ πεπρωμένη ἄκοντας ἐβιάσατο.

Κατ' ἀμφότερα δὲ αἱ διάμετροι στάσεις κριθήσονται, μία μὲν ὅταν ἀστὴρ ἀστέρα διαμετρήσῃ ἢ ὡροσκόπον, ἑτέρα δὲ ὅταν ἴδιον οἶκον ἢ τρίγωνον ἢ ὕψωμα διαμετρῇ· καὶ οἱ κύριοι δὲ τῶν τριγώνων ἢ τῶν αἱρέσεων ἑαυτοῖς ἐναντιούμενοι κάκιστοι καὶ ἀβέβαιοι περὶ τὸν βίον γενήσονται.

Excerpta e libro secundo.

II, 4. Περὶ τοῦ λαχόντος τὴν ὥραν ἢ τὸν κλῆρον ἀστέρος. S f. 6ᵛ, M f. 276ᵛ.

Κρόνος τὴν ὥραν λαχὼν ἢ τὸν κλῆρον οἰκοδεσποτήσας μὴ ἐναντιουμένου τοῦ Ἄρεως· ὁ τοιοῦτος εὐδαιμονήσει περὶ τῆς ὑπὸ Κρόνου μεριζομένης πράξεως· ἐὰν δὲ ὑπὸ Διὸς μαρτυρηθῇ, διπλασίονα· ἐὰν δὲ Ἀφροδίτης, διὰ γυναικὸς ἢ ἀσπέρμου· ἐὰν δὲ ὁ τοῦ Ἄρεως αὐτῷ συνῇ ἢ ἐναντιωθῇ, ὁ τοιοῦτος ἐν ταραχαῖς καὶ ἐναντιώμασιν ἔσται· ἐὰν δὲ ὁ τοῦ Ἑρμοῦ αὐτῷ συνωροσκοπήσῃ, ὁ τοιοῦτος ταῖς ἀκοαῖς παραποδισθήσεται. Ζεὺς τὴν ὥραν ἢ τὸν κλῆρον ὡροσκοπήσας εὐτυχεῖς ἄγαν ἀπὸ νεότητος ἀποτελεῖ· ἐὰν δὲ Ἄρης παρῇ ἢ ὁμόκεντρος ἡ τρίγωνος, ἐν λαμπραῖς στρατείαις προκόψει καὶ βίου περίκτησιν οἴσει· ἐὰν δὲ καὶ Κρόνος προσγένηται, ἐν ὑπεροχαῖς γίνονται· εἰ δὲ καὶ Ἀφροδίτη, ἔτι μᾶλλον· ἐὰν δὲ καὶ Ἑρμῆς, ἐν λήψεσι καὶ δόσεσι γίνονται. Ἄρης λαχὼν τὴν ὥραν ἢ τὸν κλῆρον ὡροσκοπῶν ποιεῖ

1 ἑταίροις V. ἐπειγάσιν Vᵃ, σα supra ει Vᵇ. 7 an [καὶ] χρόνῳ? 10 χαληναγωγὸς V. 13 ἐβιάσαντο V. 19 S (Selden. 22) a Riessio festinanti calamo descriptus, unde saepius de lectione ambigitur; M (Marcian. 314) photographice depictus a Cumontio. 20 inscr. om. M. 22 ὁ ♄ S. ὡροσκοπήσας M S. 22-23 ἐναντιούμενος ♂ S. 25 δὲ καὶ ♀ S. non opus <ὑπὸ> Ἀφρ. ἢ ἀσπέρμου om. S. αὐτῷ om. M. 28 ἢ S] καὶ M. ὡροσκοπῶν S ut vid. 29 παρῇ Ἄρης S. 30 περίκτισιν M. 31 δίδονται M S. 33 λ. ἢ τὴν ὥραν ὡρκ. τὸν κλ. M.

they introduce into others. But they also despise god and death; for they rule over life and death; wherefore good fortune does not endure throughout for such persons, but on account of the opposition, some are cast down from glory into dishonor or a lowly fortune, while others die violent deaths; 5 and some suffer the very things they displayed toward others, being punished and chastised and lamenting the previous vain illusion of glory. For the things they accumulated with toil and anxiety and force and over time, having been stripped of them in an instant, they grieve, or yielded them unwillingly to others; for there follows upon these persons, together with 10 unstable fortune, nemesis, a bridling envy, conspiracy, betrayal, grief, anxiety, bodily wasting — so that even those who wish to be rid of their empty prosperity, having exchanged it for a moderate fortune, cannot do so, but must endure whatever fate has forced upon them against their will.

Diametrical oppositions shall be judged in both respects: one when 15 a planet is in diameter with another planet or with the Ascendant, and the other when it is in diameter with its own house or triplicity or exaltation; and the lords of the triplicities or of the sects, when in opposition to one another, will produce the worst and most unstable conditions in life.

Excerpts ❶ Book Two.

20 II, 4. On the Planet that Obtains the Hour or the Lot.
S f. 6, M f. 276v.

Saturn, having obtained the hour or having gained rulership of the Lot, without Mars being in opposition: such a native will prosper in the activity distributed by Saturn; but if he be witnessed by Jupiter, doubly so; if 25 by Venus, through a woman or one who is barren; but if Mars be in conjunction with him or in opposition, such a native will be in turmoil and oppositions; if Mercury co-ascends with him, such a native will be impeded by rumors. Jupiter, having obtained the hour or the Lot as Ascendant lord, produces extremely fortunate conditions from youth; if Mars is present or in the same center or 30 in trine, he will advance in brilliant military campaigns and will bring acquisition of livelihood; if Saturn is also added, they attain positions of eminence; if Venus as well, even more so; if Mercury also, they engage in receivings and givings. Mars, having obtained the hour or the Lot as ruler of the Ascendant, produces

1 ἀταιροις V. επίγαοσιν c', σα supra et V. 7 an [καὶ] χρόνς 10 ἐλενα-νγογος C. 13 εβιασαντο V. 19 S (Selden. 22) a Riessio festinanti calamondescriptus, unde saepius de lectione ambigitur; M (Marcian. 314) photographicendepictus a Cumontio. 20 inscr. om. M. 22 8 H S. vǫyeur MS.n22-23 opposing O S. 25 de kal Q S. non opus <under> Afr. ἢ asper-nmou om. S. αὐτῷ oμ. M. 28 1 3] and M.nAris S. 30 periktisin M. 31 are given MS. S ut vid. 23 p.m. 33 min. or regular time. the kl. M.

αὐτῆς οὐ φέρουσιν ἄνθρωποι· καθάπερ γὰρ λυσσώδεις ἐξοιστρημένοι καὶ ὑπὸ πολλὰς δεσποτείας τεταγμένοι ἐπιθυμιῶν τε καὶ παθῶν ὄρεξιν πάσχοντες κἂν μὴ θέλοντες τὰς ἁρμοζούσας τιμωρίας κομίσονται.

Τισὶ μὲν οὖν ἔδοξε τῶν εὐήθων λέγειν πάντα ἐν ἡμῖν· μὴ δυνάμενοι δὲ τοῦτο ἀποδεῖξαι διὰ πείρας εἰς μέρος τι τοῦ λόγου κατέδραμον φάσκοντες ἃ μὲν ἐν ἡμῖν, ἃ δὲ ἐν τῇ εἱμαρμένῃ. τυχόντες δὲ τούτου καὶ ἀναισχυντοῦντες εἰς ἄπειρα καὶ ἀνοίκεια ζητήματα ἐχώρησαν λέγοντες· τὸ προελθεῖν ἐκ τῆς οἰκίας ἐν ἐμοὶ καὶ τὸ λούσασθαι καὶ πορευθῆναι ὅπου βούλομαι καὶ πρᾶξαί τι καὶ πρίασθαι καὶ συντυχεῖν φίλῳ καὶ ἕτερα πλεῖστα ἄπορα. τοὐναντίον δὲ ἐγώ φημι πρὸς τούτους, ὅτι οὐδὲ ταῦτα τὰ μάταια ἐν αὐτοῖς ἐστιν· εἰς τὸ ἐναντίον γὰρ χωρεῖ τὸ τῆς προαιρέσεως διά τινας ἀπροφασίστους αἰτίας. καὶ γὰρ αὐτὸς πολλάκις πρᾶξαί τι βουλόμενος ἢ συντυχεῖν φίλῳ ὥραν καλὴν ἐκλεξάμενος οὐκ ἔτυχον τοῦ προκειμένου οὐδὲ μὴν ὅπου ἐβάδιζον γενόμενος· ὁπότε δ' οὐκ ἐβουλήθην, τὸ τοιοῦτον συνετελέσθη· πάντως γὰρ ἔδει τὴν ὥραν ἐναρμόνιον τῷ μέλλοντι ἔσεσθαι τυχεῖν. τοιγαροῦν χρὴ τούς γε νοῦν ἔχοντας ἕπεσθαι τῷ δαιμονίῳ καθὼς βούλεται (κατασκευάζει γὰρ τὴν ** πρὸς ὃ θέλει) ἢ καλὰς ὥρας ἐκλέγεσθαι, ἀρχικῆς δὲ πράξεως τῆς καταρχῆς γενομένης κατὰ τὴν κοσμικὴν κίνησιν καὶ ἀνάγκην συνορᾶν τὸ ἀποτέλεσμα ἐκ τῆς τότε ἀστροθεσίας καὶ τῆς τοῦ ὡροσκόπου.

F. 106ᵛ, COD. V. Ex CAPITE : Παράδοσις χρόνων. ἀστέρων β' ἐπιμερισμοὶ ἐκ τῶν Κριτοδήμου.

Ἥλιος Ἑρμῆς Κριῷ, Σελήνη Ἀφροδίτη Ἰχθύσιν, Κρόνος Καρκίνῳ, Ζεὺς Ἄρης Ταύρῳ, ὡροσκόπος Σκορπίῳ, ὁ κλῆρος τῆς Τύχης Τοξότῃ, ὁ κύριος σὺν τῷ Δαίμονι ἐν τῇ Παρθένῳ, ὁ θανατικὸς τόπος Καρκίνῳ. Κρόνος ὁ κύριος τῆς Σελήνης ἀπόστροφος, ἠναντιώθη δὲ καὶ ὁ Ἄρης τῷ ἰδίῳ οἴκῳ· ὁ τοιοῦτος ἐθηριομάχησεν. Κατελαβόμεθα δὲ ἐπὶ τῶν διαμέτρων στάσεων τοὺς κακοποιοὺς οὐκ ἐπὶ πάσης γενέσεως κατὰ πάντα βλαπτικούς, ἀλλὰ ἔσθ' ὅτε καὶ ἀγαθοποιοὺς καὶ μάλιστα ἐπὶ τῶν ἐνδόξων γενέσεων, πλὴν καὶ αὐτοὺς πολλαῖς κακίαις συμπεφυρμένους. βίαιοι γὰρ οἱ τοιοῦτοι μετὰ ἀνάγκης γινόμενοι ἀνοσίοις καὶ ἀθεμίστοις πράγμασιν περιτρέπονται· ἀδικοῦσιν δὲ ἢ λεηλατοῦσιν ἁρπαγές τε καὶ ἀλλοτρίων ἐπιθυμηταὶ καθίστανται ὑψαυχενοῦντες καὶ ἀλογιστοῦντες διὰ τὴν τῆς δόξης ἐπίκαιρον εὐδαιμονίαν· τὰ γὰρ ἴδια ἁμαρτήματα

1 fors. <καὶ> ἐξ. ἐξιστρημένοι S 4 τὶς S, corr. Rad. Wendl. 5 λογικοῦ S. 10 possis εὔπορα. 14 μὴν requirere videtur ἐγενόμην, sed omni potius vi caret. 18 haec sana esse non spondeo. καλῶς Sᵃ. 19 κατ' ἀρχῆς S " si in initio alicuius negotii καταρχή observata est „. 26 pro Daemonis signo Sagittarii V. 27 Saturnus dominus est Lunae, quod in eius domo positus est; ἀπόστροφος est utpote domui suae (Capricorno) contrarius; Martis domus Scorpius. 31 αὐτοὺς] nempe οὕτως. 32 βίοι V et supra ου. 34 ὑψαυχυνοῦντος V.

Men cannot bear her presence; for like those raving and frenzied, set under many tyrannies, suffering the craving of desires and passions, they will receive the fitting punishments even against their will.

Now some of the simpleminded have thought fit to say that everything lies within us; but being unable to demonstrate this through experience, they retreated to a partial argument, claiming that some things are within us, and others in the domain of fate. Having obtained this concession, and proceeding shamelessly, they advanced into boundless and inappropriate inquiries, saying: it is within me to go out of the house, to bathe, to travel where I wish, to do something, to make a purchase, to meet a friend, and a great many other such perplexing matters. But I say the opposite to these people: that not even these trivial things lie within them; for the faculty of choice is deflected in the opposite direction by certain unavoidable causes. For I myself, often wishing to accomplish something or to meet a friend, having chosen an auspicious hour, did not achieve the intended goal, nor did I arrive where I was going; yet when I did not desire it, the thing was accomplished in full — for it was altogether necessary that the hour be in harmony with what was destined to come to pass. Therefore, those who possess understanding ought to follow the divine will as it intends (for it arranges all things toward what it wills), or to choose auspicious hours, and when the inception of a significant action has occurred in accordance with the cosmic motion and necessity, to discern the outcome from the stellar configuration of that moment and from the horoscope.

F. 106, top: V. EX CAPITE: Transmission of the years of the stars, part 2; divisions from the works of Critodemus.

Sun, Mercury in Aries; Moon, Venus in Pisces; Saturn in Cancer; Jupiter, Mars in Taurus; Ascendant in Scorpio; the Lot of Fortune in Sagittarius; the Lord together with the Daemon in Virgo; the place of death in Cancer. Saturn, the lord of the Moon, is in aversion; Mars too is opposed to its own domicile. Such a native fought wild beasts. We have found, however, in the case of diametrically opposite positions, that the malefics are not harmful in every respect in every nativity, but that sometimes they are also benefic — especially in illustrious nativities — though even then they are entangled with many vices. For such men, acting with compulsion, are drawn into impious and unlawful deeds; they commit injustice or plunder, become seized by greed and covetousness of others' possessions, holding their heads high and acting recklessly on account of the timely prosperity that glory brings; for their own transgressions

1 perhaps read <καὶ> ἐξ; ἐξιστρημένοι S. 4 τίς S, corr. Rad. Wendl. 5 λογικού S. 10 one might read εὔπορα. 14 μήν seems to require ἐγενόμην, but the passage is best taken as lacking any strong force. 18 I cannot vouch for the soundness of this passage. καλῶς S4. 19 κατ' ἀρχῆς S * if a καταρχή was observed at the beginning of some matter. 26 in place of the sign of the Daemon, Sagittarius, V. 27 Saturn is lord of the Moon because it is placed in her domicile; ἀπόστροφος because it is averse to its own domicile (Capricorn); the domicile of Mars is Scorpio. 31 αὐτοὺς] namely οὕτως.

32 βίοι V and above ου. 34 ὑψαυχυνοῦντος Γ.

ἑτέροις ἐπεισάγουσιν. ἀλλὰ καὶ θεοῦ καὶ θανάτου καταφρονοῦσιν· ἄρχουσι γὰρ ζωῆς καὶ θανάτου· ὅθεν οὐ διὰ παντὸς τοῖς τοιούτοις τὸ εὐτυχὲς διαμένει, διὰ δὲ τὴν τοῦ ἐναντιώματος στάσιν οἱ μὲν ἀπὸ δόξης εἰς ἀτιμίαν ἢ ταπεινὴν καθαιροῦνται τύχην, οἱ δὲ βιαιοθανα-
5 τοῦσιν· τινὲς δὲ ὅσα ἑτέροις ἐνεδείξαντο, αὐτοὶ πάσχουσιν τιμωρούμενοι καὶ κολαζόμενοι καὶ μεμφόμενοι τὴν προγενομένην τῆς δόξης ἀνωφελῆ φαντασίαν. ἃ γὰρ μετὰ πόνου καὶ μερίμνης καὶ βίας καὶ χρόνῳ συνεσώρευσαν, τούτων ἐν στιγμῇ ἀφαιρεθέντες λυποῦνται ἢ ἑτέροις ἄκοντες συνεχώρησαν· ἐπακολουθεῖ γὰρ τούτοις σὺν τῇ
10 ἀβεβαίῳ τύχῃ νέμεσις χαλιναγωγὸς φθόνος ἐπιβουλὴ προδοσία λύπη μέριμνα φθίσις σώματος, ὡς καὶ βουλομένους ἀπαλλάττεσθαι τῆς ματαίας εὐδαιμονίας μετρίαν μεταμφιασαμένους τὴν τύχην μὴ δύνασθαι, πάσχειν δὲ ὅσα ἡ πεπρωμένη ἄκοντας ἐβιάσατο.

Κατ' ἀμφότερα δὲ αἱ διάμετροι στάσεις κριθήσονται, μία μὲν ὅταν
15 ἀστὴρ ἀστέρα διαμετρήσῃ ἢ ὡροσκόπον, ἑτέρα δὲ ὅταν ἴδιον οἶκον ἢ τρίγωνον ἢ ὕψωμα διαμετρῇ· καὶ οἱ κύριοι δὲ τῶν τριγώνων ἢ τῶν αἱρέσεων ἑαυτοῖς ἐναντιούμενοι κάκιστοι καὶ ἀβέβαιοι περὶ τὸν βίον γενήσονται.

Excerpta e libro secundo.

20 II, 4. Περὶ τοῦ λαχόντος τὴν ὥραν ἢ τὸν κλῆρον ἀστέρος. S f. 6ᵛ, M f. 276ᵛ.

Κρόνος τὴν ὥραν λαχὼν ἢ τὸν κλῆρον οἰκοδεσποτήσας μὴ ἐναντιουμένου τοῦ Ἄρεως· ὁ τοιοῦτος εὐδαιμονήσει περὶ τῆς ὑπὸ Κρόνου μεριζομένης πράξεως· ἐὰν δὲ ὑπὸ Διὸς μαρτυρηθῇ, διπλασίονα· ἐὰν
25 δὲ Ἀφροδίτης, διὰ γυναικὸς ἢ ἀσπέρμου· ἐὰν δὲ ὁ τοῦ Ἄρεως αὐτῷ συνῇ ἢ ἐναντιωθῇ, ὁ τοιοῦτος ἐν ταραχαῖς καὶ ἐναντιώμασιν ἔσται· ἐὰν δὲ ὁ τοῦ Ἑρμοῦ αὐτῷ συνωροσκοπήσῃ, ὁ τοιοῦτος ταῖς ἀκοαῖς παραποδισθήσεται. Ζεὺς τὴν ὥραν ἢ τὸν κλῆρον ὡροσκοπήσας εὐτυχεῖς ἄγαν ἀπὸ νεότητος ἀποτελεῖ· ἐὰν δὲ Ἄρης παρῇ ἢ ὁμόκεντρος ἡ
30 τρίγωνος, ἐν λαμπραῖς στρατείαις προκόψει καὶ βίου περίκτησιν οἴσει· ἐὰν δὲ καὶ Κρόνος προσγένηται, ἐν ὑπεροχαῖς γίνονται· εἰ δὲ καὶ Ἀφροδίτη, ἔτι μᾶλλον· ἐὰν δὲ καὶ Ἑρμῆς, ἐν λήψεσι καὶ δόσεσι γίνονται. Ἄρης λαχὼν τὴν ὥραν ἢ τὸν κλῆρον ὡροσκοπῶν ποιεῖ

1 ἑταίροις V. ἐπειγάοσιν Vᵃ, σα supra ει Vᵇ. 7 an [καὶ] χρόνῳ? 10 χαληναγωγὸς V. 13 ἐβιάσαντο V. 19 S (Selden. 22) a Riessio festinanti calamo descriptus, unde saepius de lectione ambigitur; M (Marcian. 314) photographice depictus a Cumontio. 20 inscr. om. M. 22 ὁ ♄ S. ὡροσκοπήσας MS. 22-23 ἐναντιούμενος ♂ S. 25 δὲ καὶ ♀ S. non opus <ὑπὸ> Ἀφρ. ἢ ἀσπέρμου om. S. αὐτῷ om. M. 28 ἢ S] καὶ M. ὡροσκοπῶν S ut vid. 29 παρῇ Ἄρης S. 30 περίκτισιν M. 31 δίδονται MS. 33 λ. ἢ τὴν ὥραν ὡρκ. τὸν κλ. M.

others introduce. But they also despise god and death; for they rule over life and death; hence good fortune does not persist for such persons throughout their lives, and on account of the opposition's stance, some are cast down from glory into dishonor or humble circumstances, while others die a violent death; and certain ones suffer the very things they inflicted upon others, being punished, chastised, and lamenting the former vain illusion of glory. For what they accumulated with toil, anxiety, force, and over time, having been stripped of it in an instant, they grieve, or they yielded it to others against their will; for upon these follows, together with unstable fortune, nemesis, bridling envy, conspiracy, betrayal, grief, anxiety, and bodily decay, so that even those who wish to free themselves from this vain prosperity, having exchanged it for a modest fortune, are unable to do so, but must suffer whatever fate has compelled them against their will.

In both respects the diametrical oppositions shall be judged: one when a star stands in diameter to another star or to the Ascendant, and another when it stands in diameter to its own house, triangle, or exaltation; and the lords of the triangles or of the sects, standing in opposition to themselves, shall prove most harmful and unstable with respect to life.

Excerpts from the second book.

II, 4. On the star allotted to the hour or to the Lot.

S f. 6, M f. 276°.

When Saturn has obtained the hour or rules the lot, with Mars not opposing: such a person will prosper in the activity allotted by Saturn; but if witnessed by Jupiter, doubly so; if by Venus, through a woman or through one who is sterile; but if Mars conjoins or opposes it, such a person will be in turmoil and opposition; but if Mercury co-ascends with it, such a person will be hindered by rumors. Jupiter, having obtained the hour or ascending in the lot, produces those who are exceedingly fortunate from youth; but if Mars is present or in the same sign or in trine, he will advance in brilliant military campaigns and will bring acquisition of livelihood; and if Saturn is also added, they come to positions of eminence; and if also Venus, even more so; and if also Mercury, they come to receivings and givings. Mars, having obtained the hour or ascending in the lot, produces

1 etairois V. epheigaosin V, sa supra et Vb. 7 an [xal] χρόνν 10 bridle-driver V. 13 ἐβιασσαντο V. 19 S (Selden. 22) a Riessio festinanti calamondescriptus, unde saepius de lectione ambigitur; M (Marcian. 314) photographicendepictus a Cumontio.20 inscr. om. M.22 8 H S. voyeur MS.n22 8 H S. voyeur MS.n22-23 opposing c' 5.25 and also 2 5.non opus <ypó> Afr. ἢ ἢ asper-nnon opus ἢ asper-nmou om. 5. αὐτῶ om. M.28 1 5] and M.yroskops S ut vid.20 parin28 1 5] and M.yroskops S ut vid.20 parinAris S. 30 periktisin M. 31 are given MS.

33 λ. or the hour hour. the cl. M.

ὅρμησιν ἐπὶ στρατείαν· ἐὰν δὲ καὶ Ζεὺς μαρτυρήσῃ, ἐν ἀξίᾳ προκόψει· ἐὰν δὲ καὶ Ἀφροδίτη, ἐν ἀξίαις οὐ ταῖς τυχούσαις γίνονται· ἐὰν δὲ καὶ Ἑρμῆς συμπαρῇ μόνος, παρακαταθήκην λαβὼν ἀρνήσεται· ἐὰν δὲ καὶ Ζεύς, ἀπὸ πολλῶν πολλὰ περικτήσεται, μετὰ δὲ τὸν θάνατον εἰς βασιλικὰ χωρήσει. Ἀφροδίτη τὴν ὥραν ἢ τὸν κλῆρον λαχοῦσα μεγάλα ἀγαθὰ σημαίνει καὶ μεγαλοδόξους ποιεῖ· ἐὰν δὲ συμπαρῇ Ἑρμῆς, μουσικοὺς ποιεῖ· τούτων οὕτως ἐχόντων Κρόνος διαμετρήσας αὐτοὺς ἢ καθυπερτερήσας ἐστέρησε τῶν ὑπαρχόντων. Ἑρμῆς τὴν ὥραν λαχὼν ἢ τὸν κλῆρον ὡροσκοπήσας ποιεῖ εὐτυχεῖς· ἐὰν δὲ καὶ ὁ τοῦ Διὸς συμπροσγένηται ἢ τετραγωνίσῃ, κριτηρίων καὶ πόλεων ἀρχὰς ἕξουσιν· ἐὰν δὲ καὶ ὁ τοῦ Κρόνου τοῖσδε συμπροσγένηται, διπλασίονας τάς τε ἀρχὰς καὶ τιμὰς καὶ τὰ ἀγαθὰ καὶ τὰς προκοπάς. Ἥλιος κληρωσάμενος τὴν ὥραν ἢ τὴν τύχην ὡροσκοπήσας, ἐὰν συμπαρῇ καὶ ὁ τοῦ Διὸς ἢ μαρτυρήσῃ τετράγωνος, ὁ γεννώμενος εὐτυχὴς ἔσται. ἐὰν δὲ καὶ ὁ τοῦ Ἑρμοῦ συμπαρῇ αὐτῷ, διὰ λόγων προκόψει· ἐὰν δὲ καὶ ὁ τοῦ Ἄρεως συμπαρῇ ἢ τετραγωνίσῃ σὺν τῷ τοῦ Διός, μέγας ἔσται καὶ κυριεύσει ζωῆς καὶ θανάτου. εἰ δὲ τούτων οὕτως ἐχόντων Κρόνος τετραγωνίσῃ ἢ διαμετρήσῃ, ἐν συμπτώμασι καὶ ζημίαις περιπεσοῦνται. Σελήνη κληρωσαμένη τὴν ὥραν ἢ τὸν κλῆρον τῆς τύχης μεγάλους ποιεῖ, μάλιστα δὲ ἐν ἰδίῳ τριγώνῳ· ἐὰν δὲ καὶ ὁ τῆς Ἀφροδίτης συνῇ ἢ τετράγωνος τύχῃ, τιμῆς μεγάλης καταξιωθήσεται· ἐὰν δὲ καὶ ὁ τοῦ Ἄρεως σὺν τῇ Σελήνῃ τύχῃ, ζωῆς καὶ θανάτου κυριεύσει· ἐὰν δὲ ὁ τοῦ Κρόνου, πολλῶν χωρῶν ἡγήσεται· ἐὰν δὲ καὶ ὁ τοῦ Διὸς συμπαρῇ ἢ τετραγωνίσῃ, βασιλεῖς μεγάλοι ἔσονται· εἰ δὲ τούτων ἀπόντων ὁ τοῦ Ἑρμοῦ σὺν Σελήνῃ σχηματισθῇ, ἀπὸ λόγων καὶ ἐντρεχείας αἱ προκοπαὶ ἔσονται· ἐὰν δὲ καὶ ὁ τοῦ Ἄρεως συμπροσγένηται ἢ τετραγωνίσῃ, τυράννους μεγιστᾶνας ποιεῖ· ἐὰν δὲ διαμετρήσῃ ὁ Ἄρης τὴν Σελήνην ἐκτὸς τῶν ἀγαθοποιῶν, ἐκθέσιμα ποιεῖ· ἐὰν δὲ τῷ Ἄρει ἀγαθοποιὸς συμπαρῇ, ἐκτεθέντα τραφήσεται. τὸ δὲ ὅμοιον κἂν τετράγωνος φανῇ ἢ καὶ καθυπερτερῶν εὑρεθῇ, ἐν πλάναις ἢ ἐπαγωγαῖς ἢ καὶ ἀνωμαλίαις περιβάλλει· ἐὰν δὲ ὁ τῆς Ἀφροδίτης τετραγωνίσῃ κατὰ κέντρον, ἀδικοῦνται ὑπὸ γυναικῶν. ἐὰν δὲ Κρόνος συμπαρῇ ἐν ἀσελγεῖ ζῳδίῳ, καὶ πορνοβοσκήσουσιν· ἐὰν δὲ καὶ ὁ τοῦ Ἄρεως αὐτοῖς συμμαρτυρήσῃ, ἑτέροις τὰς γυναῖκας αὐτῶν

1 ὁρμήσειν S. 2 καὶ prius om. M. 3 παραθήκην M. 5 τὸν κλ. ἢ τὴν ὥ. M. 6 μεγαλοδόξους S. 7 αὐτοῖς S. 9 λαβὼν M. ὡροσκοπῶν S? 11 καὶ om. M. τοῖσδε om. S. προσγένηται M. 11-12 διπλασίονα τὰ ἀγαθὰ mediis om. S. 12 τὰ et τὰς om. M. 13 ὡροσκοπούσας M, -πῶν S. 15 αὐτῷ om. M. 16 συμπαρείη ἢ τετραγωνίσειε M. 16-18 σὺν τῷ - Κρόνος τετραγωνίσῃ om. S. 18 συμπτώματι S, συμπτώσεσι M. 18-19 πεσοῦνται M. 20 δὲ prius om. S. 21 τ. καὶ μεγ. M. 24 γενήσονται M. 26 ἐντρεχειῶν M. 27 δὲ καὶ διαμετρήσει S. 28 ἐκθέσει μάγιοι· ἐὰν M. 29 ὁ τοῦ ♂ ἀγαθοποιῶ M. an <τὰ> ἐκτ.? 30 τετραγώνω ut vid. S. εὑρεθῇ S] φανῇ M. 32 καὶ κατὰ S.

an impulse toward military service; but if Jupiter also bears witness, he will advance in rank; but if Venus also [is present], they come to honors not of the ordinary kind; but if Mercury alone is present with him, having received a deposit he will deny it; but if Jupiter also [is present], he will acquire much from many, and after death his estate will pass to the imperial treasury. Venus obtaining the hour or the lot signifies great goods and makes men of great glory; but if Mercury is present with her, it makes them musicians — when things are thus disposed, Saturn in opposition to them or in superior square has deprived them of their possessions. Mercury obtaining the hour or presiding over the lot at the horoscope makes men fortunate; but if Jupiter's star is also present or aspects in square, they will hold offices of tribunals and cities; but if Saturn's star is also present with these, it doubles the offices, honors, goods, and advancements. The Sun having obtained the hour or presiding over Fortune at the horoscope, if Jupiter's star is also present or witnesses in square, the native will be fortunate. But if Mercury's star is also present with him, he will advance through eloquence; but if Mars's star is also present or aspects in square together with Jupiter's, he will be great and will have power over life and death. But if, things being thus, Saturn aspects in square or in opposition, they will fall into disasters and losses.The Moon having obtained the hour or the lot of Fortune makes men great, especially in her own triplicity; but if Venus's star is present or aspects in square, he will be deemed worthy of great honor; but if Mars's star also chances to be with the Moon, he will have power over life and death; but if Saturn's star [is present], he will lead many lands; but if Jupiter's star is also present or aspects in square, they will be great kings; but if, these being absent, Mercury's star is configured with the Moon, advancements will come through eloquence and cleverness; but if Mars's star is also joined to them or aspects in square, it makes great tyrants and magnates; but if Mars opposes the Moon outside the presence of the benefics, it causes exposure of infants; but if a benefic is present with Mars, the exposed child will be reared. The same result follows if he is found in square or in superior position — it casts them into wanderings, abductions, or irregularities; but if Venus's star aspects in square at an angle, they are wronged by women. But if Saturn is present in a licentious sign, they will also keep brothels; but if Mars's star also bears witness with them, [they give] their own women to others.

1 rush S. 2 kal prius om. M. 3 parathyken M. 5 ton kl. or the M.n6 megalodoxos S. 7 αὐτοῖς 5. 9 handles M. oroskopons S 11 and om. M.ntoῖsde om. S. arrives M. 11-12 double the goods mediis om. S. 12 τὰνεὶ τὰς om. M. 13 voyeur M, - πῶν S. 15 αὐτῷ om. M. 16 sympathizer or square M. 16-18 with Saturn square om. S. 18 sympto-nmati 5, symptosesi M. 18-19 fall M. 20 de prius om. S.n21 sq. and meg. n24 are born M. 26 of intercessions M. 27 and measure S. 28 expositors if M. M. 29 the one who benefactors M. an <the ext. 30 square utnvid. S. found S] fan M. 32 and by 5.

μισθώσουσιν. ἐὰν δὲ ὁ τοῦ Κρόνου τὴν Σελήνην τετραγωνίσῃ ἢ διαμετρήσῃ κατ' ἰσόγραμμον στάσιν τῷ τοῦ Κρόνου, ἀντίληψιν ἕξει τὸ γεννώμενον τῆς τροφῆς <καὶ> ἔκβλητον τῶν γονέων ἔσται. ἐὰν δὲ ὁ τοῦ Ἑρμοῦ τετράγωνος ἢ διάμετρος γένηται τῇ Σελήνῃ, ἐναντιόβουλοι καὶ ἐναντιογνώμονες γίνονται ἔν τε διαβολαῖς καὶ κατηγορίαις ἀπὸ ὑπερέχοντος γενήσονται. ἐὰν δὲ καὶ κακοποιὸς συμμαρτυρήσῃ ἢ συσχηματισθῇ, ἐν ἀσχημοσύναις καὶ κατακρίσεσι ποιήσει. ὁ δὲ τοῦ Διὸς ἀντικείμενος κατὰ μέρος τῇ Σελήνῃ στέρησιν τέκνων ποιεῖ καὶ ἐναντιώσεις ὑπερεχόντων. καθόλου δὲ οἱ κακοποιοὶ ἐφορῶντες τὰ φῶτα καὶ τὸν ὡροσκόπον χωρὶς ἀγαθοποιῶν ὀλιγοχρονίους ποιοῦσιν. ὁ κύριος τοῦ ὡροσκόπου ἐπιτόπως κείμενος ἢ ἰδίας αἱρέσεως μεριστὴς χρόνων ζωῆς γίνεται· εἰ δέ πως συσχηματίζηται τῷ δεσπότῃ τοῦ κλήρου, πολύγηρος γίνεται καὶ εὐτυχής· εἰ δὲ ὑπὸ δύσιν τύχῃ, ὀλιγοχρόνιος· εἰ δὲ κακοποιὸς συμπαρῇ ἢ καθυπερτερήσῃ τὴν Σελήνην, ἄχρηστα τὰ βρέφη ἔσονται.

<ε'.> Κακοδαίμονος τόπος· πολλὰ σχήματα [1].

Ἐν τούτῳ τῷ τόπῳ ἐὰν οἱ κακοποιοὶ τύχωσι, μεγάλα σίνη καὶ πτώσεις ἀπεργάζονται, μάλιστα δὲ ἐὰν ἰδιοπροσωπῶσιν· ἐὰν δὲ ὁ κλῆρος τῆς τύχης ἐπῇ καὶ κυριεύσῃ τις αὐτοῦ, οὐδέποτε οὐδὲ ἐν ταῖς παρόδοις ὠφέλειά τις ἔσται· ἐχθροὶ γὰρ ἐγένοντο ἐξ ἀρχῆς ἐκ τῆς ἐκτροπῆς· ὁμοίως καὶ οἱ ἀγαθοποιοὶ ἐν τούτῳ τῷ τόπῳ οὐ μερίζουσι τὰ ἑαυτῶν ἀγαθά. ὅταν δὲ ἐν τούτῳ τῷ ζῳδίῳ πέσωσιν οἱ τρεῖς ἀστέρες, ὁ κύριος τοῦ ὡροσκόπου καὶ τοῦ κλήρου καὶ τοῦ δαίμονος, ἀτυχεῖς καὶ ἀσχήμονας ποιοῦσι καὶ ἐνδεεῖς τῆς ἐφημέρου τροφῆς· πολλοὶ δὲ καὶ τὰς χεῖρας ὑφέξουσιν.

<ς'.> Ἀγαθοῦ δαίμονος τόπος· πολλὰ σχήματα. Ζητητέον καὶ περὶ ἀκουόντων καὶ βλεπόντων ζῳδίων.

Ἐὰν ἐπὶ τοῦ ἀγαθοδαιμονοῦντος ζῳδίου ὦσιν οἱ ἀγαθοποιοὶ ἐπιτόπως κείμενοι ἢ ἐν ἰδίοις προσώποις, ἐπιφανεῖς καὶ πλουσίους ἐκ

2 nempe Διός. 3 ἄκλητον M S. δὲ om. M. 6 ὑπερέχοντας M S. 7 ἀσχημοβίαις S. 8 τὴν σελήνην S. 9 ὑπαρχόντων S et M (qui τῶν ὑπ.). 10 ποιήσουσιν M. 11 ἢ om. M. 12 σχηματίζεται S. 13 εὐτυχεῖ S. 16 inscr. om. M. 18 δὲ prius om. S. δὲ καὶ ὁ M. 19 αὐτὸν S. 20 ὠφέλια S. 23 καὶ ὁ τοῦ bis M. τῆς δαίμονος S. 24 ποιοῦσιν· ἐνδεεῖς M. ζωῆς ἢ τροφῆς M. 25 i. e. mendicabuntur. 26 sq. inscr. in linea vacua om. M. 28 ἀγαθοποιοῦντος M. 29 ἢ om. M. ἐμφανεῖς S.

[1] Capp. ε'-ιδ' saepe ad verbum conspirant cum libello Hermetis Trismegisti περὶ τῆς τῶν ιβ' τόπων ὀνομασίας καὶ δυνάμεως, qui propediem ex codd. Paris. 2506, f. 1 ss.; Marcian. 335 [Venet. 7], f. 28, in *Catalogo Parisino* edetur ubi de necessitudine qua Valens cum Hermete connectitur fusius disputandum erit.

they will hire. But if Saturn squares or opposes the Moon in an equal-degree configuration with Saturn, the native will be deprived of nourishment and will be cast out by its parents. But if Mercury forms a square or opposition to the Moon, they become contrary in will and judgment, and will be subjected to slanders and accusations from those in authority. And if a malefic also bears witness or is configured with it, it will bring about disgraceful situations and condemnations. Jupiter in opposition to the Moon in a particular degree brings loss of children and opposition from those in authority. In general, the malefics overseeing the luminaries and the Ascendant without benefics make the native short-lived. The lord of the Ascendant placed in its own place, or as the distributor of years of life belonging to its own sect, becomes the chronocrator of the length of life; and if it happens to be configured with the lord of the Lot, the native becomes long-lived and fortunate; but if it is under the setting horizon, short-lived; and if a malefic is present with or overcomes the Moon, the infants will be of no use.

<ε> The Place of the Evil Daimon: Many Configurations [1].

In this place, if the malefics happen to be present, they bring about great harm and ruin, especially if they are in their own faces; but if the Lot of Fortune is also there and someone rules over it, there will never be any benefit, not even in the transits — for they became enemies from the beginning, from birth. Likewise, the benefics in this place do not distribute their own goods. But when the three stars fall in this sign — the ruler of the Ascendant, of the Lot, and of the Daimon — they render the native unfortunate, without honor, and lacking daily sustenance; and many will be reduced to begging.

«σ΄.> The Place of the Good Daimon: Many Configurations. One must also inquire concerning the signs that hear and see.

If the benefics are placed in the sign of the Good Daimon, either in domicile or in their own faces, they render the native distinguished and wealthy. 2 that is, of Jupiter. 3 ἄκλητον MS. δὲ om. M. 6 ὑπερέχοντας MS. 7 ἀσχημο-βίαις S. 8 τὴν σελήνην S. 9 ὑπαρχόντων S et M (qui τῶν ὑπ.). 10 ποιήσουσιν M. 11 ἢ om. M. 12 σχηματίζεται S. 13 εὐτυχεῖ S. 16 inscr. om. M. 18 δὲ prius om. S. δὲ καὶ ὁ M. 19 αὐτὸν S. 20 ὠφέλια S. 23 καὶ ὁ τοῦ bis M. τῆς δαίμονος S. 24 ποιοῦσιν· ἐνδεεῖς M. ζωῆς ἢ τροφῆς M. 25 i. e. mendicabuntur. 26 sq. inscr. in linea vacua om. M. 28 ἀγαθοποιοῦντος M. 29 ἢ om. M. ἐμφανεῖς S.

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1 Ch. e'-18' they often conspire verbatim with the book of HERMETIS Trismegistus nepintῆς τῶν ιβ' τόπων ὀνομασίας καὶ δυνάμεως, who soon from codd. Paris 2506, nf. 1 ff.; Martian 335 [He comes. 7], f. 28, will be published in the Paris Catalogue, where the relationship between Valens and Hermes will be discussed in more detail.

νεότητος ποιοῦσι· πλείω δὲ καὶ τὸν κλῆρον τῆς τύχης ἐπιθεωρήσαντες ἐν τριγώνῳ μέρει καὶ τὸν ὡροσκόπον καθ' ἑξάγωνον· ἐν τῷ ἀκούοντι ἢ βλέποντι ζῳδίῳ πλεῖστα καὶ μείζονα ἀγαθὰ παρέχονται. εἰ δὲ καί τις τῶν ἀγαθοποιῶν διάμετρος τῷ ἀγαθῷ δαίμονι φανῇ παρόντος τοῦ οἰκοδεσπότου, μεγάλα καὶ μείζονα ἀγαθὰ καὶ προκοπὰς ἀποτελοῦσιν· εἰ δὲ κακοποιοὶ συμπαρῶσι τῷ ἀγαθῷ δαίμονι, οὐκ ἰσχύουσι κακόν τι δρᾶσαι. ἀναγκαιότερον δέ ἐστιν, ἐὰν ὁ οἰκοδεσπότης τοῦ κλήρου καὶ τοῦ ὡροσκόπου καὶ τοῦ δαίμονος ἐπ' ἀνατολῆς τύχωσιν ἢ πλείστων ἀστέρων αὐτοῖς ἐπιπαρόντων ἢ μαρτυρούντων ἐν χρηματιστικοῖς ζῳδίοις· ἐνδόξους γὰρ καὶ πλουσίους ὑπεράγαν ἀποτελοῦσιν.

Ἐν τούτῳ τῷ τόπῳ καὶ οἱ ἀγαθοποιοὶ καὶ οἱ κακοποιοὶ χαίρουσι μάλιστα κληρωσάμενοι τὸν κλῆρον ἢ τὸν ὡροσκόπον ἢ τὸν δαίμονα· καὶ ἐὰν πέσῃ ἐν τούτῳ ἑκάτερος τῶν ἀστέρων ἀνατολικὸς ὢν ἢ καὶ τὴν συναφὴν τῆς Σελήνης ἔχων, τύραννοι ἢ βασιλεῖς γίνονται ἡγούμενοι χωρῶν καὶ εἰς πολλοὺς τόπους ὀνομασθήσονται. ὁ κύριος τοῦ τόπου τούτου καλῶς κείμενος πρακτικοὺς ποιεῖ, ἀτόπως δὲ κείμενος ἀπράκτους· εἰ δὲ ἐπὶ δύσεως τυγχάνει καὶ κακοποιὸς ἐπὶ τοῦ τόπου συμπαρῇ ἢ διαμετρῇ, κακοπράγμονας ἢ στειρώδεις ἢ ἀτέκνους ποιεῖ.

<ζ'.> Θεοῦ Ἡλίου τόπος τὸ προμεσουράνημα, θ' ἀπὸ ὡροσκόπου· πολλὰ ἔχει σχήματα.

Ἐὰν ἀγαθοποιοὶ τύχωσιν ἐπὶ τοῦδε τοῦ τόπου καὶ κληρώσωνται τὸν ὡροσκόπον ἢ τὴν τύχην, ὁ γεννώμενος ἔσται μακάριος εὐσεβὴς προφήτης μεγάλου θεοῦ καὶ ἐπακουσθήσεται ὡς θεός. ἀπόντων δὲ τούτων, μόνου δὲ Ἑρμοῦ μαρτυροῦντος, ἐν χρηματισμοῖς γίνονται καὶ τὴν αὐτῶν ἐμπειρίαν ὄχλοις ἐξηγοῦνται καὶ βασιλικοὶ γραμματεῖς γίνονται ἀπὸ μέσης ἡλικίας· τῶν δὲ κακοποιῶν παρόντων καὶ κυριευόντων τῶν προειρημένων τόπων ἢ ἐπιθεωρούντων τὸν κλῆρον ὁ γεννώμενος τοῦ τε ὡροσκόπου καὶ τῆς τύχης τύραννος ἔσται· κτίσει πόλεις, ἑτέρας δὲ διαρπάξει καὶ πολλῶν πολλὰ παραιρήσεται ἀσεβῶς. ἐὰν δὲ τύχῃ ὁ δαίμων ἢ ἡ τύχη ἐν τῷ κακοδαιμονοῦντι ζῳδίῳ, ἐν δὲ τούτῳ τῷ τόπῳ ὦσιν οἱ οἰκοδεσποτήσαντες τὸν κλῆρον ἢ τὸν ὡροσκόπον, ἐπὶ πλείστοις κακοῖς καὶ ξενιτείαις ἔσται καὶ ὅσα ἂν κτήσηται ἀποβαλεῖ· ἢ ἐγκάτοχοι ἐν ἱεροῖς γίνονται παθῶν ἢ ἡδονῶν ἕνεκα.

3-4 τις αὐτῶν διάμ. M. παρῇ φανέντος M. 5 τὰς προκ. S. 6 καλῷ δαίμονι M. 7 δρᾶσειν M. fort. εὐκταιότερον. 7-8 ὡροσκόπος τοῦ κλ. κ. τ. οἰκοδεσπότου M. ἀνατολὰς aut -λαῖς S. 9 αὐτοῖς ἀστέρων M. 11 pro certo habeo sequentia pertinere ad X. locum i. e. Medium Caelum. 13 nempe τῶν <ἀγαθοποιῶν>. 15 ἢ καὶ M. 18 παρῇ M. διαμετρεῖ S. 19 sq. inscr. om. M. 21 ἐὰν οἱ S. κληρώσονται M S. 22 ἔσται om. M. 23 ἀπάντων M S, corr. Riess. 24 μαρτυροῦν M. 25 ἐμπορίαν S. 27 ἢ M] καὶ S. 28 verba τοῦ - τύχης sic non apta. 29 διαρπάξαι? S. ἀσεβῶν S. 31 ὡροσκοπήσαντες M. 32 κακοῖς ἡ ξενιτεία M. κτίσηται M. 33 an ἢ σινῶν?

they produce in youth; and examining additionally the Lot of Fortune in trine aspect and the Ascendant in sextile, in the sign that is hearing or beholding, they bestow the greatest and most considerable benefits. And if one of the benefics should appear in opposition to the Good Daimon while the lord is present, they bring about great and still greater benefits and advancements. But if malefics are co-present with the Good Daimon, they have no power to do any harm. It is most essential, however, that the lord of the Lot, the Ascendant, and the Daimon happen to be rising, or that the greatest number of stars be present with them or bearing witness in operative signs; for they render the native exceedingly distinguished and wealthy. 10

In this place, both the benefics and the malefics rejoice most especially when they have obtained by lot the Lot, or the Ascendant, or the Daimon; and if each of the stars falls in this place while oriental or while holding the application of the Moon, they become tyrants or kings who rule over lands and shall be renowned in many places. The lord of this place, when well-positioned, renders the native energetic and active; when ill-positioned, it renders them inactive. And if it happens to be at the setting angle and a malefic is co-present with or in opposition to the place, it makes them evildoers, or barren, or childless.

The place of the Sun God is the midheaven,
the ninth from the Ascendant holds many configurations. 20

If benefics happen to occupy this place and obtain the lot of the Ascendant or of Fortune, the native will be a blessed and pious prophet of a great god and will be heeded as a god. But if these are absent and only Mercury bears witness, they engage in oracular business and expound their expertise to the masses, and from middle age become royal secretaries. If malefics are present and lord it over the aforementioned places or cast their rays upon the Lot, the native will be a tyrant over both the Ascendant and Fortune; he will found cities, plunder others, and impiously strip many of much. But if the Daimon or Fortune should fall in the sign of misfortune, and the lords of the Lot or of the Ascendant are in this place, the native will be beset by many evils and wanderings in foreign lands, and whatever he acquires he will lose; or else they become temple-recluses on account of passions or pleasures.

34 of them diam. M. pari fanentos M. 5 ts proc. S. 6 call demon M.n7 action M. fort. more appropriate. 7-8 roskop of the cl. k. t. οἰκοδεσποτου Μηάνατολὰς ، aut -λαῖς S. 9 αὐτοῖς ἀστερον M. 11 pro certo habeo sequentialpertinere ad X. locum i. e. Medium Caelum. 13 nempe of the benefactors).n15 or also M. 18 parῆ M. diameter S. 19 sq. inscr. om. M. 21 if the 5. are called MS. 22 ἔσται om. M. 23 answers M S, corr. Riess. 24 testify M.n25 ἐπορίαν 5. 27 η M) and S. 28 verba of - fortune sic non apta. 29 ἀρπα-ηάσεβῶν 5. 31 voyeurs M. 32 κακοῖς ἡ And ? S. xeniteia M. κτιση-n33 an ἢ σινον

tai M.

<η'.> Ὄγδοος τόπος θανάτου· παντοῖαι θεωρίαι.

Οἱ ἀγαθοποιοὶ παρόντες τούτῳ τῷ τόπῳ ἄπρακτοι καὶ ἀσθενεῖς καὶ ἀμέριστοι τῶν ἰδίων ἀγαθῶν· εἰ δὲ καὶ τοῦ ὡροσκόπου καὶ τοῦ κλήρου κυριεύσωσι, πολλῷ μᾶλλον ἀπρακτότεροι ἢ καὶ ἀνώμαλοι τυγχάνουσιν· ἐὰν δὲ οἱ κακοποιοὶ συμπαρῶσιν κυριεύσαντες τὸν κλῆρον, οἱ γεννώμενοι πλάνητες καὶ εἴ τι ἂν κτήσωνται ἀποβαλοῦσιν. ἐὰν δὲ ὁ κλῆρος ἐν τούτῳ ἐμπέσῃ παρόντων τῶν κακοποιῶν καὶ οἰκοδεσποτούντων τὸν κλῆρον, ὁ γεννώμενος ἐνδεὴς μὴ δυνάμενος ἑαυτὸν ἀμφιάσαι. εἰ δὲ καὶ τοῦ ὡροσκόπου κυριεύσωσιν, ἀσχημονήσει δι' ὅλης τῆς ζωῆς· εἰ δὲ καὶ ὑπὸ τὰς αὐγὰς τύχῃ τοῦ Ἡλίου ὁ οἰκοδεσπότης τοῦ κλήρου ἢ τῆς ὥρας, ὁ γεννώμενος τὰς χεῖρας ὑφέξει καὶ προσαιτήσει. εἰ δὲ ὁ τοῦ Ἑρμοῦ μόνος ἐπιπαρῇ τῷ ζῳδίῳ καὶ κυριεύσῃ τῆς φρονήσεως, ὃς καλεῖται δαίμων, μωροὺς καὶ ἀνοήτους καὶ τῷ λόγῳ ἐμποδιζομένους καὶ ἀγραμμάτους ποιεῖ· ἐὰν δὲ ὁ τῆς τύχης, σὺν τῷ ἀνοήτῳ καὶ ἄφρων καὶ πένης ἔσται, μάλιστα ὑπὸ τὰς αὐγὰς τοῦ Ἡλίου τυχών. εἰ δὲ τούτων οὕτως ἐχόντων οἱ κακοποιοὶ συμπαρῶσιν, ἄφωνος καὶ κωφὸς ἔσται. μόνη δὲ ἡ Σελήνη ἐν προσθέσει τοῦ φωτὸς δοκεῖ χαίρειν ἐν τούτῳ τῷ ζῳδίῳ· ἐὰν δὲ ὁ τοῦ Διὸς ἀγαθοδαιμονῇ, εὐτυχὴς καὶ εὐπόριστος καὶ πολύτεκνος ἔσται· εἰ δὲ καὶ κύριος ᾖ τοῦ κλήρου τῆς τύχης, πλούσιος καὶ εὐδαίμων· ἐὰν δὲ καὶ ὁ τοῦ Ἑρμοῦ συμπαραγένηται αὐτῷ, καὶ διοικηταὶ βασιλέων καὶ εὐφρανθήσονται ἐπὶ τέκνοις.

<θ'.> Δεύτερος τόπος.

Οἱ ἀγαθοποιοὶ ἐπιπαρόντες καὶ οἰκοδεσποτοῦντες τὸν ὡροσκόπον ἢ τὸν κλῆρον ἀγαθὰ σημαίνουσι τοῖς γεννωμένοις, οἷον κληρονομίας καὶ ἄλλων ὑπαρχόντων αἰφνιδίους κτήσεις καὶ ἐκ θανάτου σημαίνουσι τὸ ἀγαθόν· εἰ δὲ ἐν ἀλλοτρίοις τόποις εἶεν, ἧττον εὐποροῦσιν, οὐκ ἀποροῦσι μέντοι. εἰ δὲ Ἑρμῆς ἐπιπαρῇ μόνος ἰδιοπροσωπῶν, ἐν τῷ γήρει κέρδη ἕξει καὶ πιστευθήσεται πόλεις καὶ βασιλέων πράγματα· εἰ δὲ

1 inscr. om. M. 2 ἐν τούτω M. 3 ἀμέριστοι i. e. οὐ μεριστικοί. 4 ἀπρακτώτεροι S. 5 δὲ καὶ οἱ S. κυριεύσουσιν δὲ M. οἱ M] οἷον S. 6 πένητες M. κτήσονται Mª S. δὲ om. M. 7 ἐμπ. ἐν τούτω M. 7-8 οἰκοδεσποτησάντων M. 9 ἐὰν M. 10 τῶν ☉ M. 11 τὰς ὥρας M. 12 ὁ om. M. 13 κυριεύσει S. ὃς S] οὐ M ergo fors. οὗ. Cf. *Mus. Rhen.*, LII, 579, adn. 2. ἀνωήτους S. 14 τῇ γλώσσῃ M. καὶ ὁ S. 15 ἀδιανοήτω S. ἔσται M] ἅμα S? 17 ἄφρων S. 18 προθέσει (vel προδέσει) M. 19 ἀγαθοδαιμονεῖ S. 20 ᾖ S] ὁ M. 21 συμπαραγίνηται S? 23 nempe δυτικός i. e. septimus, nam secundus infra redibit. 24 ἢ ὡροσκοποῦντες M. 25 κλ. τῆς τύχης M. 25-26 καὶ om. S, fuitne καὶ τῶν ἄλλοις? 29 πολλὰ M, fuitne πόλεων? οἱ M^a S.

<The> Eighth place of death; all manner of considerations.

The benefics present in this place are ineffective, weak, and deprived of their own good influences; and if they also gain rulership of the horoscope and the Lot, they are all the more ineffective or even irregular; but if the malefics are present together, having gained rulership of the Lot, those born will be wanderers and will lose whatever they acquire. And if the Lot falls in this place while the malefics are present and hold domicile lordship of the Lot, the native will be destitute and unable to clothe himself. If they also gain rulership of the horoscope, he will behave shamefully throughout his entire life; and if the lord of the Lot or of the Hour happens to be under the beams of the Sun, the native will extend his hands and beg. If Mercury alone is present in the sign and gains rulership of the intellect — which is called the daimon — it makes people foolish, senseless, impeded in speech, and illiterate; and if it is the lord of Fortune, in addition to being senseless, he will also be witless and poor, especially if he happens to be under the beams of the Sun. And if the malefics are present together under these conditions, he will be mute and deaf.The Moon alone, when waxing in light, seems to rejoice in this sign; and if Jupiter acts as the Good Daimon, the native will be fortunate, resourceful, and prolific; and if he is also lord of the Lot of Fortune, wealthy and blessed; and if Mercury is also present with him, they will be administrators of kings and will find joy in their children.

<θ'.> Second Place.

The benefics present and ruling the Ascendant or 25 the Lot signify good things for the natives, such as inheritances and sudden acquisitions of other possessions, and they signify good fortune through death; but if they are in foreign places, the natives are less prosperous, yet not without resources. If Mercury alone is present in his own face, in old age he will have gains and will be entrusted with cities and the affairs of kings; but if

1 inscr. om. M. 2 ἐν τούτω M. 3 αμέριστοι i. e. οὐ μεριστικοί. 4 ἀπρακτώ

τεροι S. 5 δὲ καὶ οἱ 5. κυριεύσουσιν δὲ M. οἱ M] οἷον S. 6 πένητες M.
κτήσονται MS. δὲ om. M. 7 ἐμπ. ἐν τούτω M. 7-8 οἰκοδεσποτησάντων M.

9 ἐὰν M. 10 τῶν Θ M. 11 τὰς ὥρας M. 12 6 om. M. 13 κυριεύσει S. 8ς S]
οὐ M ergo fors. ού. Cf. Mus. Rhen., LII, 579, edn. 2.14 τῆς ἀλύσεως
M. καὶ ὁ 5. 15 αδιανοήτω S. ἔσται M] ἅμα ? S 17 afro S. 18 prepositions21
(vel προδέσει) M. 19 ἀγαθοδαιμονεῖ S. 20 ἡ S] ὁ M. co-produced 5
23 nempe δυτικός i. e. septimus, nam secundus infra redibit. 24 ἢ ὡροσκοποῦντες
M. 25 κλ. τῆς τύχης M. 25-26 και om. S, fuitne καὶ τῶν ἄλλοις ?'29 πολλά M,
city fuitne οἱ M' S.

κακοποιοὶ παρῶσιν ἐν τούτῳ τῷ τόπῳ καὶ κυριεύσωσι τοῦ κλήρου ἢ τοῦ ὡροσκόπου ἰδιοπροσωποῦντες, ἀνωμαλήσει τῷ βίῳ, μάλιστα ἐπὶ τὸ γῆρας, οὐκ ἀπορήσει μέντοι· ἐξ ὀνειδισμῶν γὰρ καὶ κακῶν τὰ ποριζόμενα ἀναλώσουσιν. εἰ δὲ καὶ ἀλλοιοπροσωποῦντες καὶ παρ' αἵρεσιν ὄντες οἰκοδεσποτῶσιν τῶν κλήρων, ὁ γεννώμενος κακῶς τὸ γῆρας διάξει, ἔνιοι δὲ καὶ ἐν φυλακαῖς γίνονται χρόνον καὶ ἐν ἀρρωστίαις καὶ νόσοις. ἐὰν δὲ ὁ τοῦ Διὸς ἐπιθεωρήσῃ, ἐν ἱεροῖς ἕνεκεν ἀρρωστίας γίνονται, ἐνοχλοῦνται δὲ καὶ αἱμορροῖσι καὶ περὶ αἰδοίων ἢ δακτύλων πάθος ἰσχάνουσιν. εἰ δὲ ὁ τοῦ Ἑρμοῦ σὺν τῷ τοῦ Ἄρεως ἐπὶ τὸ δυτικὸν τύχῃ ζῴδιον, λῃστὰς καὶ φόνου συνίστορας· διὸ κακῷ θανάτῳ ἀπολοῦνται ὕστερον. οἱ κακοποιοὶ δύνοντες ἐν ἀλλοτρίῳ ζῳδίῳ βιαιοθανάτους ποιοῦσιν, οἱ δὲ ἀγαθοποιοὶ πολυπείρους καὶ ἐπὶ τὸ γῆρας εὐτυχεῖς.

<ι'.> Ἕκτος τόπος Ἄρεως.

Οἱ ἀγαθοποιοὶ ἐν τούτῳ τῷ τόπῳ ἐὰν τύχωσιν ἐπιπαρόντες, ὁ γεννώμενος ὅσα ἂν κτήσηται ἀπολεῖ καὶ ἡ οὐσία οὐ παραμενεῖ αὐτῷ· ζημίαις ἐλαττωθήσεται ἐπὶ τὸ γῆρας προβαίνων τῇ ἡλικίᾳ. ὁ δὲ Ἥλιος ἐπιπαρὼν τῷ τόπῳ τούτῳ καὶ κυριεύων τοῦ κλήρου τῆς τύχης ἢ τῆς ὥρας ποιεῖ τὸν γεννώμενον καταδικασθῆναι ὑπὸ μεγάλης ἐξουσίας. ἐὰν δὲ ὁ τοῦ Ἑρμοῦ, πλανήτης ἔσται καὶ προσκοπτικὸς καὶ φεύξεται τὴν ἰδίαν πατρίδα μόγις τὸ ζῆν πορίζων. ἐὰν δὲ ὁ τοῦ Διὸς κυριεύσῃ τοῦ κλήρου ἢ τοῦ ὡροσκόπου, ἐν δημοσίοις πράγμασιν ἀπολέσει τὸν βίον· ἐὰν δὲ ὁ τῆς Ἀφροδίτης, διὰ γυναῖκα κρίσεις ζημίας δώσουσι· γίνονται δὲ καὶ ἀνεπαφρόδιτοι οὐκ ἔχοντες χάριν. ἐὰν δὲ ὁ τοῦ Ἄρεως, σίνη καὶ πάθη κατὰ τὸ μέλος ἀποτελεῖ τοῦ ζῳδίου, ποιεῖ δὲ καὶ γυμνῆτας ἐπαίτας κακῶς τὸν βίον καταστρέφοντας. ὁ δὲ τοῦ Ἑρμοῦ κυριεύσας τοῦ κλήρου ἢ τῆς ὥρας ποιεῖ κακοβούλους κλέπτας κακολόγους καὶ ἐν ὄχλοις κακολογουμένους· ἐὰν δὲ καὶ Σελήνη ἐπιπαρῇ, δοῦλος ἔσται καὶ ἀδύνατος, ἐάνπερ <μὴ> καὶ τὰ λοιπὰ συμπαρῇ τῇ Σελήνῃ· δύνανται γὰρ τῶν ἄλλων ἀστέρων καλῶς ἐχόντων τῆς Σελήνης κακοτυχούσης ἐλεύθεροι καὶ εὐσχήμονες γενέσθαι.

1 καὶ om. M. 1-2 τοῦ ὡρ. ἢ τοῦ κλ. M. (τὸν κλῆρον S ut vid.). 2 ἐπὶ τὸ γ. μάλιστα M. 3 γὰρ καὶ S] ἢ M. 4 αἴνεσιν M. 5 τὸ γ. κακῶς διάξει M. 6 χρόνιον δὲ M. 7 ἦν M. ἀρρωστίαις S. 8 nempe αἰδοῖον ἢ δάκτυλον. 9 ἰσχανῶσιν S. τῷ ♂ M. 10 λῃσταῖς καὶ φόνοις συνιστορήσει M. 11 κακοποιῶ M. 14 inscr. om. M. 16 ἀπολεῖ τὴν οὐσίαν καὶ ὅσα ἂν κτ. οὐ παραμενεῖ· ζημίαις S. 18 καὶ om. S. 19 ἀπὸ S. 20 πλανίτης et προσκοπικὸς S. 21 ἐπικυριεύσῃ M. 22 cf. Plaut. Trin. 331. ἀπολέσῃ M. 23 non opus <καὶ> ζημίας. δώσωσι S. 24 ἐπαφρόδιτοι S. 25 ἀπ. κατὰ τὸ μέλος M sc. aliis signis aliae corporis partes attributae sunt (Firmic., II, 24). 28 κακοεργουμένους S. ☾ συμπαρῇ τῇ ☾ M. 29 ἐπιπαρῇ M.

If malefics are present in this place and hold dominion over the Lot or the Ascendant in their own person, life will be irregular, especially toward old age, yet there will be no lack of resources; for what is acquired will be spent amid reproaches and troubles. But if, appearing in alien form and contrary to sect, they hold lordship over the Lots, the native will pass old age wretchedly, and some are even imprisoned for a time and suffer from illness and disease. If Jupiter casts his aspect, they end up in temples on account of illness, and they are also troubled by hemorrhoids and afflictions of the genitals or fingers. But if Mercury together with Mars falls in a western sign, they become robbers and accessories to murder; wherefore they will later perish by a violent death. Malefics setting in a foreign sign produce violent death, while benefics produce wide experience and good fortune in old age.

⟨vi⟩ Sixth Place of Mars.

If the benefics happen to be present in this place, whatever the native acquires he will lose, and his substance will not remain with him; he will be diminished by losses as he advances toward old age. The Sun, when present in this place and ruling the Lot of Fortune or the Hour, causes the native to be condemned by a great authority. If it is Mercury, he will be a wanderer and given to stumbling, and will flee his own homeland, barely securing a livelihood. If Jupiter rules the Lot or the Ascendant, he will ruin his livelihood in public affairs. If Venus, judgments through a woman will bring losses; such natives also become unattractive, lacking grace. If Mars, it produces injuries and afflictions according to the member of the zodiacal sign, and also makes them naked beggars who bring their life to a wretched end. Mercury ruling the Lot or the Hour makes malicious thieves, evil-speakers, and those who are defamed among crowds; if the Moon is also present, the native will be a slave and powerless, unless the remaining planets are also in attendance with the Moon — for when the other stars are well-placed, even if the Moon is unfortunate, they can produce free men of decent standing.

1 καί om. M. 1–2 τοῦ ὡρ. ἢ τοῦ κλ. M. (τὸν κλῆρον S ut vid.). 2 ἐπὶ τὸ γ. μάλιστα M. 3 γὰρ καὶ 5] * M. 4 αἴνεσιν M. 5 τό γ. κακώς διάξει M. 6 χρόνιον δὲ M. 7 ἣν M. αρρωστίαις S. 8 nempe αἰδοῖον ἢ δάκτυλον. 9 ἰσχανῶσιν S. τῷ σ' M. 10 λησταῖς καὶ φόνοις συνιστορήσει M. 11 κακοποιώ M. 14 inscr. om. M. 16 ἀπολεῖ τὴν οὐσίαν καὶ ὅσα ἂν κτ. οὐ παραμενεί ζημίαις S. 18 καὶ om. S. 19 ἀπὸ S. 20 πλανίτης et • προσκοπικός S. 21 ἐπικυριεύση M. 22 cf. Plaut. Trin. 331. ἀπολέση M. 23 non opus ⟨καὶ⟩ ζημίας. δώσωσι S. 24 ἐπαφρόδιτοι S. 25 ἀπ. κατὰ τὸ μέλος M sc. aliis signis aliae corporis partes attributae sunt (Firmic., II, 24). 28 κακοεργουμένους S. ο συμπαρῇ τῇ ⟨ M. 49 ἐπιπαρῇ M.

<ια'.> Πέμπτος τόπος· πολλαὶ θεωρίαι.

Ἐὰν ἀγαθοποιοὶ τύχωσι τὸν κλῆρον ἢ τὴν ὥραν λαχόντες, ὁ γεννώμενος μέγας ἔσται καὶ ὄχλων ἡγήσεται καὶ νόμους θήσεται. Ἀφροδίτη τὰ μέγιστα χαρίζεται κυριεύουσα τοῦ ὡροσκόπου ἢ τοῦ κλήρου, μάλιστα ἰδιοπροσωποῦσα ἢ ἰδίῳ τόπῳ οὖσα εὐκτήμονας ἐντίμους ἀποτελεῖ. τὸ αὐτὸ καὶ ἐπὶ πάντων τῶν ἀστέρων· ἐὰν γὰρ κρατῶσιν τῆς ὥρας ἢ τῆς τύχης, ποιήσουσι τὰ ἀγαθὰ κατὰ τὸ ἐπιβάλλον τῇ ἰδίᾳ φύσει καὶ τὸ τῆς ἀγαθῆς τύχης ἴδιον. ἐὰν δὲ ὁ τοῦ Ἄρεως τύχῃ καθὸ πρόκειται, ἄρξουσι παντοδαπῶν τόπων· γίνονται γὰρ ἢ στρατηγοὶ ἢ τύραννοι [μάλιστα ἰδιοπροσωποῦσα ἢ ἰδίων τόπων] καὶ ζωῆς καὶ θανάτου κυριεύσουσιν οὐ μόνον ἐλαχίστων ἀλλὰ καὶ ἀξιολόγων ἀνθρώπων· ἐὰν δὲ ὁ τοῦ Κρόνου ἐπιπαρῇ τῷ τόπῳ, πολυκτήμονας ἐγγαίων καὶ τετραπόδων δεσπότας, κτίζοντας κώμας καὶ τόπους. εἰ δὲ ὁ Ἥλιος ἐπιπαρῇ, μεγιστάνων φίλους ἐγγὺς βασιλέων ἱερῶν ἄρχοντας· εἰ δὲ ὁ τοῦ Ἑρμοῦ, τὰς διὰ λόγων προκοπὰς καὶ χρημάτων πλείστων καταξιουμένους. εἰ δὲ ἡ Σελήνη καλῶς σχηματιζομένη κληρώσηται τὸν κλῆρον ἢ τὸν ὡροσκόπον ἐπὶ τοῦ ζῳδίου τυχοῦσα σὺν τῷ οἰκοδεσπότῃ αὐτῆς, πολυχρόνιοι γίνονται καὶ συγγηράσκουσιν ἐν εὐδαιμονίᾳ. οἱ οὖν ἀγαθοποιοὶ ἐπὶ παρόδων μεγάλα ὠφελοῦσιν, οἱ δὲ κακοποιοὶ οὐκ ἰσχύουσι βλάπτειν.

<ιβ'.> Τέταρτον ὑπόγειον.

Ἐὰν οἱ ἀγαθοποιοὶ κυριεύσωσι τοῦ ὡροσκόπου ἢ τῆς τύχης <ἢ> καὶ παρῶσιν, ἐν ἱεροῖς τὸν βίον ἕξουσιν· ἐὰν δὲ καὶ τὸν ἀρχέτυπον κλῆρον κληρώσωνται οἰκοδεσποτοῦντες ὄντες ἐν τῷ ὑπὸ γῆν, ὑπὸ δαιμονίων καὶ φαντασίας εἰδώλων χρηματισθήσονται. ἐὰν δὲ ὁ τοῦ Ἄρεως συμπαρῇ τούτοις κληρωσάμενος τὴν τύχην ἢ τὸν ὡροσκόπον, διὰ κακῶν ἕξει τὸν βίον ἀσχημονῶν καὶ εἰς περίστασιν περιπεσεῖται σὺν ἑτέροις κακουργήσας καὶ βιαιοθανατήσει. παρατηρητέον <ὅτι> ὁ τόπος οὗτος μετὰ θάνατον εὐφημίας ποιεῖ καὶ καταλείψεις ἰδίοις· ἐν τούτῳ κακοποιοὶ τυχόντες τῷ τόπῳ οἷς ἂν θέλωσι τὰ αὐτῶν καταλείπουσιν.

1 inscr. om. M. καλαὶ S. 2 ἐὰν οἱ M. τὸν ὡρκ ἢ τ. κλ. τῆς τύχης λ. M. 4 τοῦ prius om. S. 5 fort. ἰδιοτοποῦσα. 8 τοῖς ἀγαθοῖς τόποις M. δὲ M] γὰρ S. τύχης S. 9 πόπων M possis παντοδαπῷ τρόπῳ. 9-10 γίνονται - τόπων om. S, ultima ex v. 5 repetita. 11 θανάτους M. 12 ἐγγάων? S. 13 οἰκοδεσπότας M. 14 ἔτι παρῇ S. fort. βασιλέων <διάγοντας>. 16 εἰ M] ἡ S. κληρώσεται M. 18 καὶ om. S. συνγηράσουσιν M. 21 inscr. om. M. 23 ἀρχήτυπον S (quid sit nescio). 24 κληρώσαιντο S. 25 daemones et larvae eis responsa dabunt (Wuensch, *Bull. comun.*, 1899, p. 5). 26 Ἄρης S. 28 πεσεῖται M. βιαιοθανατήση S. παρατηρητέος M. 29 ποιεῖν S. καταλήψεις S, καταλήψει M.

14. Fifth Place: Many Considerations.

If benefic planets happen to obtain the Lot or the Hour by allotment, the native will be great and will lead crowds and will establish laws. Venus bestows the greatest gifts when she rules the Ascendant or the Lot, especially when she is in her own face or in her own place, producing men of good property and honor. The same applies to all the stars: for if they rule the Hour or Fortune, they will produce good things in accordance with what is fitting to their own nature and to the particular quality of good Fortune. But if Mars happens to obtain the aforesaid position, the natives will rule over all manner of places; for they become either generals or tyrants [especially when he is in his own face or in his own places] and will hold power over life and death not only of the most humble but also of notable persons. If Saturn is present at the place, it produces those who are wealthy in lands and masters of four-footed animals, founders of villages and places. If the Sun is present, it produces friends of great men, those close to kings, rulers of sacred offices. If Mercury is present, it produces those who advance through the power of speech and who are deemed worthy of very great wealth. If the Moon, well configured, obtains by lot the Lot or the Ascendant, being in the Zodiac sign together with its domicile lord, the natives become long-lived and grow old in prosperity. The benefics, therefore, when in transit, confer great benefits, while the malefics are not strong enough to cause harm.

〈XII.〉 Fourth, the subterranean place.

If the benefics rule the Ascendant or the Lot of Fortune and are present there, the native will lead a life in sacred places; but if they also obtain the archetypal lot while being domicile lords in the subterranean place, they will receive oracles from daemons and visions of phantoms. But if the star of Ares is present together with these, having obtained the Lot of Fortune or the Ascendant, he will lead his life through evils, behaving disgracefully, and will fall into crisis having committed crimes together with others, and will die a violent death. It must be observed that this place produces good repute after death and bequests to one's own; malefics that happen to occupy this place leave their possessions to whomever they wish.

1 heading om. M. καλαί 5. 2 ἐάν οἱ M. τὸν ὡρκ ἢ τ. κλ. τῆς τύχης λ. M. 4 τοῦ prius om. S. 5 fort. ίδιο τοποῦσα. 8 τοῖς ἀγαθοῖς τόποις M. δὲ M] γὰρ S. τύχης S. 9 πόπων M possis παντοδαπῷ τρόπῳ. 9–10 γίνονται – τόπων om. S, ultima ex v. 6 repetita. 11 θανάτους M. 12 ἐγγάων ? S. 13 οἰκοδεσπότας M. 14 ἔτι παρή S. fort. βασιλέων <διάγονταις>. 16 εἰ M] ἡ S. κληρώσεται M. 18 καὶ om. S. συνγηράσουσιν M. 21 heading om. M. 23 ἀρχήτυπον S (meaning unknown). 24 κληρώσαιντο S. 25 daemones et larvae eis responsa dabunt (Waensch, Bull. comun., 1899, p. 5). 26 Ἄρης S. 28 πεσεῖται M. βιαιοθανα-
Bull. comun., 1899, p. 5). 26 Ἄρης S. 28 πεσεῖται M. βιαιοθανα-
τήσῃ S. παρατηρητέος M. 29 ποιεῖν S. καταλήψεις S, καταλήψει M.

<ιγ'.> Τρίτος τόπος θεᾶς Σελήνης.

Ἐν τούτῳ τῷ ζῳδίῳ ἐὰν τύχῃ ἡ Σελήνη κληρωσαμένη τὸν ὡροσκόπον ἢ τὸν κλῆρον ἰδιοπροσωποῦσα, ὁ γεννώμενος μέγας ἔσται καὶ πολλῶν ἀγαθῶν κυριεύσει· ἄρξει πόλεως καὶ πολλοῖς ἐπιτάξει καὶ ἐπακουσθήσεται καὶ θησαυρῶν κυριεύσει. εἰ δὲ συμπαρείη ταύτῃ ὁ Ἥλιος καὶ εἴη πεποιημένη τὴν ἀνατολήν, ἱερεὺς θεᾶς μεγίστης ἢ ἱέρεια καὶ ἕξει βίον ἀκαθυστέρητον. ἐὰν δὲ ὁ τοῦ Κρόνου συμπαρῇ τῇ Σελήνῃ, θεοχόλωτος σημειωτικὸς πολλάκις ἐπὶ κριτὰς ἐρχόμενος καὶ πολλὰ βλασφημήσει θεοὺς ἕνεκεν τῶν συμβαινόντων αὐτῷ πραγμάτων. ἐὰν δὲ ὁ τοῦ Διὸς συμπαρῇ αὐτῇ, ἔσται προφήτης εὐτυχὴς πλούσιος ἔνδοξος, πολλῶν ἀγαθῶν κυριεύσει. ἐὰν δὲ ὁ τοῦ Ἑρμοῦ συμπαρῇ τῇ Σελήνῃ, πρακτικὸς μὲν ἀλλὰ ἀσεβής, καὶ παραθήκας ἀποστερήσει, ὅθεν ἀπ' ἀλλοτρίων ἢ φόνων ἢ ληστῶν τὸν βίον συνάξει, ξενιτεύσει δὲ πολλά. εἰ δὲ οἰκείως τύχῃ ἐν ἰδίοις προσώποις, ἀκολούθως τῇ διαιρέσει τῆς γενέσεως στρατηγὸς ἔσται χωρῶν καὶ πόλεων, ἄδικος ἐπίορκος ἀλλοτρίων ἐπιθυμητής, καὶ αἰφνιδίως ἀπολεῖται χόλῳ ἐξουσίας. ἐὰν δὲ Ἀφροδίτη ἐν ἰδίοις τόποις ἐπικρατήσῃ τοῦ τῆς θεᾶς τόπου καὶ τοῦ κλήρου τῆς τύχης ἐπὶ νυκτερινῆς γενέσεως μάλιστα, ἔσται ὁ γεννώμενος πλούσιος καὶ ὑπὸ γυναικὸς εὐνοηθήσεται· τινὲς δὲ βασιλικοὶ ἄρχοντες πόλεων διοικηταὶ διὰ τὸ τὴν θεὰν ἐν τῷ τῆς θεᾶς οἴκῳ συγκεκληρῶσθαι τὴν τύχην. ἐὰν δὲ ὁ τοῦ Ἑρμοῦ συμπαρῇ τῇ Σελήνῃ ἐν τῷ τῆς θεᾶς ζῳδίῳ καὶ τοῦ κλήρου τῆς τύχης κυριεύσῃ ἢ τοῦ ὡροσκόπου, ὁ γεννώμενος ἐρεῖ τὰ μέλλοντα πᾶσι καὶ μυστηρίων θεῶν μεθέξει.

<ιδ'.> Δεύτερος τόπος καλεῖται Ἅιδου πύλη.

Τὸ δὲ ἐπαναφερόμενον τοῦ ὡροσκόπου, ἐν τούτῳ τῷ ζῳδίῳ οἱ ἀγαθοποιοὶ οὐδὲν ὠφελήσουσιν, οἱ δὲ κακοποιοὶ ἀποτελοῦσι νωχελεῖς ἐπισινεῖς μὴ δυναμένους διανήχεσθαι τὸν βίον μέχρι τέλους. ἐὰν δὲ ὁ κλῆρος ἐπὶ τοῦ ζῳδίου ὑπάρξῃ τῶν κακοποιῶν οἰκοδεσποτούντων τὸν κλῆρον ἢ τὸν ὡροσκόπον, νεκροφύλακες γίνονται ἔξω πύλης τὸν βίον διάγοντες. ὁ μὲν οὖν τοῦ Κρόνου κυριεύων τοῦ κλήρου τῆς τύχης τῷ τόπῳ τούτῳ ἐπιπαρὼν ποιεῖ νεκροψύχους ἀρρωστηματικοὺς καὶ

1 inscr. om. M. 6 θεοῦ μεγίστου S, cf. Firmic., III, 13, 5. 8-12 θεοχόλωτος - Σελήνη om. S. 11 an πολλῶν ἀνθρώπων? 12 πραγματικός S. 13 ἀπαλοτρίωσιν S. an ληστειῶν? τὸν om. S. 14 δὲ prius om. M. οἰκεῖος M S. τύχει S. ἰδίοις τόποις M. 15 fors. αἱρέσει. ἢ στρατ. S. 17 Ἑρμῆς S. ἐπικρατήσει S. 19 γενόμενος S. 20 διοικητὰς M. 21 κεκληρῶσθαι M. τῆς τύχης M S. 22 κυριεύσει M S. 26 genus dicendi quale ἡ δὲ δαφνηφορία, ξύλον ἐλαίας καταστέφουσι Procli, *Chrest.*, 248, 7; Raderm., *Demetr.*, p. 79; Philostr., *Vit. Ap.*, IV, 16, 4; 28, 1, 2; Heliod., *Aethiop.*, p. 3, 13; 75, 11; 163, 9 Bk. 30 ἢ M] καὶ S. 32 ἀρρωστιματικοὺς S.

<ιγ'.> Third Place of the Goddess Moon.

If the Moon happens to fall in this sign having received the Ascendant or the Lot by allotment, in her own persona, the native will be great and will have mastery over many good things; he will rule a city, will give orders to many, will be listened to, and will have mastery over treasuries. But if the Sun is present with her and she has made her rising, he will be a priest or priestess of the greatest goddess and will have a life free from want. If Saturn is present with the Moon, he will be one who provokes divine wrath, a sign-interpreter, frequently brought before judges, and will often blaspheme the gods on account of the things that befall him. If Jupiter is present with her, he will be a fortunate, wealthy, and illustrious prophet, and will have mastery over many good things. If Mercury is present with the Moon, he will be active but impious, and will misappropriate deposits entrusted to him; hence he will gather his livelihood from other people's property, murders, or robbers, and will travel abroad for long periods. But if he happens to be suitably placed in his own faces, in accordance with the division of the nativity, he will be a general over territories and cities — unjust, oath-breaking, covetous of others' property — and will suddenly perish through the anger of authority.But if Venus, in her own places, gains mastery over the place of the goddess and over the Lot of Fortune — especially in a nocturnal nativity — the native will be wealthy and will be favored by a woman; some will be royal rulers and administrators of cities, because the goddess has received the Fortune by allotment in the house of the goddess. If Mercury is present with the Moon in the sign of the goddess and gains mastery over the Lot of Fortune or the Ascendant, the native will foretell the future to all and will partake in the mysteries of the gods.

<ιδ'.> The second place is called the Gate of Hades.

The sign that is in aversion to the Ascendant — in this sign the benefics will avail nothing, while the malefics produce sluggish, harmful natives who are unable to swim through life to its end. But if the Lot falls in this sign while the malefics rule the Lot or the Ascendant, they become grave-keepers, spending their lives outside the gate. Saturn, when it rules the Lot of Fortune and is present in this place, produces the spiritually dead who are sickly and

1 inscr. om. M. 6 Θεοῦ μεγίστου S, cf. Firmic., III, 13, 5. 8-12 θεοχόλωτος - Σελήνη om. S. 11 an πολλῶν ἀνθρώπων ? 12 πραγματικός S. 13 ἀπαλοτρίωσιν S. απ ληστειῶν ? τόν om. S. 14 δὲ prius om. M. οἰκεῖος MS. τύχει S. Ἰδίοις τόποις M. 15 fors. αἱρέσει. ἡ στρατ. S. 17 Ἑρμῆς S. ἐπικρατήσει S. 19 γενόμενος S. 20 διοικητάς M. 21 κεκληρώσθαι M. τῆς τύχης MS. 22 κυριεύσει MS. 26 genus dicendi quale ἡ δὲ δαφνηφορία, ξύλον ἐλαίας καταστέφουσι Procli, Chrest., 248, 7; Raderm., Demetr., p. 79; Philostr., Vit. Ap., IV, 16, 4, 28, 1, 2; Heliod., Aethiop., p. 3, 13, 75, 11; 163,9 Bk. 30 ἡ M] καὶ S. 32 ἀρρωστιματικούς 3.

δεσμῶν πεῖραν ἐπὶ χρόνον ἱκανὸν λαμβάνοντας, ἕως συμπληρώσωσι τοὺς χρόνους τοῦ ἀστέρος. ὁ δὲ τοῦ Διὸς ἐπιπαρὼν τῷ τόπῳ ἀνάλωσιν ἐκ τῶν ὑπαρχόντων μέχρι τέλους, ὥστε μηδὲν αὐτῷ καταλειφθῆναι· τέκνων μέντοι δόσιν, ἀλλ' οὐκ εὐτυχῶς· ὁ δὲ τοῦ Ἄρεως παρὼν τῷ τόπῳ ἐὰν οἰκοδεσποτήσῃ τὸν κλῆρον ἢ τὸν ὡροσκόπον, προσκοπτικοὺς ζημιωτικοὺς ἐμποδιζομένους. τινὲς δὲ καὶ αἰχμάλωτοι γίνονται καὶ πάλιν ἀποκαθίστανται. ἐὰν δὲ τὸν κλῆρον τῆς τύχης ἐν αὐτῷ τῷ ζῳδίῳ παρόντα κληρώσηται ὑπάρχων ἐν ἰδίαις μοίραις ἢ ζῳδίοις, δεσμοφύλακες γίνονται εἰς κάρκαρον τὸν βίον πορίζοντες ἢ ἐν δεσμωτηρίοις διαζῶντες. ἐὰν δὲ ὁ Ἥλιος ἐπιπαρῇ τῷ ζῳδίῳ, ἐὰν μὲν οἰκοδεσποτῶν τὸν κλῆρον ἢ τὸν ὡροσκόπον ἰδίῳ οἴκῳ ἢ Κρόνου τόποις, ὁ γεννώμενος ἀπολεῖ τὴν ὅρασιν ἐν τοῖς τοῦ Ἄρεως χρόνοις καὶ στερηθήσεται τῶν πατρικῶν καὶ ἐπαιτήσει. ἐὰν δὲ ὁ τῆς Ἀφροδίτης ἐπιπαρῇ τῷ ζῳδίῳ καὶ οἰκοδεσποτήσῃ τὸν κλῆρον ἢ τὸν ὡροσκόπον, δημοσίας καὶ ἐπονειδίστους ἐργασίας ἀποτελέσει, ἐάνπερ ἐπ' ἀνατολῆς ἑῴας τύχῃ· εἰ δὲ ὁ τοῦ Ἑρμοῦ ἐπιπαρῇ τῷ ζῳδίῳ, ἐὰν μὲν ὑπὸ τὰς αὐγὰς τοῦ Ἡλίου τύχῃ, ἀνοήτους καὶ ἀγραμμάτους ἀποτελεῖ· ἐὰν δὲ καὶ κύριος τῆς δευτέρας τύχης γένηται, ὃ προσαγορεύεται δαίμων, κωφοὺς ἢ ἀφώνους ποιεῖ· ἐὰν δὲ ἀνατολικὸς ᾖ, περίεργοι γίνονται ἃ οὐκ ἔμαθον ἐπιχειροῦντες, ἐπιτευκτικοὶ δὲ ἐν τοῖς μαθήμασιν. εἰ δὲ ἡ Σελήνη παρῇ ἐπὶ τοῦ ζῳδίου Κρόνου ὡροσκοποῦντος, τὸ ἐναλλὰξ γίνεται· ὑποχυθήσονται τὴν ὅρασιν ἢ ἀπογλαυκωθήσονται τοὺς ὀφθαλμούς.

<ιε'.> Τόπων ὀνομασίαι ἐννέα.

Ὁ μὲν θεὸς σημαίνει περὶ πατρός, ἡ δὲ θεὰ περὶ μητρός, ἀγαθὸς δαίμων περὶ τέκνων, ἀγαθὴ τύχη περὶ γάμου, κακὸς δαίμων περὶ παθῶν, κακὴ τύχη περὶ σινῶν, κλῆρος τύχης καὶ ὡροσκόπος περὶ ζωῆς καὶ βίου, ὁ δαίμων περὶ φρονήσεως, μεσουράνημα περὶ πράξεως, ἔρως περὶ ἐπιθυμίας, ἀνάγκη περὶ ἐχθρῶν.

In capite insequenti notabilis est ordo pravus coniunctionum; nam initium tolerabile, Solis Lunaeque coniunctiones cum quinque stellis (p. 62, 4 - 65, 15) sequuntur tres Veneris radiationes, tres Saturni, una Iovis. Praeterea in Solis cum ceteris coniunctionibus de Sole et Marte se aspicientibus tribus agitur locis, de Sole et Iove et de Sole et Saturno binis, de Sole et Venere uno; Veneris quod hexagona tantum radiatio apparet et Mercurii quod nulla mentio, recte factum (cf. *Catal.*, II, 179, 15). In sequentibus permultae radiationes negleguntur, nulla

1 ἐπιχρόνιον ἱκ. S, ἐπὶ χρόνων ἱκανῶν M. πληρώσουσι M. 3 fort. del. ἐκ. καταληφθῆναι S. 4 εὐτυχῆ M. 5 οἰκοδεσποτήσει S. 6 προκοπτικοὺς M S. 9 δημοφύλακες S. κακὸν M S. 12 ἀποτελεῖ S. 15 fort. <μάλιστα> ἐάνπερ. 18 nempe ὃς. 21 ἐπιπαρῇ M. 24 inscr. om. M. ὀνόμασιν S.

subject to imprisonment for a considerable time, until they complete the years of the star. Jupiter, when present in this place, brings consumption of one's resources to the very end, so that nothing is left to him; it does grant children, but not happily. Mars, when present in this place and ruling the Lot or the Ascendant, produces those who are prone to stumbling, suffering losses, and meeting with obstacles; some even become prisoners of war, though they are restored again. But if it allots the Lot of Fortune while it is in the same sign and occupies its own degrees or signs, they become prison-keepers, making their livelihood in a dungeon or living out their days in places of confinement. If the Sun is present in the sign — when it rules the Lot or the Ascendant in its own house or in the places of Saturn — the native will lose his sight during the years of Mars and will be deprived of his patrimony and reduced to begging.If Venus is present in the sign and rules the Lot or the Ascendant, it will produce those engaged in public and shameful occupations, especially if it happens to be in an oriental position. If Mercury is present in the sign and happens to be under the beams of the Sun, it produces those who are witless and illiterate; and if it also becomes lord of the second Lot — which is called the Daimon — it produces the deaf or the mute. If it is oriental, they become busybodies who meddle in what they have not learned, yet are capable of achievement in intellectual pursuits. If the Moon is present in the sign with Saturn on the Ascendant, the reverse occurs: they will suffer a suffusion of vision or their eyes will become glazed.

«15» The names of the Places are nine.

25 The God signifies matters concerning the father; the Goddess, matters concerning the mother; the Good Daimon, matters concerning children; Good Fortune, matters concerning marriage; the Evil Daimon, matters concerning afflictions; Evil Fortune, matters concerning injuries; the Lot of Fortune and the Horoscope, matters concerning life and livelihood; the Daimon, matters concerning wisdom; the Midheaven, matters concerning action; Eros, matters concerning desire; Necessity, matters concerning enemies.

In the following chapter, a notably disordered sequence of conjunctions is apparent. The opening is tolerable: the conjunctions of the Sun and Moon with the five planets (p. 62, 4–65, 15) are followed by three radiations of Venus, three of Saturn, and one of Jupiter. Moreover, in the conjunctions of the Sun with the remaining planets, the mutual aspects of the Sun and Mars are treated in three places, those of the Sun and Jupiter and of the Sun and Saturn in two places each, and that of the Sun and Venus in one place; it is fitting that only the sextile radiation of Venus appears, and that no mention is made of Mercury (cf. Catal., II, 179, 15). In what follows, very many radiations are omitted, and none

1 ἐπιχρόνιον ἱκ. 5, ἐπὶ χρόνων ἱκανῶν M. πληρώσουσι M. 3 fort. del. ἐκ. κατα ληφθῆναι S. 4 εὐτυχῆ M. 5 οἰκοδεσποτήσει S. 6 προκοπτικούς MS. κακόν MS. 12 ἀποτελεῖ S. 15 fort. ⟨μάλιστα εἀνπερ⟩. 24 inscr. omn. H. 9 policemen S. ὀνόμασιν S.
n18 nempe 8s. 21 epipari M.

ratione delectus habiti apparente; nam consentaneum erat post Solem Lunamque Saturnum Iovem Martem Venerem Mercurium hoc ordine se excipere. Eaedem res similiter tractantur ab Anubione et Firmico, qui ab eo pendet; at hic ordo accuratus, qui ab initio talis fuisse videtur, ut primo trigona omnia, deinde tetragona, tum diametra enumerarentur, *Catal.*, II, 160. Etiam in copiis Manethonianis nonnulla similia inveniuntur. Redeunt igitur haec omnia ad vetustam doctrinam, id quod etiam ex apotelesmatum natura concludi potest ad aevum Alexandrinum spectantium; et cum κάτοχοι ἐν ἱερεῖς (p. 65, 34, cf. 56, 33; 58, 7) in Aegypto potissimum fuerint (cf. *Revillout rev. Egypt.*, I, 160; II, 143 v. Preuschen, *Mönchtum und Serapiskult;* Gruppe, *Mythologie,* 1655), ad Nechepsonem et Petosiridem haec redire haud dissimile est veri, praesertim cum ipsa eorum verba adferantur p. 71, 9. Nec vereor statuere Valentis dispositionem perturbatam ex ipso Petosiride desumptam esse, egregium Anubionis ordinem postea demum constitutum esse, fort. ab Anubione ipso.

<ις'.> Τριγωνικαὶ ἀστέρων διακρίσεις πρὸς εὐδαιμονίαν ἢ δυστυχίαν· τριγωνικὰ καὶ ἑξαγωνικὰ καὶ διαμετρικὰ σχήματα.

Ζεὺς Ἡλίῳ τρίγωνος μεγάλους καὶ ἐπιδόξους σημαίνει. εἰ δὲ ὡροσκοπεῖ ὁ Ἥλιος, καὶ τῷ πατρὶ καὶ τῇ γενέσει· εἰ δὲ ἐπίκεντρος ᾖ, τῷ πατρί· ἔνδοξον γὰρ σημαίνει, ἔλαττον δὲ παρὰ τὸ πρότερον· πρὸς δὲ τὴν γένεσιν οὐδὲν ἀξιόλογον, εἰ μὴ ἄλλη τις αἰτία διορθώσῃ· εἰ δὲ ὁ Κρόνος ἐκ τοῦ εὐωνύμου τρίγωνος Ἡλίῳ ὡροσκοποῦντι γίνεται, πολὺ μείζονα τὰ τῆς δόξης· πολυκτήμονες γὰρ καὶ πολυγέωργοι καὶ πλούσιοι γίνονται. ἐὰν δὲ ὁ τοῦ Ἄρεως συμπροσγένηται τῷ τοῦ Διός, καὶ τυράννους δηλοῖ τὸ σχῆμα· μάλιστα τοῦ Ἡλίου ὡροσκοποῦντος πολλῶν χωρῶν καὶ στρατοπέδων ἐπικρατοῦσιν. ἐὰν δὲ ὁ τοῦ Κρόνου, μέγας μὲν ὁ πατὴρ καὶ ὅπλων καὶ στρατοπέδων ἄρχων, ἐάνπερ καὶ τὰ λοιπὰ συνεργῇ πρὸς τὸ μεγαλεῖον, οὐ μέντοι τύραννος οὐδὲ πολεμικὸς καὶ ἐπίφοβος. εἰ δὲ Ἄρης τὸν Ἥλιον διαμετρήσῃ τοῦ Διὸς καὶ τοῦ Κρόνου δεξιῶν τῷ Ἡλίῳ τριγώνων ὄντων, ὁ γεννώμενος ἐν [ταῖς] μεγαλειότησι καὶ δόξαις ὄχλων γενήσεται. εἰ δὲ ὁ τοῦ Κρόνου διαμετρήσῃ τὸν Ἥλιον καθὰ προείρηται, ὑπὸ ἰδίων καὶ φίλων ἐναντιωθήσεται, ἀλλὰ περικρατήσει καὶ ὑποτάξει. εἰ δὲ ὁ τοῦ Κρόνου καὶ ὁ τοῦ Ἄρεως τρίγωνοι γένωνται τῷ Ἡλίῳ τοῦ Διὸς διαμετροῦντος ἐν ἰδίαις μοίραις ἢ ζῳδίοις, ἀρχοντικὸν καὶ εὐσχήμονα ποιεῖ. εἰ δὲ ἐπὶ ἑξαγώνου τύχῃ τὸ τοιοῦτον σχῆμα, ἐλάττονά ἐστιν.

1-3 inscr. om. M. 1 ▽ ἀστέρων S possis etiam τριγώνων. 3 διαμετρηκά S. 5 fort. γενέσει <καλόν>. ᾖ] ἢ S, om. M. 6-7 ἔλαττον - ἀξιόλογον om. S. 8-9 πολὺ μ. τ. τ. δόξης M] πολυμαθής S. 10 συμπροσγίνηται S. 11 μάλιστα ante δηλοῖ M. 12 δὲ καὶ ὁ S. 15 ☉ S] ♃ M. διαμετρήσει S. 16 an <ἐκ> δεξιῶν? 17 γεννήσεται S, ἡγήσεται M, fort. recte. 17-18 διαμετρήσει S. 20 γίνονται S. 22 τύχει S. τοιοῦτο M.

with any apparent principle of selection; for it would have been natural that after the Sun and Moon, Saturn, Jupiter, Mars, Venus, and Mercury should follow in that order. The same matters are treated in a similar fashion by Anubion and by Firmicus, who depends upon him; yet the precise order found there appears to have been established from the outset such that all trines were enumerated first, then squares, then oppositions — Catal., II, 160. Some similar material is also found in the Manethonian collections. All of these things therefore trace back to an ancient doctrine, a conclusion that may also be drawn from the nature of the astrological outcomes, which point to the Alexandrian era; and since κάτοχοι ἐν ἱεροῖς (p. 65, 34; cf. 56, 33; 58, 7) were found chiefly in Egypt (cf. Revillout, Rev. Egypt., I, 160; II, 143; v. Preuschen, Mönchtum und Serapiskult; Gruppe, Mythologie, 1655), it is quite plausible that all of this traces back to Nechepso and Petosiris, especially since their very words are cited at p. 71, 9. Nor do I hesitate to assert that the disordered arrangement of Valens was drawn directly from Petosiris himself, and that the admirable order of Anubion was only constituted at a later stage — perhaps by Anubion himself.

16. Triangular distinctions of stars toward fortune or misfortune; triangular, hexagonal, and diametrical configurations.

Jupiter in trine with the Sun signifies greatness and renown. If the Sun is on the Ascendant, this applies to both the father and the nativity; if it is angular, it applies to the father — for it signifies distinction, though lesser than the former; as for the nativity, nothing noteworthy, unless some other cause corrects this. If Saturn forms a trine with the Sun on the Ascendant from the left, the matters of glory are far greater, for they become possessors of much property, great landowners, and wealthy. If Mars joins Jupiter in this configuration, it also indicates tyrants — especially when the Sun is on the Ascendant, they dominate many lands and armies. If Saturn joins instead, the father is great and commands arms and armies, provided the remaining factors also contribute to the greatness, yet he is not a tyrant nor warlike and formidable. If Mars opposes the Sun while Jupiter and Saturn are in right trine to the Sun, the native will rise to greatness and renown among the masses. If Saturn opposes the Sun as previously stated, he will be opposed by his own people and friends, but will prevail over them and bring them into subjection. If Saturn and Mars are both in trine to the Sun while Jupiter is in opposition in its own degrees or signs, it renders the native authoritative and dignified. If such a configuration occurs in a sextile, the effects are lesser.

1-3 inscr. omg M. 1 V ἀστέρων S; one may also read τριγώνων. 3 diameter 5.n5 fort. be born <good>. or] or S, om. M. 6-7 ἔλαττον - ἀχιολογον om. S. 8-9 p.m. t. t. of glory M] polymath S. 10 sympathizes S. 11 in fact ante deliĩ M.n12 and also S. 15] M. measures S. 16 an <[illegible]> of right 17 is born 5, is raised M, fort. recte. 17-18 measure S. 20 become S. 22 happen S.ntoioṭo M.

Ἀφροδίτη Ἡλίῳ ἑξάγωνος ἑῴα οὖσα ἐπαφρόδιτον καὶ ἐπίσημον τὸν πατέρα καὶ τὸν γεννώμενον σημαίνει· εἰ δὲ ἐπ' ἀγαθοῦ δαίμονος ἢ ἐπ' ἀγαθῆς τύχης τὸ σχῆμα γένηται, ὑπὸ γυναικὸς πορφύρας καὶ χρυσοφορίας καταξιωθήσεται.

5 Κρόνος Ἡλίῳ τετράγωνος εὐώνυμος τὸν πατρικὸν βίον βλάπτει ἔτι ζῶντος τοῦ πατρός, μάλιστα ἐν θηλυκοῖς ζῳδίοις ἢ ἐναντίαις μοίραις. εἰ δὲ διάμετρος, πολὺ χείρων· σίνεσι καὶ πάθεσι περιβάλλει καὶ ὑπὸ οἰκείων καὶ παρασίτων προδοθήσεται. εἰ δὲ δεξιός, ἐλάττονα γίνεται· εἰ δὲ ἐν τῷ ὡροσκόπῳ ἢ τῷ μεσουρανήματι γένοιτο, τὰ ἐναντιώματα 10 ἥττονα ἔσται. Ἄρης Ἡλίῳ τετράγωνος, κακὸν τῷ πατρὶ καὶ τῷ γεννηθέντι· σίνη γὰρ καὶ πάθη ἀποτελεῖ· ἐὰν δὲ διάμετρος ἢ ἐν κεκακωμένοις ᾖ μοίραις, καὶ περὶ τὰ ἄρθρα τὰ σίνη ἀποτελεῖ. ἐὰν δὲ ἐπὶ τοῦ δεξιοῦ τετραγώνου, ὅ ἐστι δέκατον, ὁ Ἄρης ᾖ, χεῖρον γενήσεται· πρὸς γὰρ καὶ ταῖς διανοίαις ἐκστήσονται. Ζεὺς Ἡλίῳ τετράγωνος ἐν ταῖς ἀδόξοις 15 μοίραις ἢ ζῳδίοις ἀηδὴς καθέστηκε· καθαιρεῖται γὰρ τὸ ἀγαθὸν τοῦ ἀστέρος καὶ εἰς τὸ ἐναντίον ἐκπίπτει. ἐπὶ δὲ τῶν ἐνδόξων ζῳδίων ἢ μοιρῶν μάλιστα ἐπίκεντρος ἔνδοξος περικτητικός. διάμετρος δὲ Ἡλίῳ τυχὼν ἀηδέστερος· οὐ μόνον γὰρ σβέννυται τὰ ὑπ' αὐτοῦ ἀγαθά, ἀλλ' ἐξ ὑπερεχόντων ὀργὰς καὶ ὄχλων ἐναντιώσεις ἔξουσιν. αἱ οὖν κατ' 20 ἰσόμοιρον στάσεις τῶν τετραγώνων καὶ διαμέτρων χαλεπαί.

Ἄρης Ἡλίῳ τρίγωνος ἐπὶ νυκτερινῆς γενέσεως μάλιστα ἐν θηλυκοῖς ζῳδίοις δεξιὸς ὢν μεγάλους ἐπιδόξους σημαίνει ζωῆς καὶ θανάτου κυριεύοντας, ἐάνπερ καὶ τὰ λοιπὰ σχήματα τῇ γενέσει ὁμογνωμονήσῃ· πρὸς ἐπὶ τούτοις δὲ καὶ Ζεὺς δεξιῷ τριγώνῳ μεγάλους δυνάστας 25 πόλεων προστάτας καὶ ὄχλων ἡγουμένους ἀποτελεῖ. ἐὰν δὲ θηλυκὴ ᾖ ἡ γένεσις καὶ Ἀφροδίτη συμπαρῇ, βασιλεύσει καὶ πολλῶν χωρῶν ἐπικρατήσει, γίνονται δὲ εὐεργετικαὶ ἀνυπότακτοι. εἰ δὲ καὶ ὁ μὲν ἰδιοτοπεῖ καὶ ὁ ἕτερος ἐν ἰδίῳ τριγώνῳ τύχῃ, καὶ θηλυκαῖς καὶ ἀρσενικαῖς γενέσεσιν οὐδὲν ἐναντία· γίνονται γὰρ βασιλεῖς βασιλέων, ἐάνπερ 30 ὁ μὲν οἰκοδεσποτῇ ὁ δὲ συνοικοδεσποτῇ ἢ καὶ δεσπόζῃ τῆς γενέσεως τοῦ τε κλήρου τῆς τύχης ἢ τῆς ὥρας κυριεύσωσιν. εἰ δὲ ἐν ἀρρενικοῖς ζῳδίοις εἶεν, ἐλάττονα καὶ πολὺ χείρονα τὰ ἀποτελέσματα γενήσεται· ἑξάγωνοι δὲ ἀτονώτεροι πρὸς τὸ ἀγαθὸν καὶ πρὸς τὸ ἐναντίον.

Εἰ δὲ τετράγωνος Ἄρης Σελήνῃ γένοιτο ἐπὶ τὸ εὐώνυμον μέρος ἐν 35 ἀλλοτρίαις μοίραις ἢ ζῳδίοις <ἐφ'> ἡμερινῆς γενέσεως, πολλῶν ἐναντιωμάτων αἴτιος τῇ τε μητρὶ θλίψεις καὶ ταπεινώσεις ἀποτελεῖ καὶ ἐν

1 ἑῴα οὖσα M | ἑοῦσα S. 2 καὶ om. S. δαίμονος om. S. 3 τὸ σχῆμα om. S. 5 cf. Anub., 206, 25. 9 γίνοιτο S. τὰ om. M. 11 ᾖ, ἐν κ. ζωδίοις ἢ μ. M. 12 ἢ M S. δὲ καὶ ἐπὶ M. 13 χείρων M. 16 τοὐναντίον M. 21 Similliima Firmic., VI, f. 68ᵛ b. ☉ S] ☾ M. τετράγωνος Mᵃ. 22 δεξιῶν μεγ. M. 25 ᾖ M] ἦν S. 27 εὐεργετικοὶ S. 28-29 ἀρρεν. κ. θηλ. M, θηλυκαὶ S. 29 πεμπε οὐκ ἐναντίοι. 30 συνοικοδεσποτεῖ εἰ δεσπόζει S. 33 ἀπονώτεροι M (S ?). 35 γε (aut τε) γενέσεως S. 36 cf. Anub., 208, 32.

Venus in sextile with the Sun, being in the evening position, signifies that both the father and the native will be charming and distinguished; and if this configuration falls in the place of the Good Daimon or the place of Good Fortune, the native will be deemed worthy of the purple robe and the wearing of gold by a woman.

Saturn in square with the Sun on the left side harms the father's livelihood while the father is still living, especially in feminine signs or in opposite degrees. If in opposition, it is far worse: it brings injuries and afflictions, and the native will be betrayed by family members and parasites. If on the right side, the effect is lessened; and if it falls on the Ascendant or the Midheaven, the adversities will be diminished. Mars in square with the Sun is harmful to both the father and the native, for it produces injuries and afflictions; and if it is in opposition, or in afflicted signs or degrees, it also brings injuries to the joints; and if Mars is in the right square, which is the tenth place, the outcome will be worse, for in addition to the above, they will be driven out of their right minds. Jupiter in square with the Sun in undistinguished degrees or signs is disagreeable, for the benefic influence of the planet is diminished and turns to the contrary; but in distinguished signs or degrees, especially if angular, the native will be illustrious and acquisitive. In opposition to the Sun, Jupiter is even more disagreeable: not only are its benefic effects extinguished, but the natives will incur the anger of those in superior positions and face opposition from the masses. Configurations in equal degrees — squares and oppositions — are therefore severe.

Mars in trine with the Sun, especially in a nocturnal nativity when in feminine signs and in a right-hand position, signifies great and illustrious men who hold power over life and death, provided that the remaining configurations also agree with the nativity. Moreover, if Jupiter as well is in a right-hand trine, it produces great dynasts, protectors of cities and leaders of multitudes. But if the nativity is feminine and Venus is present together, the native will reign and rule over many lands, and such natives become beneficent and ungovernable. But if the one occupies its own place and the other happens to be in its own triplicity, this holds for both feminine and masculine nativities without any contrary effect; for they become kings of kings, provided that the one has domicile rulership and the other co-rulership, or that they hold mastery over the nativity, the Lot of Fortune, or the Hour. But if they should be in masculine signs, the results will be lesser and far worse. In sextile aspect they are weaker both for good and for the contrary. But if Mars is in square to the Moon in alien degrees or signs, on the left-hand side in a diurnal nativity, it is the cause of many oppositions, and brings afflictions and humiliations to the mother, and in

it should occur on the left-hand side in a diurnal nativity, it is the cause of many adversities, and brings afflictions and humiliations to the mother, and in

1 ἐώα οὖσα M] ἐοῦσα S. 2 and om. S. demon om. S. 3 the form om. S.n9 5 cf. Anub., 206, 25. became S. the om. M. 11 h, in Mr. Zodiois or m. M. 12 or M S. and on M. 13 worse. 16 τοὐναντίον M. 21 Simillima Firmic., VI, f. 68 b. ☉ S] ☾ M. τετράγωνος M. 22 δεξιών μεγ. M. 25 ή M] ἦν S. 27 charitable S. 28-29 ἄρρεν. κ. θηλ. M, θηλυκαὶ S. 29 namely οὐκ ἐναντίοι. 30 συνοικοδεσποτεῖ εἰ δεσπόζει S. 33 ἀπονώτεροι M (S?). 35 ge (aut te) genesεως S. 36 cf. Anub., 203, 32.

Ἑρμῆς Δία τριγωνίζων μεγάλων πράξεων δηλωτικός, μάλιστα ἀνατολικὸς ἑῷος· τῶν γὰρ βασιλέων ἢ πόλεων ἢ ὄχλων γραμματεῖς ἢ διοικηταὶ γίνονται. διόλου δὲ ἐὰν τύχῃ ἐν ταῖς πράξεσιν ὁ τοῦ Ἑρμοῦ καὶ παρέχῃ τὸ πράσσειν, δόξαν καὶ περίκτησιν βίου ποιήσονται, μάλιστα ἐν τοῖς χρηματίζουσι ζῳδίοις. εἰ δὲ ἑξάγωνοι, τὰ αὐτὰ μὲν ἀποτελοῦσιν, ἐλάττονα δέ. ἐὰν δὲ τετράγωνοι ὦσι καλῶς σχηματιζόμενοι, ὅσα μὲν εἰς περίκτησιν καὶ δόξαν ἀποτελοῦσι, μετὰ φθόνου δέ· κακῶς δὲ σχηματισθέντες σὺν τῷ φθόνῳ καὶ συντριβὰς καὶ ἐξ ὑπερεχόντων ἐναντιώσεις. εἰ δὲ διάμετροι τύχωσι, μείζονας τὰς διαβολὰς ποιοῦσι καὶ ἀνώμαλοι καὶ ἐναντιόβουλοι γίνονται· εἰ δὲ ἐν τῷ κακοδαιμονήματι διάμετροι τύχωσιν, ὑπὸ μεγάλης κεφαλῆς καταδυναστευθήσονται καὶ ὄχλων ἐπαναστάσεις ἕξουσι, σπανάδελφοι δέ τι καὶ ἔχθρας πρὸς ἀδελφοὺς ἢ τέκνα ἢ συγγενεῖς ἰσχάνουσιν.

Ἑρμῆς Ἄρεϊ τρίγωνος ἢ δεξιὸς ἑξάγωνος ποικίλων πράξεων δηλωτικός· ποτὲ μὲν γραμματεῖς ποτὲ δὲ ἔμποροι ἑρμηνεῖς γεωμέτραι νομικοὶ φιλόσοφοι, πάντες δὲ κακότροποι δριμεῖς συνετοὶ ψεῦσται· ποιεῖ δὲ καὶ ὁπλοδιδακτὰς ἢ καὶ ὁπλοπαίκτας. εἰ δὲ καὶ ὁ τοῦ Διὸς συσχηματισθῇ μάλιστα ἐν χρηματιστικοῖς τόποις, ποιεῖ στρατιωτικούς, πολλάκις δὲ ὀρνεοσκόπους θύτας προγινώσκοντας τὸ μέλλον περισσότερον ἀνθρώπων νοοῦντας. τετράγωνος δὲ ποικιλωτέρους τῶν προειρημένων ποιήσει· ποιεῖ γὰρ μάγους πλάνους θύτας ἰατροὺς ἀστρολόγους ὀχλαγωγοὺς τραπεζίτας παραχαρακτὰς ὁμοιογράφους διά τε πανουργίας καὶ ἐπιθέσεως καὶ δόλου τὰς πράξεις διοικοῦντας· γίνονται δὲ καὶ κλῶπες καὶ ἐπίορκοι καὶ ἀσεβεῖς καὶ ἐπίβουλοι τῶν ὁμοίων αἰσχροκερδεῖς ἀποστερηταὶ ἁπλῶς οὐδὲν ἔχοντες ἐλεύθερον, ὅθεν κακοῖς πλείστοις περικυλίονται καὶ ἐπαγωγῆς ἢ φυγαδείας ἢ συνοχῆς πεῖραν λαμβάνουσι. μάλιστα δὲ ἐν τοῖς ἀχρηματίστοις ζῳδίοις ἢ μοίραις τυχόντες χείρονα ἀποτελοῦσιν· ἐν δὲ τῷ ὑπὸ γῆν ἢ δύνοντι ἀμφότεροι ἢ ἐὰν ὃς μὲν δύνῃ, ὃς δὲ ὑπὸ γῆν τύχῃ, φόνους ἐπιτελοῦσιν ἢ συνίστορες ἔσονται ἀπὸ ληστείας τὸν βίον διάγοντες· ἔνιοι δὲ καὶ ἀδελφοκτονοῦσι καὶ βιαία ἔσται ἡ ἐσχάτη αὐτῶν τελευτή, μάλιστα ἐὰν καὶ τὴν Σελήνην προσλάβωνται· βιαιοθάνατοι γὰρ καὶ ἄταφοι γίνονται. ἐὰν μὲν οὖν ἐν τετράποσι γένωνται, ἀπὸ θηρίων ἁλίσκονται, ἐν δὲ

1 Cf. Firmic. VI, f. 68ᵛ b, Anub. 205, 13. ζ Δ' (i. e. Διὶ τρίγωνος) M. 2 fors. ἑῶος ὢν· τότε γάρ. 5 ἑξάγωνον S. μὲν iterat M. 6 cf. Anub. 211, 13. 7 μὲν om. M. 8 φθόνῳ δὲ καὶ S. 10 καὶ ἀν. δὲ καὶ M. 10-11 κακοδαίμονι νήματι S, possis κακ. <ἢ μεσουρα>νήματι. 11 ὑπὸ S] μεῖζο (*sic*) M. 12 τι] nempe ἢ. 14 ἢ δ. ἢ ἑξ. S et possis etiam τρίγ. δεξ. ἢ ἑξ. 15 εὔποροι M. 16 νομικοὶ om. M. 17 καὶ post ἢ om. M. ὁπλοπέκτας S. 20 cf. Anub. 208, 24. 21 γὰρ M] καὶ S. θύτας πλάνους M. 22 τραπεζῆτας S. 23 διοικοῦνται S. 24 καὶ primum om. M. 26 πλείστοις om. in lac. M. περικλείονται M. nempe ἀπαγωγῆς. 27 πεῖραν λαμβάνουσι] περιλαμβάνουσι M S. 28 ἢ prius M] καὶ S. 29 ἢ om. M. ἐὰν ὃς] ὃς ἐὰν M S. 30 καὶ ἀπὸ S. 31 ἔστιν S. ἂν M. 32 προσλάβονται S. 33 μὲν om. S. ἁναλίσκονται S. ἐν] ἐὰν M S.

Mercury in trine with Jupiter is indicative of great undertakings, especially when oriental and matutinal; for such natives become secretaries or administrators of kings, cities, or multitudes. In general, whenever Mercury happens to be active in the sphere of affairs and provides the capacity for action, they will achieve renown and acquisition of livelihood, especially in the signs that signify financial matters. If they are in sextile, they produce the same results, but to a lesser degree. If they are in square but well configured, they achieve acquisition and renown, yet accompanied by envy; but if badly configured, along with envy they also bring ruin and opposition from those in superior positions. If they happen to be in opposition, they produce greater slanders, and the natives become inconsistent and contrary in purpose; and if they happen to be in opposition in the House of the Evil Daimon, they will be overpowered by a great authority and will face popular uprisings; they also tend to have few siblings and harbor enmities toward brothers, children, or relatives.

Mercury in trine or right-side sextile with Mars is indicative of varied pursuits; sometimes they become secretaries, sometimes merchants, interpreters, geometers, jurists, or philosophers — but all are of wicked character, sharp, cunning, and liars. It also produces instructors in arms or gladiators. If Jupiter is also configured with them, especially in places signifying financial matters, it produces soldiers, and frequently augurs, diviners, and those who foreknow the future and understand matters beyond the common measure of men.In square, it produces those more variegated than those previously described; for it makes magicians, wanderers, sacrificers, physicians, astrologers, demagogues, money-changers, counterfeiters, and forgers who conduct their affairs through villainy, treachery, and deceit. They also become thieves, perjurers, impious persons, and plotters against their own kind — base profiteers and swindlers who possess nothing that is free; hence they are engulfed in the greatest evils and experience arrest, exile, or imprisonment, especially when the planets fall in signs or degrees that do not signify financial matters, they produce worse results. When both are under the earth or setting — or when one is setting and the other is under the earth — they bring about murders, or the natives will be accomplices living by brigandage. Some even commit fratricide, and their final end will be violent, especially if the Moon is also taken into account; for they die by violence and are left unburied. If they happen to be in four-footed signs, they are seized by wild beasts; but in

1 Cf. Firmic. VI, f. 68 b, Anub. 205, 13. ZA' (i. e. All tplywvoç) M. 2 fors. ŵosnŵν then gar. ῇ ἐξαγονον S. μέν iterat M. 6 cf. Anub. 211, 13. 7 with om. M.n8 and envy and S. 10 and an. δὲ καὶ M. 10-11 kakodaemoni nimati S, possis kak.n<or mesouranimati. 11 ὑπὸ 5] meizo (sic) M. 12 ti] nempe h. 14 or d. or d. Snet possis eliam trig. right or 15 wealthy M. 16 lawyers om.MM..17 17 and and post post ornom. M. oplopectas S. 20 cf. Anub. 208, 24. 21 because M] and S.thytas planus M.n22 trapezitas S. 23 are governed by S. 24 and primum om. M.26 mostly om.nin lac. M. enclosed M. nempe abduction. 27 they received] they received MS. 28 h prius M] and S. 29 or om.M. ἀὶ ἀν oς] ἀν ἀν ἀν MS. 30 καὶnἀπο 5. 31 ἔστιν S. if M. 3 are hired S. 33 μέν om. S. analiskontai 5.nὲν] ἐὰν MS.

ἀνθρωποειδέσιν ὑπὸ λῃστῶν, ἐν δὲ τοῖς στερεοῖς ἀπὸ ὕψους ἢ συμπτώσεως, ἐν δὲ τοῖς διαπύροις ἀπὸ πυρός, ἐν δὲ τοῖς καθύγροις γαυαγίοις, ἐν δὲ τοῖς τροπικοῖς μονομαχοῦντες· ταῦτα δὲ καὶ ἐναλλάξαντες καὶ ὁμόσε τυχόντες ποιοῦσιν. ἐὰν δὲ ὃς μὲν οἰκοδεσποτῇ, ὃς δὲ δεσπόζῃ <καὶ> Ἑρμῆς ἑξάγωνος Ἀφροδίτῃ <ᾗ> ἢ σὺν αὐτῇ, τοὺς γεννωμένους ποιοῦσι συνετοὺς ἐπιχαρεῖς φιλομούσους φιλοπαίκτας σκώπτας, ἄλλοτε ποιητὰς μελογράφους φωνασκοὺς ὑποκριτὰς μίμων κωμῳδίας, ἐνίοτε δὲ καὶ ἀθλητὰς ἢ ἱερονίκας. ἔτι δὲ πράξεων ποικίλων εἰσὶ περιποιητικοί. εἰ δὲ ἡ γένεσις θηλυκὴ ᾖ, μουσικοὶ γίνονται πολύκοιτοι τρόπον ἑταιρῶν διάγουσαι φιλόλογοι φωνασκοί.

Ἀφροδίτη Κρόνῳ τρίγωνος αὐστηροὺς ἀγελάστους ἐπισκύνιον ἔχοντας, πρὸς δὲ τὰ ἀφροδίσια σκληροτέρους οὐ πολυκοίτους, ἀναξίαις μέντοι γε ἢ ἀργυρωνήτοις ἢ πρεσβυτέραις ἐπιμίσγονται· οἱ δὲ καὶ ταῖς τῶν ἀδελφῶν ἢ ἐπιστατῶν ἢ ταῖς τῶν πατέρων ἢ καὶ μητρυιαῖς τὰς ἐπιμιξίας ποιοῦνται· αἱ δὲ γυναῖκες αὐτῶν λαθραιόκοιτοι καὶ ἐπιμιγνύμεναι τοῖς τῶν ἀνδρῶν δούλοις ἢ φίλοις. νοεῖν μέντοι δεῖ ὡς παρὰ τὰς τῶν ζῳδίων καὶ μοιρῶν ἐναλλαγὰς πολλή τις διαφορὰ γίνεται· τὸ γὰρ αὐτὸ σχῆμα καὶ ἐὰν ὁμοῦ τύχωσι ῥυπαρωτέρους μὲν ἢ καὶ ἐπικοιμωμένους καὶ ἄλλοτε μὲν πολυκοίτους, πολλάκις δὲ μηδὲ ἀφροδισιάζοντας ἀλλὰ μόνον ἡδομένους. τετράγωνοι δὲ πολλῷ χείρονες· τὰ μὲν γὰρ ἐπὶ τοῦ τριγώνου εἰρημένα λόγια ἐπὶ τὸ χεῖρον τρέπουσιν, ἀλλὰ καὶ ἀπὸ πορνείας ἄγονται γυναῖκας· γίνονται δὲ καὶ ἀνεπιχαρεῖς καὶ ἀσελγεῖς. κάκιον δὲ γίνεται, ἐὰν ἐπὶ τὸ δυτικὸν ἢ ὑπόγειον γίνηται τὸ σχῆμα· παροξύνεται γὰρ ἐπὶ τὸ χεῖρον τὰ εἰρημένα μάλιστα καὶ τοῦ Ἄρεως συνόντος ἢ τετραγωνίζοντος ἢ διαμετροῦντος· καὶ γὰρ αἰσχροποιοῦσι καὶ διαβάλλονται ὑπὸ ὄχλων, πολλάκις δὲ διὰ ταῦτα περιβοησίας ἢ ἀπαγωγῶν τυχόντες κακῷ θανάτῳ περιτρέπουσιν. ἐὰν δὲ καὶ ἐν λατρώδεσι ζῳδίοις ἢ μοίραις γένωνται, πάθεσιν ἀκαθάρτοις καὶ παρὰ φύσιν ἡδοναῖς χρήσονται. ἑξάγωνοι δὲ πρὸς ἀλλήλους τὴν αὐτὴν ἀποτελεσματογραφίαν τοῖς τριγώνοις ἔχουσιν, ἀμυδρὰν δὲ καὶ ἀσθενῆ. ἑῷοι μὲν ὄντες καὶ ἐν τῷ ἀπηλιώτῃ τὰς γυναῖκας ἀρρενοῦσιν οὐ μόνον ταῖς πράξεσιν, ἀλλὰ καὶ σὺν γυναικὶ κοιμώμεναι

1 ὕψους M] ἤθους S. 3 i. e. fines suos vel domos inter se mutantes. Cf. Maneth., IV, 181; VI, 670, infra 69, 17. 5 δεσπόζει S. 6 φιλοπέκτας S. Cf. Maneth., IV, 448. 7 σκόπας S, σκώπτρας M. μεγαλογράφους M S. 8 nempe κωμωδούς. δὲ καὶ om. S. 9 ποιητικοί M. ἦν S. 9-10 πολύκοινοι M. 10 τρόπων ἑτέρων S. 11 cf. Anub., 204, 26. ἐπισκήνιον S. 12 οὐ M] καὶ S. πολυκοίνους M S^{b}. 13 πρεσβυτέροις S. 14 ἢ καὶ ταῖς τῶν M. 16 ἐπιγνύμεναι M. ταῖς M^{a}. μέντοι γε M. 17 ζῳδίων μοίρας μόνον ἐναλλαγάς M. 19 nempe ἐπικοινουμένους. καὶ alterum om. M. πολυκοίνους M, πολυκοίνα S? μηδὲ S] καὶ μὴ M. 13-14 ἐὰν - γίνηται om. M. 14 παροξύνονται M. τὸ om. M. 17 ἐπαγωγῶν S, διαγωγῆς M. nempe περιπίπτουσιν aut περιτρέπονται. 18 γίνονται M^{a}. 19 ἑξάγωνος S. 20 τελεσματογραφίαν M. 22 ταῖς om. M. σὺν om. M. Cf. Maneth., IV, 358.

in human-shaped signs, by robbers; in solid signs, by falling from a height; in fiery signs, by fire; in watery signs, by shipwreck; in tropical signs, dying in single combat — and these outcomes may also occur in alternation or in combination. But if one planet rules as lord of the domicile and another holds dominion, and Mercury is sextile to Venus or in conjunction with her, they make the native intelligent, charming, fond of the Muses, fond of play, and given to mockery; at other times, poets, lyric composers, vocal performers, and actors in mime or comedy; occasionally also athletes or sacred victors. Moreover, such natives are apt at acquiring a variety of practical pursuits. If the nativity is feminine, the natives become musical, promiscuous, living in the manner of courtesans, learned, and skilled in vocal performance.

Venus trine Saturn produces those who are austere, humorless, with furrowed brows, harder in matters of love, and not inclined to promiscuity; yet they consort with women unworthy of them, or with slave women, or with women older than themselves. Some also carry on relations with the wives of their brothers, supervisors, or fathers, or with stepmothers. Their own wives are given to secret liaisons and mingle with their husbands' slaves or friends. One must understand, however, that with the variations of signs and degrees a great difference arises; for the same configuration, even when the planets happen to be in conjunction, may produce those who are sordid or who are promiscuous, and at other times those who are much criticized, or often those who do not engage in sexual activity at all but merely take pleasure in it. The square is far worse: for the significations stated under the trine are turned toward the worse, and moreover they take women from prostitution; they become disagreeable and licentious. The configuration becomes still worse when it falls in the western or subterranean region, for the aforementioned matters are intensified toward the worse, especially when Mars is in conjunction, in square, or in opposition; for they commit shameful acts and are denounced by the crowds, and often, on account of these things, having encountered public outcry or arrests, they come to a wretched end. If they should also be in servile signs or degrees, they will engage in impure passions and pleasures contrary to nature. In sextile to each other they produce the same effects as the trine, but dimly and weakly. When oriental and in the eastern quarter, they masculinize women not only in their actions, but also while sleeping with women

1 height M] moral S. 3 i. e. fines suos vel domos inter se mutantes. Cf. Maneth., nIV, 181; VI, 670, infra 69, 17. 5 dominates S. 6 philopectas S. Cf. Maneth., IV,n448. Skopas 5, skoptras M. megalografous ME. 8 nempe comedians. nde and om. S. The poets M. was S. 9-10 very common M. 10 ways of others S.n11 cf. Anub., 204, 26. behind S. 12 not M] and S. plural MS. 13 pres-nbyteroi S. 14 or also those of M. 16 impignimenai M. tais M. mento ge M.n17 signs of fate only change M. 19 nempe communicants. καὶ alterumnorn. M. n polycoinous M, polycoina S zero S] and no M.

13-14 if - ginetain17 induction S, conduct M. nempe om. M. 14 παροξύνονται M. τό οπι. M. περιπίπτουσιν aut περιτρέπονται. 18 γίνονται M. 19 εξάγωνος S. 20 τέλεσματογραφίαν M. 22 ταῖς om. M. σύν om. M. Cf. Maneth., IV, 358.

Ἑρμῆς Δία τριγωνίζων μεγάλων πράξεων δηλωτικός, μάλιστα ἀνατολικὸς ἑῷος· τῶν γὰρ βασιλέων ἢ πόλεων ἢ ὄχλων γραμματεῖς ἢ διοικηταὶ γίνονται. διόλου δὲ ἐὰν τύχῃ ἐν ταῖς πράξεσιν ὁ τοῦ Ἑρμοῦ καὶ παρέχῃ τὸ πράσσειν, δόξαν καὶ περίκτησιν βίου ποιήσονται, μάλιστα ἐν τοῖς χρηματίζουσι ζῳδίοις. εἰ δὲ ἑξάγωνοι, τὰ αὐτὰ μὲν ἀποτελοῦσιν, ἐλάττονα δέ. ἐὰν δὲ τετράγωνοι ὦσι καλῶς σχηματιζόμενοι, ὅσα μὲν εἰς περίκτησιν καὶ δόξαν ἀποτελοῦσι, μετὰ φθόνου δέ· κακῶς δὲ σχηματισθέντες σὺν τῷ φθόνῳ καὶ συντριβὰς καὶ ἐξ ὑπερεχόντων ἐναντιώσεις. εἰ δὲ διάμετροι τύχωσι, μείζονας τὰς διαβολὰς ποιοῦσι καὶ ἀνώμαλοι καὶ ἐναντιόβουλοι γίνονται· εἰ δὲ ἐν τῷ κακοδαιμονήματι διάμετροι τύχωσιν, ὑπὸ μεγάλης κεφαλῆς καταδυναστευθήσονται καὶ ὄχλων ἐπαναστάσεις ἕξουσι, σπανάδελφοι δέ τι καὶ ἔχθρας πρὸς ἀδελφοὺς ἢ τέκνα ἢ συγγενεῖς ἰσχάνουσιν.

Ἑρμῆς Ἄρεϊ τρίγωνος ἢ δεξιὸς ἑξάγωνος ποικίλων πράξεων δηλωτικός· ποτὲ μὲν γραμματεῖς ποτὲ δὲ ἔμποροι ἑρμηνεῖς γεωμέτραι νομικοὶ φιλόσοφοι, πάντες δὲ κακότροποι δριμεῖς συνετοὶ ψεῦσται· ποιεῖ δὲ καὶ ὁπλοδιδακτὰς ἢ καὶ ὁπλοπαίκτας. εἰ δὲ καὶ ὁ τοῦ Διὸς συσχηματισθῇ μάλιστα ἐν χρηματιστικοῖς τόποις, ποιεῖ στρατιωτικούς, πολλάκις δὲ ὀρνεοσκόπους θύτας προγινώσκοντας τὸ μέλλον περισσότερον ἀνθρώπων νοοῦντας. τετράγωνος δὲ ποικιλωτέρους τῶν προειρημένων ποιήσει· ποιεῖ γὰρ μάγους πλάνους θύτας ἰατροὺς ἀστρολόγους ὀχλαγωγοὺς τραπεζίτας παραχαρακτὰς ὁμοιογράφους διά τε πανουργίας καὶ ἐπιθέσεως καὶ δόλου τὰς πράξεις διοικοῦντας· γίνονται δὲ καὶ κλῶπες καὶ ἐπίορκοι καὶ ἀσεβεῖς καὶ ἐπίβουλοι τῶν ὁμοίων αἰσχροκερδεῖς ἀποστερηταὶ ἁπλῶς οὐδὲν ἔχοντες ἐλεύθερον, ὅθεν κακοῖς πλείστοις περικυλίονται καὶ ἐπαγωγῆς ἢ φυγαδείας ἢ συνοχῆς πεῖραν λαμβάνουσι. μάλιστα δὲ ἐν τοῖς ἀχρηματίστοις ζῳδίοις ἢ μοίραις τυχόντες χείρονα ἀποτελοῦσιν· ἐν δὲ τῷ ὑπὸ γῆν ἢ δύνοντι ἀμφότεροι ἢ ἐὰν ὃς μὲν δύνῃ, ὃς δὲ ὑπὸ γῆν τύχῃ, φόνους ἐπιτελοῦσιν ἢ συνίστορες ἔσονται ἀπὸ ληστείας τὸν βίον διάγοντες· ἔνιοι δὲ καὶ ἀδελφοκτονοῦσι καὶ βιαία ἔσται ἡ ἐσχάτη αὐτῶν τελευτή, μάλιστα ἐὰν καὶ τὴν Σελήνην προσλάβωνται· βιαιοθάνατοι γὰρ καὶ ἄταφοι γίνονται. ἐὰν μὲν οὖν ἐν τετράποσι γένωνται, ἀπὸ θηρίων ἁλίσκονται, ἐν δὲ

1 Cf. Firmic. VI, f. 68ᵛ b, Anub. 205, 13. ζ Δ' (i. e. Διὶ τρίγωνος) M. 2 fors. ἑῶος ὤν· τότε γάρ. 5 ἑξάγωνον S. μὲν iterat M. 6 cf. Anub. 211, 13. 7 μὲν om. M. 8 φθόνῳ δὲ καὶ S. 10 καὶ ἀν. δὲ καὶ M. 10-11 κακοδαίμονι νήματι S, possis κακ. <ἢ μεσουρα>νήματι. 11 ὑπὸ S] μειζο (*sic*) M. 12 τι] nempe ἢ. 14 ἢ δ. ἢ ἑξ. S et possis etiam τρίγ. δεξ. ἢ ἑξ. 15 εὔποροι M. 16 νομικοὶ om. M. 17 καὶ post ἢ om. M. ὁπλοπέκτας S. 20 cf. Anub. 208, 24. 21 γὰρ M] καὶ S. θύτας πλάνους M. 22 τραπεζήτας S. 23 διοικοῦνται S. 24 καὶ primum om. M. 26 πλείστοις om. in lac. M. περικλείονται M. nempe ἀπαγωγῆς. 27 πεῖραν λαμβάνουσι] περιλαμβάνουσι M S. 28 ἢ prius M] καὶ S. 29 ἢ om. M. ἐὰν ὃς] ὃς ἐὰν M S. 30 καὶ ἀπὸ S. 31 ἔστιν S. ἂν M. 32 προσλάβονται S. 33 μὲν om. S. ἁναλίσκονται S. ἐν] ἐὰν M S.

Mercury in trine with Jupiter is indicative of great achievements, especially when oriental and rising at dawn; for such natives become secretaries or administrators of kings, cities, or multitudes. In general, whenever Mercury chances to be present in matters of action and provides the capacity for activity, they will attain glory and the acquisition of livelihood, especially in the signs that are operative in financial matters. If they are in sextile, they produce the same results, but to a lesser degree. If they are in square but well configured, whatever they accomplish in terms of acquisition and glory comes accompanied by envy; but if badly configured, along with envy there are also reversals and oppositions from those in superior positions. If they happen to be in opposition, they produce greater slanders, and the natives become erratic and contradictory in purpose; if they happen to be in opposition in the house of ill-fortune, they will be dominated by a powerful authority and will face uprisings of the masses; they are also deficient in siblings and harbor enmities toward brothers, children, or relatives.

Mercury trine or right sextile Mars indicates varied occupations: sometimes scribes, sometimes merchants, interpreters, geometers, lawyers, philosophers — all of a vicious temperament, sharp, clever, and deceitful. It also produces weapons instructors or gladiatorial fighters. If Jupiter also aspects the configuration, especially in financial houses, it produces military men, and frequently augurs and diviners who foreknow the future and possess understanding beyond ordinary men.In square aspect, it produces men of even more varied character than those described above; for it produces magicians, wanderers, sacrificial priests, physicians, astrologers, demagogues, money-changers, counterfeiters, and forgers, who conduct their affairs through villainy, treachery, and deceit. They also become thieves, perjurers, impious men, plotters against their own kind, shameful profiteers, and swindlers — men who are in no way free in their actions — and therefore they are entangled in the greatest evils and experience prosecution, exile, or imprisonment. Especially when the planets are found in inactive signs or degrees, the effects are worse. When both are in the subterranean or setting place, or when one is setting and the other beneath the earth, they bring about murders, or the natives become accomplices living their lives from brigandage. Some even commit fratricide, and their final end will be violent, especially if they also involve the Moon; for they die by violence and lie unburied. If this configuration occurs in four-footed signs, they are seized by wild beasts; and in

1 Cf. Firmic. VI, f. 68 h, Anub. 205, 13. ZA' (i. e. All tplywvoc) M. 2 fors. EŵOÇnŏν then gar. The exagonon S. with iterat M. 6 cf. Anub. 211, 13. 7 men om. M.n8 and envy and S. 10 and an. δὲ καὶ M. 10-11 evil demon thread S, possis kak.n or mesura thread S. 11 ὑπὸ] meizo (sic) M. 12 what] nempe or. 14 ñ d. ĥ eE. Snet possis eliam trig. right or 15 wealthy M. 16 legal op. M. 17 and post or nom. M. oplopectas S. 20 cf. Anub. 2018, 24. 21 γὰρ M] and S. thytis planus M.n22 trapezitas S. 23 are governed by 5. 24 and primum om. M. 20 mostly om.nin lac. M. are enclosed M. nempe abduction. 27 they received] they received MS. 28 h prius M] and S. 29 ñ om. M. ἀι ἀν ος] ἀν ἀν ἀν MS. 30 and nὰπο S. 31 ἔστιν S. ἂν M. 32 are hired S. 33 μέν om. S. analiskontai S.nὲν] ἐὰν MS.

ἀνθρωποειδέσιν ὑπὸ λῃστῶν, ἐν δὲ τοῖς στερεοῖς ἀπὸ ὕψους ἢ συμπτώσεως, ἐν δὲ τοῖς διαπύροις ἀπὸ πυρός, ἐν δὲ τοῖς καθύγροις γαυαγίοις, ἐν δὲ τοῖς τροπικοῖς μονομαχοῦντες· ταῦτα δὲ καὶ ἐναλλάξαντες καὶ ὁμόσε τυχόντες ποιοῦσιν. ἐὰν δὲ ὃς μὲν οἰκοδεσποτῇ, ὃς δὲ δεσπόζῃ <καὶ> Ἑρμῆς ἑξάγωνος Ἀφροδίτῃ <ᾗ> ἢ σὺν αὐτῇ, τοὺς γεννωμένους ποιοῦσι συνετοὺς ἐπιχαρεῖς φιλομούσους φιλοπαίκτας σκώπτας, ἄλλοτε ποιητὰς μελογράφους φωνασκοὺς ὑποκριτὰς μίμων κωμῳδίας, ἐνίοτε δὲ καὶ ἀθλητὰς ἢ ἱερονίκας. ἔτι δὲ πράξεων ποικίλων εἰσὶ περιποιητικοί. εἰ δὲ ἡ γένεσις θηλυκὴ ᾖ, μουσικοὶ γίνονται πολύκοιτοι τρόπον ἑταιρῶν διάγουσαι φιλόλογοι φωνασκοί.

Ἀφροδίτῃ Κρόνῳ τρίγωνος αὐστηροὺς ἀγελάστους ἐπισκύνιον ἔχοντας, πρὸς δὲ τὰ ἀφροδίσια σκληροτέρους οὐ πολυκοίτους, ἀναξίαις μέντοι γε ἢ ἀργυρωνήτοις ἢ πρεσβυτέραις ἐπιμίσγονται· οἱ δὲ καὶ ταῖς τῶν ἀδελφῶν ἢ ἐπιστατῶν ἢ ταῖς τῶν πατέρων ἢ καὶ μητρυιαῖς τὰς ἐπιμιξίας ποιοῦνται· αἱ δὲ γυναῖκες αὐτῶν λαθραιόκοιτοι καὶ ἐπιμιγνύμεναι τοῖς τῶν ἀνδρῶν δούλοις ἢ φίλοις. νοεῖν μέντοι δεῖ ὡς παρὰ τὰς τῶν ζῳδίων καὶ μοιρῶν ἐναλλαγὰς πολλή τις διαφορὰ γίνεται· τὸ γὰρ αὐτὸ σχῆμα καὶ ἐὰν ὁμοῦ τύχωσι ῥυπαρωτέρους μὲν ἢ καὶ ἐπικοιμωμένους καὶ ἄλλοτε μὲν πολυκοίτους, πολλάκις δὲ μηδὲ ἀφροδισιάζοντας ἀλλὰ μόνον ἡδομένους. τετράγωνοι δὲ πολλῷ χείρονες· τὰ μὲν γὰρ ἐπὶ τοῦ τριγώνου εἰρημένα λόγια ἐπὶ τὸ χεῖρον τρέπουσιν, ἀλλὰ καὶ ἀπὸ πορνείας ἄγονται γυναῖκας· γίνονται δὲ καὶ ἀνεπιχαρεῖς καὶ ἀσελγεῖς. κάκιον δὲ γίνεται, ἐὰν ἐπὶ τὸ δυτικὸν ἢ ὑπόγειον γίνηται τὸ σχῆμα· παροξύνεται γὰρ ἐπὶ τὸ χεῖρον τὰ εἰρημένα μάλιστα καὶ τοῦ Ἄρεως συνόντος ἢ τετραγωνίζοντος ἢ διαμετροῦντος· καὶ γὰρ αἰσχροποιοῦσι καὶ διαβάλλονται ὑπὸ ὄχλων, πολλάκις δὲ διὰ ταῦτα περιβησίας ἢ ἀπαγωγῶν τυχόντες κακῷ θανάτῳ περιτρέπουσιν. ἐὰν δὲ καὶ ἐν λατρώδεσι ζῳδίοις ἢ μοίραις γένωνται, πάθεσιν ἀκαθάρτοις καὶ παρὰ φύσιν ἡδοναῖς χρήσονται. ἑξάγωνοι δὲ πρὸς ἀλλήλους τὴν αὐτὴν ἀποτελεσματογραφίαν τοῖς τριγώνοις ἔχουσιν, ἀμυδρὰν δὲ καὶ ἀσθενῆ. ἑῷοι μὲν ὄντες καὶ ἐν τῷ ἀπηλιώτῃ τὰς γυναῖκας ἀρρενοῦσιν οὐ μόνον ταῖς πράξεσιν, ἀλλὰ καὶ σὺν γυναικὶ κοιμώμεναι

1 ὕψους M] ἤθους S. 3 i. e. fines suos vel domos inter se mutantes. Cf. Maneth., IV, 181; VI, 670, infra 69, 17. 5 δεσπόζει S. 6 φιλοπέκτας S. Cf. Maneth., IV, 448. 7 σκόπας S, σκώπτρας M. μεγαλογράφους M S. 8 nempe κωμωδούς. δὲ καὶ om. S. 9 ποιητικοί M. ἦν S. 9-10 πολύκοινοι M. 10 τρόπων ἑτέρων S. 11 cf. Anub., 204, 26. ἐπισκήνιον S. 12 οὐ M] καὶ S. πολυκοίνους M S^{b}. 13 πρεσβυτέροις S. 14 ἢ καὶ ταῖς τῶν M. 16 ἐπιγνύμεναι M. ταῖς M^{a}. μέντοι γε M. 17 ζῳδίων μοίρας μόνον ἐναλλαγάς M. 19 nempe ἐπικοινουμένους. καὶ alterum om. M. πολυκοίνους M, πολυκοίνα S? μηδὲ S] καὶ μὴ M. 13-14 ἐὰν - γίνηται om. M. 14 παροξύνονται M. τὸ om. M. 17 ἐπαγωγῶν S, διαγωγῆς M. nempe περιπίπτουσιν aut περιτρέπονται. 18 γίνονται M^{a}. 19 ἑξάγωνος S. 20 τελεσματογραφίαν M. 22 ταῖς om. M. σὺν om. M. Cf. Maneth., IV, 358.

in human-shaped signs, by robbers; in the solid signs, by a fall from a height; in the fiery signs, by fire; in the watery signs, by shipwreck; in the tropical signs, in single combat — and these outcomes also occur in combination or when the relevant signs coincide. But if one planet holds domicile rulership and another holds lordship, and Mercury is in sextile to Venus or in conjunction with her, they make the native intelligent, charming, fond of the Muses, fond of play, and given to jesting; at other times they produce poets, composers of songs, voice trainers, performers of mime, and comedians; occasionally also athletes or victors in sacred games. Moreover, they make the native capable of achieving success in varied pursuits. If the nativity is feminine, the natives become musicians, promiscuous, living in the manner of courtesans, devoted to learning, and skilled in voice training.

Venus in trine with Saturn produces men who are stern, humorless, and frowning, rather cold in matters of love and not prone to many liaisons; yet they consort with women who are unworthy, or purchased slaves, or older women. Some also carry on their relations with the wives of brothers, guardians, or fathers, or even with stepmothers. Their own wives are given to secret intercourse and mix with their husbands' slaves or friends. One must bear in mind, however, that considerable variation arises according to the differences of signs and degrees; for the same configuration, when they happen to be in conjunction, may produce men who are rather dissolute or given to sleeping around, and at other times highly promiscuous, while frequently not engaging in sexual relations at all, but only deriving pleasure in the mind. The square aspect is far worse: it turns all that was said of the trine toward greater harm, and men take women from prostitution; they also become unpleasant and licentious. The configuration becomes still worse when it falls in the western or subterranean region, for the aforementioned traits are aggravated toward the worst extreme, especially when Mars is in conjunction, square, or opposition; for such men commit shameful acts and are denounced by the masses, and frequently, on account of these things, they meet with public outcry or arrest and come to a wretched death.If they also occur in servile signs or degrees, such persons will indulge in impure passions and pleasures contrary to nature. In sextile aspect to one another, they produce the same effects as the trine, but these are dim and feeble. When they are oriental and in the east wind quarter, they make their women masculine, not only in conduct but also — women sleeping with women —

1 height M] moral S. 3 i. e. fines suos vel domos inter se mutantes. Cf. Maneth., nIV, 181; VI, 670, infra 69, 17. 5 dominates S. 6 philopectas S. Cr. Maneth., IV,n448. 7 scope 5, scope M. megalografus ME. 8 nempe comedians. nde and om. 5. The poetic M. ἀν S. 9-10 multi-common M. 10 ways of others S.n11 cf. Anub., 204, 26. behind S. 12 not M] and 5. plural MS. 13 elders 5. 14 or also those of M. 16 ipignymenai M. tais Me. mentios ge M.n17 signs of fate only change M. 19 nempe communicants. and alterumorn. M.polykoinous M, polykoina S zero S] and not M. 13-14 if - happens polykoinos M, polykoina S zero S] and not M. 13-14 if - happens. M. 14 are exacerbated M. the om. M. 17 adversaries S, conduct M. nempenperipiptusin aut rotate. 18 become M. 19 hexagon S. 20 telema-ntografiaan M. 22 ταῖς om. M. plus om. M.Gif. Maneth., IV, 358.

ἀνδρῶν ἔργα ἐπιτελοῦσιν· ἑσπέριοι δὲ θηλύνουσι τοὺς ἄνδρας· ἄλλοτε μὲν γὰρ ἀνδράσι συγκοιμώμενοι γυναικῶν ἔργα ἐπιτελοῦσι, πολλάκις δὲ καὶ τῶν γονίμων στερίσκονται.

Κρόνος Διὶ τρίγωνος ἀγαθὸν δηλοῖ τὸ σχῆμα· πολυκτήμονας ἐγγαίων κυρίους σιτικῶν καὶ ἀμπελικῶν σιτογεωργοὺς ἀποτελεῖ καὶ κτίστας οἰκοπέδων κωμῶν τε καὶ πόλεων, βαρεῖς δὲ καὶ ἐπισκύνιον ἔχοντας. ἐὰν δέ ὑψηλότερον τὸ σχῆμα καὶ Ἄρης ἐπιθεωρήσῃ καὶ περὶ τὸν Ἥλιον καὶ Σελήνην, ποιοῦσι στρατοπεδάρχας ναυτικῶν τε καὶ πεζικῶν ἄρχοντας, ἐνίους δὲ καὶ ἐπὶ βασιλείας ἢ τυραννίδας ἄγουσιν. εἰ δὲ ἐν τῷ τοῦ Κρόνου τριγώνῳ τὸ σχῆμα τύχῃ μάλιστα τοῦ Διὸς ἐν τῷ Ὑδροχόῳ ἀποστρόφου τοῦ Ἄρεως ὄντος, ταπεινοψύχους δεδοικότας οὐ κατὰ πᾶν διαλάμποντας οὐδὲ ἀρχῆς τινος μετέχοντας, ἀνακεχωρηκότας δὲ καὶ ἀγροῖκον βίον αἱρουμένους. παρὰ δὲ τὰς τῶν ζῳδίων καὶ τῶν τόπων διαφορὰς καὶ αἱ διαλλαγαὶ τῶν πράξεων γίνονται. τὰ αὐτὰ δὲ καὶ ὁμόσε ἀποτελοῦσιν ἐν τοῖς χρηματίζουσι ζῳδίοις.

Κρόνος δὲ Διὶ τετράγωνος ἀμβλύνει τὸ ἀγαθὸν τοῦ ἀστέρος, μάλιστα εἰ καὶ δεξιώτερος καὶ ἀνατολικώτερος εἴη ὁ τοῦ Κρόνου· γίνονται γὰρ δυσπρόκοποι ζημιώδεις μετὰ κόπου καὶ πόνου περιποιούμενοι, βλάπτονται δὲ καὶ περὶ τέκνων· οἱ μὲν γὰρ ἄτεκνοι γίνονται, οἱ δὲ θάνατον τέκνων θεωροῦσι. βλαβερὸς δὲ αὐτοῖς καὶ ὁ περὶ ἀδελφῶν τόπος· τοὺς μὲν γὰρ εὐνουστέρους καὶ φιλοστοργοτέρους θανάτῳ χωρίζουσι, τοὺς δὲ λοιποὺς ἐχθροὺς καὶ ἐπισινεῖς ποιοῦσι· μάλιστα δὲ ἔξω τῶν κέντρων γενόμενοι. διάμετροι δὲ πρὸς ἀλλήλους χαλεπώτεροι μετὰ ταλαιπωρίας καὶ ἐναντιώσεως.

Κρόνος Ἄρεῖ τρίγωνος ἐπισφαλεῖς μὲν τῷ βίῳ καὶ ἀφερεπόνους σημαίνει, ταῖς δὲ πράξεσι νωθροὺς καὶ βιαίους ἀποτελεῖ, ἤτοι σπανοτέκνους ἢ τὰ γεννώμενα διαφθείροντας, ἔτι δὲ αἰχμαλωτίζονται ἢ σινοῦνται. τετράγωνοι δὲ πολὺ χείρονες· ἀναιροῦνται γὰρ τὰ τέκνα αὐτῶν, ὁμοίως δὲ καὶ τὰ τῶν ἀδελφῶν ἢ χωρίζονται ἀπ' ἀλλήλων ἔχθραις ἢ δυσεπανόρθωτοι γίνονται ἢ σινοῦνται· προκοπτικοὶ δὲ γίνονται ἐν ταῖς πράξεσιν ἁπάσαις, ἔχθραις μεγάλων ἀνδρῶν ἐπικυλιόμενοι καὶ ἐπιβουλευόμενοι, καὶ κινδύνοις μεγάλοις τὸ σχῆμα περιπίπτει· ἤτοι γὰρ λῃστῶν ἢ πολεμίων ἐπιδρομαῖς ἢ ναυαγίῳ περιπεσόντες βιαιοθανατοῦσιν, ἔνιοι δὲ καὶ αἰχμαλωσίαις περιτρέπονται, πολλάκις δὲ καὶ ἀπὸ πυρὸς ἢ σιδήρου κινδυνεύουσι. διάμετροι δὲ ἀλλήλων

1 ἀποτελοῦσιν M (item v. 2). 2 συγκειμώμεναι S. 5 ἐγγέων M S. ἀποτελοῦσι M. 6 δὲ M] τε S. ἐπισκήνιον S. 8 haec turbata; nolui καὶ πάρεστον ♁ καὶ ☾. τε om. S. 9 ἔνια S. καὶ om. S. ἢ S] καὶ M. 10 εἰ M] οἱ S. 11 τῷ Διὶ M. 12 ἀρχικῆς M. 14 καὶ τὰς τῶν τόπων S. 14-15 τὰ αὐτὰ δὲ M] ταῦτα S. 15 ὁμόγε M, ὁμῶδε S. διατελοῦσιν M. 16 similiter Firmic., VI, f. 69ᵛa. 17 ἀξιώτερος S. 20 αὐτῶν M. 21 φιλοστεργοτέρους S. 22 ἐπισ. καὶ ἐχθροὺς M. τῶν om. S. 23 γεννώμενοι S. 23-24 γαλαιπώτεροι (?) μετὰ λεπωρίας S. 27 ἔτι S] ἤτοι M. 28 δὲ om. S. γὰρ M] δὲ S. 29 ἢ S] καὶ M. 31 nempe περικυλ. 32 καὶ ἐπιβουλ. om. S. 35 καὶ om. S. nempe ἀλλήλοις.

they perform the deeds of men; but when evening-rising, they effeminate men; for sometimes, sharing the bed of men, they perform the deeds of women, and often they are also deprived of their procreative faculties.

Saturn in trine with Jupiter indicates a favorable configuration, producing individuals possessed of great wealth, masters of lands, cultivators of grain and vine, builders of homesteads, villages, and cities, though of a grave and frowning disposition. But if the configuration is more elevated and Mars casts his aspect upon the Sun and Moon as well, they produce commanders of armies and leaders of naval and land forces, and some are even brought to kingship or tyranny. If, however, the configuration falls in the triangle of Saturn, especially with Jupiter in Aquarius while Mars is in aversion, it produces men of mean spirit, timid, lacking in any conspicuous distinction and holding no office whatsoever, withdrawn from the world and choosing a rustic mode of life. According to the differences of the zodiacal signs and the positions, the variations in their activities also arise. The same effects are produced alike when they are configured in the operative signs.

Saturn in square to Jupiter blunts the benefic nature of that planet, especially if Saturn is more to the right and more oriental; for such natives become slow to advance, prone to loss, and acquire things only with toil and hardship. They are also harmed in matters of children: some become childless, while others witness the death of their children. The sphere of siblings is likewise harmful to them, for those who were more devoted and affectionate are separated by death, while the rest become enemies and sources of harm — especially when the planets are positioned outside the angles. In opposition to one another, they are more severe, bringing misery and conflict.

Saturn in trine to Mars signifies a life fraught with peril and hardship, making natives sluggish and violent in their actions, either having few children or causing the destruction of those born; they are also subject to captivity or bodily harm. In square, the configuration is far worse: their children are taken from them, and likewise those of their siblings, or the siblings are separated from one another by enmities, or become difficult to correct, or suffer injury. Such natives may advance in all their undertakings, yet they are beset by the enmities of powerful men, fall victim to plots, and the configuration draws them into great dangers — for they may perish violently through the raids of bandits or enemies, through shipwreck, or some are cast into captivity; and frequently they face peril from fire or iron. In opposition to one another,

1 ἀποτελοῦσιν M (item v. 2). 2 συγκειμώμεναι 5. 5 ἐγγέων MS. ἀποτελοῦσι M. 6 δὲ M] τε S. ἐπισκήνιον S. 8 haec turbata; nolui καὶ πάρεστον Θ καί . τε om. S. 9 ένια 5. [illegible] kal om. S. S] xal M. 10 El M] ol S. 11 τῷ Διὶ M. 12 αρχικῆς M. 14 καὶ τὰς τῶν τόπων S. 14-15 τὰ αὐτὰ δὲ M] ταῦτα S. 15 ὁμόγε M, ὁμώδε S. διατελοῦσιν M. 16 similiter Firmic., VI, f. 69* a. 17 ἀξιώτερος S. 20 αὐτῶν M. 21 φιλοστεργοτέρους 5. 22 ἐπισ. τῶν om. S. καὶ ἐχθροὺς M.

23 born S. 23-24 milkiest ()n28 dè om. S. yàp μετὰ λεπωρίας S. 27 ἔτι 5] ήτοι M. 31 M] dè S. 29 ħ S] xal M.nom. S. 35 and om. S. nempe περικυλ. 32 καὶ ἐπιβουλ. behaved differently.

γενόμενοι ἰσχυρότερα τὰ προειρημένα ἀποτελοῦσι· πρὸς ἐπὶ τούτοις γίνονται πένητες ἐπίμοχθοι ἀτυχεῖς, ἔνιοι δὲ νωτοφοροῦσιν ὡς κτήνη τάς τε ἐργασίας ἐπιμόχθους καὶ ἐπονειδίστους ἔχουσι. πολλὴ δὲ καὶ ἐπὶ τῶν σχημάτων τούτων διαφορὰ οὐ μόνον περὶ τὴν τῶν ζῳδίων καὶ μοιρῶν ἰδιότητα, ἀλλὰ καὶ περὶ τὰ μεγέθη τῶν γενέσεων. εἰ μὲν γὰρ ἀθεώρητον ὑπὸ Διὸς γένηται τὸ σχῆμα καὶ τῆς Σελήνης καὶ τοῦ Ἡλίου, ἄδοξον τὴν γένεσιν ποιήσουσιν· εἰ δὲ ἐπιθεωρήσουσι καὶ τύχῃ ὁ μὲν ἕτερος αὐτῶν δεσπότης ὁ δὲ ἕτερος συνοικοδεσπότης, καὶ τηνικαῦτα τὰ προειρημένα γίνεται. χαλεπώτερα δὲ ἐπὶ τοῦ θεοῦ καὶ τῆς θεᾶς, ἀμβλύτερα δὲ καὶ σκιᾷ παραπλήσια ἐπὶ τοῦ ἀγαθοῦ δαίμονος καὶ τῆς ἀγαθῆς τύχης, χείρονα δὲ καὶ ἀδιάλυτα ἐπὶ τοῦ κακοῦ δαίμονος καὶ τῆς κακῆς τύχης ἀργοῦ τε καὶ κατασκίου. ἐνδόξου δὲ τῆς γενέσεως οὔσης καὶ τυραννικῆς ***.

Ζεὺς Ἄρεϊ τρίγωνος ὁποτέρου αὐτῶν οἰκοδεσποτοῦντος τοῦ δὲ ἑτέρου δεσπόζοντος μεγάλους ἄνδρας σημαίνει καὶ ἡγεμονικοὺς καὶ τυραννικούς, μάλιστα ἐν ἰδίοις ζῳδίοις ἢ τριγώνοις ἢ μοίραις καὶ ἐπὶ τῶν χρηματιζόντων ζῳδίων ἢ ἐνηλλαχότες τὰ οἰκητήρια ἢ τὰ ὅρια, μάλιστα κυριεύοντες τοῦ κλήρου ἢ τοῦ οἰκοδεσπότου. μεγάλας γὰρ πράξεις ποιοῦσιν· ἤτοι γὰρ βασιλεῖς ἢ στρατοπέδων προήκοντας ναυτικῶν τε καὶ πεζικῶν, πόλεις ἀνορθοῦντας καὶ καταστρέφοντας· ἑξάγωνοι δὲ ἧττον σθένουσι, καθάπερ καὶ ἐπὶ τῶν προτέρων σχημάτων, ἐκτὸς εἰ μὴ ἐπίκεντροι γενόμενοι σημαίνουσι μὴ † κατόπτροις γενομένοις τὰ εἰρημένα κακὰ γίνεσθαι ἀλλὰ τοῖς ἄλλοις αἰτίοις· καὶ διά τε πολέμων πεζικῶν καὶ ναυμαχιῶν· γίνονται δὲ ἀρχιληστὰι καὶ ἡγεμόνες βίαιοι βασανιστικοὶ ἡδέως κολάζοντες αἱμοπόται· εἰ δὲ ἀγοραίου γένεσις ἢ οἷον νομικοῦ ἢ δικολόγου, γίνονται κατηγορικοί. εἰ δὲ καὶ τὸν τοῦ Ἑρμοῦ συλλάβῃ τῆς Σελήνης προτέρου Ἄρεως τὴν συναφὴν ἔχοντος, χαλεπώτερον τὸ σχῆμα γίνεται· γίνονται γὰρ οἱ τοιοῦτοι θηρίου παντὸς χείρονες.

Ζεὺς Ἄρεϊ τετράγωνος ἐὰν ὁ μὲν ὡροσκοπῇ ὁ δὲ μεσουρανῇ ἢ ἀγαθοδαιμονῇ, ἰσχυρόν· ἰσχυρότερον γὰρ τοῦ τριγώνου τὸ σχῆμα τοῦτο γενήσεται, μάλιστα εἰ μέσον τροπικὸν εἴη. ἐν δὲ τῷ αὐτῷ ζῳδίῳ

1 γεννώμενοι ἰσχυρώτεροι S. ποιοῦσι M. 2 ἐπίμ. πέν. M. 3 πολλοὶ S. 6-7 τοῦ ☉ καὶ τῆς ☾ M. 7 τύχοι S. 8 nempe οἰκοδεσπότης. 9 γίνεται om. S. 14 cf. Firmic., VI, f. 68ᵛ a. τρίγ. ♀ ποτέρου S. 15 de differentia δεσπότου et οἰκοδεσπότου cf. Bouché-Leclercq, 238 sq. μεγάλας S. 16 τυρραννικούς M. 17 σχηματιζόντων M. 18 κυριεύοντος M. 19 προσήκοντας M, προστήκοντας Wdl. 20 ἀνορθοῦντες κ. καταστρέφοντες S. 22 γενόμενοι S] τυγχάνουσι M. συμβαίνει S. possis κακοτροπίᾳ τοῖς γ. aut κάτοπτα τοῖς γ. (quod si verum, αἰτίοις corruptum). 23 γινομένοις S. αἰτίοις non intellego; exciderunt ne quaedam ante αἰτίοις? 24 δὲ καὶ M. 25 ἡδέως] ἀδεῶς Cumont. αἱμοπότε Sᵃ, om. M. εἰ S] ἢ M. 26 ἢ om. M. δικέργου S. 27 nempe πρὸς τὸν Ἄρεα τ. σ. ἐχούσης. 28 ἐπέχοντος S. 29 παντὸς θηρίου M. 30 ὁ μὲν om. M. 31 τοῦ Δ M Sᵇ] τούτων Δ Sᵃ. 33 τοῦτο om. S.

When these configurations are strengthened, they produce the effects described above; in addition to these, the natives become poor, toilsome, and unfortunate, and some bear burdens like beasts of burden, enduring laborious and shameful occupations. There is, moreover, considerable variation in these configurations, not only with respect to the particular nature of the signs and degrees, but also with respect to the magnitude of the nativities. For if the configuration is unaspected by Jupiter, the Moon, and the Sun, they will render the nativity inglorious; but if they do aspect it, and one of them happens to be the lord while the other is the co-lord, then even so the aforementioned effects come to pass. They are more grievous in the places of the God and the Goddess, more blunted and shadow-like in the places of the Good Daimon and Good Fortune, worse and irresolvable in the places of the Bad Daimon and Bad Fortune — of the idle and obscured — but when the nativity is illustrious and of a tyrannical nature ***

Jupiter trine Mars, whichever of them is the domicile lord while the other is the dispositor, signifies great men, of commanding and tyrannical nature — especially when in their own signs, triplicities, or degrees, and when in operative signs, or when they have exchanged domiciles or terms — especially when they are lords of the Lot or of the domicile ruler. For they produce great actions: either kings, or commanders of naval and land armies, founders and destroyers of cities. In sextile they are weaker, as with the preceding configurations, unless when angular they signify that the aforementioned evils come about not † through mirrors but through other causes, and through land wars and naval battles; and there arise arch-brigands and violent, torturing commanders, who take pleasure in punishing, bloodthirsty men. But if the nativity is of a man of the marketplace, such as a lawyer or pleader, they become accusers. And if Mercury also joins, with the Moon having applied to Mars first before the configuration, the configuration becomes more severe; for such persons become worse than any wild beast.

30 Jupiter square Mars — if one is on the Ascendant while the other is at Midheaven or the Eleventh Place (Good Daimon), this is powerful; for this configuration will be stronger than the trine, especially if it falls at a solstitial point. In the same sign

1 γεννώμενοι ισχυρώτεροι S. ποιοῦσι M. 2 ἐπίμ. πέν. M. 3 πολλοίς. 6-7 τοῦ O καὶ τῆς (M, 7 τύχοι S. 8 nempe οἰκοδεσπότης. 9 γίνεται om. S. 14 cf. Firmic., VI, f. 68' a. τρίγ. O ποτέρου S. 15 de differentia δεσπότου et οἶκον δεσπότου cf. Bouche-Leclercq, 238 sq. μεγάλας S. 16 τυρραννικούς M. 17 σχηματιζόντων M. 18 κυριεύοντος M. 19 προσήκοντας 1, προστήκοντας Wal 20 ἀνορθοῦντες κ. καταστρέφοντες S. 22 γενόμενοι S] τυγχάνουσι N. συμβαίνει S. possis κακοτροπία τοῖς γ. aut κάτοπτα τοῖς γ. (quod si verum, αἰτίοις corruptum). 23 γινομένοις 5. αἰτίοις non intellego ; excideruntne quaedam ante αἰτίοις ? 24 δὲ καὶ M. 25 ἡδέως] ἀδεῶς Cumont. αἱμοπότε S', om. M. εἰ S] ἡ M. 26 ἡ om. M. δικέργου S. 27 nempe πρὸς τὸν "Αρεα τ. σ. ἐχούσης. 28 ἐπέχοντος 5. 99 παντός θηρίου N. 30 ὁ μὲν om. M. 31 τοῦ Δ M] τούτων Δ δ'. 33 τοῦτο om. 5.

παρόντες ἰσχυρότερα σθένουσι· τῷ γὰρ τριγώνῳ τὰ αὐτὰ καὶ τετράγωνοι ἀποτελοῦσιν, ἀλλὰ μετὰ κινδύνων καὶ ἐναντιώσεων. διάμετροι δὲ ἐν τοῖς ἀχρηματίστοις ζῳδίοις χαλεπώτεροι γίνονται· ἐὰν γὰρ ἐπί τινα ἡγεμονίαν τὰ λοιπὰ τῆς γενέσεως πράγματα τὸν γεννώμενον ἄγῃ, μεγάλοις περιπεσεῖται κινδύνοις καὶ ὑπὸ ἰδίων καὶ ὑπὸ ἐχθρῶν 5 προδοθήσεται. εἰ δὲ μήτε οἰκοδεσποτῇ ἀστὴρ μήτε δεσπόζῃ τις αὐτῶν ἢ συνοικοδεσποτῇ, μέτριος ἡ τῶν τριγώνων στάσις· γίνονται γὰρ στρατιωτικοί· εἰ δὲ καὶ ἐκ τῶν ἄλλων ἀστέρων μέγεθος ἀξιώματος ὑποφαίνηται συνεργὸν αὐτοῖς ἢ παρασυνεργὸν ἐχόντων δύναμιν, προσθήσουσι τῇ δόξῃ· ποιοῦσι γὰρ ἄρχοντας πόλεων καὶ ἐπὶ δικαστη- 10 ρίου καθεζομένους· εἰ δὲ καὶ τὸ διάθεμα στρατιωτικὸν ᾖ ἔκ τε Ἡλίου καὶ Σελήνης καὶ Κρόνου, δεκαδάρχας ἢ ἑκατοντάρχας τινὸς βραχέος στρατεύματος καὶ πόλεως· εἰ δὲ ταπεινὸν εἴη τὸ διάθεμα ἔκ τε Ἡλίου καὶ Σελήνης καὶ τῶν λοιπῶν ἀστέρων ἢ τρίγωνοι αὐτῶν ὅ τε τοῦ Ἄρεως καὶ ὁ τοῦ Διός, ταπεινοὺς ἀποτελεῖ τοὺς γεννωμένους δούλους 15 στρατευομένων ὑποτεταγμένους ἢ καὶ ἡγεμονευόντων, πολλάκις δὲ κυνηγοὺς ἢ μονομάχους ἢ ὁπλοποιούς. ταῦτα δὲ σημαίνει παρὰ τὰς τῶν ζῳδίων ἐναλλαγάς· ἐπὶ μὲν γὰρ τῶν κέντρων μεγάλους ἀπὸ νεότητος ἀποτελοῦσιν, ἐπὶ δὲ τῶν ἐπαναφορῶν ἀπὸ μέσης ἡλικίας ἀναγομένους, ἐπὶ <δὲ> τῶν ἀποκλιμάτων ἥττονας καὶ ταπεινούς. 20

<ιζ'.> Περὶ ὡροσκόπου τοῦ τῆς τύχης κλήρου.

Περὶ δὲ τριγωνικῆς τάξεως ἐκθέμενος μεταβήσομαι πάλιν εἰς τὸν περὶ εὐδαιμονίας καὶ τύχης κλῆρον καὶ δαίμονος. πρὸ πάντων οὖν δεῖ ἀκριβῶς στῆσαι τὸν κλῆρον τῆς τύχης καὶ σκοπεῖν εἰς ποῖον μέρος τοῦ κόσμου ἐξέπεσε, πότερον ἐπὶ τῶν κέντρων ἢ τῶν ἐπαναφορῶν ἢ τῶν 25 ἀποκλίσεων· ὁμοίως δὲ καὶ τὸν τούτου κύριον ζήτει. ἐὰν γὰρ ὡροσκοπῇ ἡμερινὸς ἢ καὶ ἐπί τινος ἑτέρου χρηματιστικοῦ ζῳδίου τύχῃ, ὑπὸ Ἡλίου καὶ Σελήνης καὶ τῶν ἀγαθοποιῶν μαρτυρούμενος, λαμπρὸν ἐπίσημον εὐτυχῆ τὸν γεννώμενον ποιήσει· ἐπὶ δὲ τῶν λοιπῶν κέντρων ἢ τῶν ἐπαναφορῶν μετριώτερος· ἐπὶ δὲ τῶν ἀποκλιμάτων ἐκπτώσεως 30 ὁ τρόπος ἐννοείσθω· οὗτοι γάρ εἰσι ἑτερογνώμονες τόποι αἰτίας

1 ἰσχυρώτερα S. τῶν γ. τριγώνων M S. 1-2 τετραγώνων M. 3 ἀσχηματίστοις M. γὰρ S] δὲ M. 4 τὸν M] τὸ S. 6 δὲ M] γε S. 7 ἢ om. M. συνοικοδεσποτεῖ S. σύστασις M. 8 ἀστέρος M. 9 συνεργῶν αὐτὸ ἢ παρα συνεργῶν (αὐτὸ add. M) ἔχων ὁ. M S. 10 ἀποθήσουσι M S. τὴν δόξαν M. δὲ (pro γὰρ) M. 12 δεκάρχας M. 15 καὶ om. S. 16 στρατευομένους S. nempe <ἢ> ὑποτ. ἢ καὶ ἡγεμ. om. M; aut transpone ante ὑποτετ. aut adde ἡγεμ. <δορυφόρους>. 17 παρὰ S] ἀπὸ M. 19-20 ἀπὸ - ἀποκλιμάτων om. S. 20 ἀποκλιμάτων] ζ' κλιμάτων M. 21 inscr. om. M. ὡροσκόπων τῆς S, cf. Bouché-Leclercq, 297. 22 τριγωνικῶν S. τὸ S. 25 πρότερον M. 26 ζήτει ut vid. S, om. M. 26-30 ἐὰν - μετριώτερος om. S. 26 γὰρ] δὲ M. 27 ἡμερινὰ M. σχηματιστικοῦ M. 30 nempe <τῆς> ἐκπτ. 31 συνοείσθω S? γὰρ οἱ ἑτ. τόποι αἰτίας M, γὰρ εἰσι τὸ αἰτίας (sic cum lac.) S.

Being present, they exert greater strength; for they produce the same effects by trine as by square, but accompanied by dangers and oppositions. Diameters, however, become more difficult in the inactive signs; for if the remaining circumstances of the nativity lead the native toward some position of command, he will fall into great dangers and will be betrayed by both his own people and his enemies. But if neither a domicile lord governs them, nor any planet holds rulership or co-domicile lordship, the station of the trines is moderate — for they produce military men; and if a greatness of rank is also indicated by the other planets acting in concert with them or in auxiliary support, they will add to the distinction; for they produce rulers of cities and those seated in judgment. But if the configuration is military, or derives from the Sun, the Moon, and Saturn, they produce decarchs or centurions of some small military force or city; and if the configuration is humble, deriving from the Sun, the Moon, and the remaining planets, or if their trines — namely that of Mars and that of Jupiter — are also present, it renders the natives humble, enslaved, subordinate to soldiers or even to commanders, and frequently hunters, gladiators, or armourers.These effects are modified according to the changes of the signs: when the planets are at the angles they produce greatness from youth; when at the succedent houses, they produce those who rise to eminence from middle age; when at the cadent houses, they produce those of lesser stature and humble station.

20

⟨17.⟩ On the Horoscope of the Lot of Fortune.

Having set forth the triangular order, I will return again to the lot of happiness and fortune and the daemon. First of all, one must accurately establish the Lot of Fortune and examine into which region of the cosmos it has fallen — whether upon the angles, the succedents, or the cadents. Likewise, seek also the lord of this lot. For if it is in the horoscope by day, or happens to be in some other chrematistic sign, testified to by the Sun, Moon, and the benefics, it will make the native brilliant, distinguished, and fortunate. In the remaining angles or the succedents, it is more moderate; in the cadents, the manner of decline is to be understood, for these are places of discordant opinion as to cause.

1 ισχυρώτερα 5. τῶν γ. τριγώνων MS. 1–2 τετραγώνων M. 3 ἀσχηματί
1–2 τετραγώνων M. 3 ἀσχηματί
στοις M. γὰρ S] δὲ M. 4 τὸν M] τὸ S. 6 δὲ M] γε S. 7 ἢ om. M. συνοικο-
δεσπότεῖ S. σύστασις M. 8 ἀστέρος M. 9 συνεργῶν αὐτὸ ἢ παρὰ συνεργόν
(αὐτὸ add. M) ἔχων δ. MS. 10 ἀποθήσουσι MS. τὴν δόξαν M. δὲ (pro γάρ) M.
12 δεκάρχας M. 15 καὶ omn. S. 16 στρατευομένους S. nempe < *> ὑποτ. ἢ καὶ
ἡγεμ. om. M; aut transpone ante ὑποτετ. aut adde ἡγεμ. < δορυφόρους». 17 παρά
S] ἀπὸ M. 19–20 ἀπὸ – ἀποκλιμάτων om. S. 20 ἀποκλιμάτων] ζ΄ κλιμάτων M.
21 inscr. om. M. ὡροσκόπων τῆς S, cf. Bouche-Leclercq, 297. 22 τριγωνικών S.
τὸ 5. 25 πρότερον M. 26 ζήτει ut vid. S, omn. M. 26-30 ἐάν - μετριώτερος om. S.
26 γάρ] δὲ M. 27 ἡμερινά M. σχηματιστικού M. 30 nempe <τῆς> ἐκπτ.
31 συνοείσθω S? γὰρ οἱ ἑτ. τόποι αἰτίας M, γάρ εἰσι τὸ νατιας (sic cum lac.) S.

ἐπάγοντες καὶ καθαιρέσεις. ἄλλως τε ἐπιγνοὺς τὸν κεκληρωμένον τόπον τῆς τύχης σκόπει καὶ τὰ τούτου τετράγωνα καὶ τὰ λοιπά, ὅσα ποτὲ ἐπὶ τῶν γενεθλιακῶν κέντρων. ἐφέξει γὰρ αὐτὸς ὁ κλῆρος δύναμιν ὡροσκόπου καὶ ζωῆς, τὸ δὲ τούτου δέκατον μεσουρανήματος καὶ
5 δόξης, τὸ δὲ ζ' δυτικοῦ, τὸ δὲ δ' ὑπογείου· καὶ οἱ λοιποὶ δὲ τόποι τὴν δύναμιν τῶν ιβ' τοποθεσιῶν ἐφέξουσιν. ὑφίστανται γάρ πνες μυστικῶς τὸν μὲν καθολικὸν ὡροσκόπον καὶ τὰ τούτου τετράγωνα κοσμικὰ κέντρα, τὸν δὲ κλῆρον καὶ τὰ τούτου τετράγωνα γενεθλιαλογικὰ κέντρα. ὅθεν καὶ ἐν τοῖς συντάγμασι προδηλοῦσι λέγοντες· ἐν δὲ
10 ἑτεροτρόποις σχήμασι τῶν κέντρων ἢ κλήρου τὴν δυναστείαν λαχόντες *** καὶ οὔτε μὴν διὰ παντὸς τὰ τροπικὰ οὔτε τὰ στερεὰ οὔτε τὰ δίσωμα τὴν αὐτὴν δύναμιν ἐφέξει· δεῖ οὖν καὶ τὰς μαρτυρίας τῶν ἀστέρων ἢ συμπαρουσίας θεωρεῖν τὰς πρὸς τὸν κλῆρον, ἵν' εἰ μὲν ἀγαθοποιὸς ἐπὶ
15 τούτῳ ἐπείη ἢ καὶ τῷδε μαρτυρήσῃ, προδηλωτικὸς ἀγαθῶν καὶ δοτὴρ ὑπαρχόντων γένηται· εἰ δὲ φθοροποιός, ἀποβολῆς ὑπαρχόντων καὶ φθίσεως σώματος αἴτιος γενήσεται.

II, 23. Περὶ ἀποδημίας ἐκ τῶν Ἑρμίππου.

Τὸν περὶ ἀποδημίας τόπον δύσληπτον ὄντα οὔτε Πετόσιρις οὔτε
20 ὁ γνώριμος βασιλεὺς ἐν τοῖς ὑπομνήμασιν ἑαυτῶν ἐξεῖπον, ἢ μόνον εἰς τὸν τόπον τοῦτον τοῦτο εἰρήκασιν· εἰς τοὺς χρόνους εἴ τις τῶν κακοποιῶν ἔχει φάσιν, ἐν ἀποδημίαις καὶ σκυλμοῖς ποιήσει τὴν γένεσιν. ὅ ἐστιν ἀληθές· περαιτέρω δὲ τούτων οὐδὲν ἄλλο εἰς τὸν περὶ ξένης τόπον ἔχουσιν. ὁ δὲ θαυμασιώτατος Ἄβραμος
25 ἐν τοῖς βιβλίοις αὐτοῦ τούτου τοῦ τόπου δέδειχεν ἡμῖν † ἀλληλοσατε (?) καὶ αὐτὸς ἰδίᾳ ἄλλα ἐξευρών τε καὶ δοκιμάσας ἐπὶ τῶν ἀποδηματικῶν μάλιστα γενέσεων· αἵτινες ἔχουσι θεωρήματα τάδε. τὰ φῶτα δύνοντα Ἄρης ἢ τὸν κλῆρον τῆς τύχης ὁρῶν εἰς τὸ ἀπόκλιμα τοῦ μεσουρανήματος ἢ τὴν Σελήνην ἢ τοὺς πλείστους τῶν ἀστέρων εἰς τὸ ὑπόγειον
30 ἡμισφαίριον ἢ <εἰ> ὁ τῆς τύχης κύριος εἰς τὸν περὶ ξένης κλῆρον ἢ τὸν τόπον εὑρίσκοιτο ἢ καὶ διάμετρος πρὸς αὐτοὺς ἢ καὶ αὐτὴ ἡ τύχη πέσῃ, ὅπου ὁ κλῆρος ὁ περὶ ἀποδημίας, καὶ τῷ κλήρῳ δὲ Ἄρης ᾖ ἐπικείμενος ἢ τὸν τόπον ὁρῶν ἀποδηματικὰς ποιεῖ γενέσεις· ὁμοίως καὶ τὴν τύχην ἢ δαίμονα.

2 τόπον] nempe τὸν (sc. κλῆρον). καὶ τὰ λοιπὰ om. M. 3 ποτὲ S] τε M. τῶν om. M. γενεθλιαλογικῶν S. 6–6 μυστικῶν S, κοσμικῶς M. 9 Nechepso et Petosiris, ut opinor. ἐν δὲ] εἰ δὲ M, ἢ γὰρ S. 11 λαχόντος M, καταλαχόντες S. τροπικὰ geminat M. 14 ἐπιθεωρεῖν τὰς τῶν κλήρων M. ἀγαθοποιοὶ S? 15 μαρτυρήσει S. πρόδηλος καὶ ἀγ. MS. 16 καὶ om. S. δωτὴρ S. γίνηται S. 17 ὑπάρχων M. 20 ἢ] οἳ Wdl. 21 ipsa Aegyptiorum verba esse videntur. 25 nempe τοῦτον τὸν τόπον δ. ἡμῖν· δηλώσω δὲ καὶ aut sim. 26 αὐτοῖδια S. possis ἀποδημητικῶν at cf. 33. 28 sequentia plurifariam corrupta. 32 ᾖ] ἢ S.

bringing on and overthrows. Moreover, having identified the lot of fortune that has been allotted, examine also its squares and the remaining [points], as many as apply to the angles of the nativity. For the lot itself will hold the power of the Ascendant and of life, its tenth [sign] that of the Midheaven and of glory, its seventh that of the Descendant, and its fourth that of the Subterranean angle; and the remaining places will hold the power of the twelve topical positions. For some maintain in a mystical sense that the general Ascendant and its squares are the cosmic angles, while the lot and its squares are the natal angles. Hence also in the treatises they make this known, saying: "in modes of other configurations of the angles or of those who have obtained dominion of the lot *** and neither, indeed, will the tropical signs nor the solid signs nor the bicorporeal signs always hold the same power." It is therefore necessary to observe also the testimonies of the stars or their co-presences with respect to the lot, so that if a benefic is present upon it or bears testimony to it, it may become indicative of good things and a bestower of possessions; but if a malefic, it will become the cause of loss of possessions and wasting of the body.

I, 23. On Foreign Travel, from Hermeippus.

The topic of foreign travel, being difficult to grasp, was not explained either by Petosiris or by the renowned king in their own commentaries, or they said only this about the subject: if one of the malefic planets has a phase during those times, it will make the nativity one of travels and troubles. This is true; but beyond this they have nothing else concerning the topic of foreign lands. The most admirable Abram, in his books, showed us something concerning this topic + allêlosate (?) and he himself, having independently discovered and tested other things especially concerning nativities inclined toward travel; which nativities have the following theorems. The luminaries setting, or Mars beholding the Lot of Fortune, in the decline from the Midheaven, or the Moon, or most of the planets in the subterranean hemisphere, or if the lord of Fortune is found in the Lot of Foreign Lands or in that place, or a diameter in opposition to them, or if Fortune itself falls where the Lot of Travel is, and Mars either being placed upon the Lot or beholding the place, produces nativities inclined to travel; likewise also Fortune or the Daimon.

2 τόπον] sc. τὸν (sc. κλῆρον). καὶ τὰ λοιπὰ om. M. 3 ποτέ 5] τε M. τῶν om. M. γενεθλιαλογικών S. 66 μυστικών 5, κοσμικώς M. 9 Nechepso et Petosiris, ut opinor. ἐν δὲ] εἰ δὲ M, ἡ γὰρ S. 11 λαχόντος M, καταλαχόντες S. τροπικά geminat M. 14 ἐπιθεωρεῖν τὰς τῶν κλήρων M. ἀγαθοποιοί S. 15 μαρτυρήσει 3. πρόδηλος καὶ ἀγ. MS. 16 καὶ om. S. δωτὴρ S. γίνηται S. 17 ὑπάρχων M. 20 ἡ] οἳ Wdl. 21 ipsa Aegyptiorum verba esse videntur. 25 nempe τοῦτον τὸν τόπον δ. ἡμῖν· δηλώσω δὲ καὶ aut sim. 26 αὐτοῖδια 5. possis ἀποδημητικών but cf. 33. 28 following several times corrupted. 32 7] St.

II, 34. Περὶ ἐλευθερικῶν καὶ δουλικῶν γενέσεων.

Ἐνδιάφοροι δὲ περὶ τὸ γένος καὶ ὑποτακτικαὶ ἢ καὶ εὐγενεῖς γενέσεις καταλαμβάνονται ἀπὸ τῶν τῆς γενέσεως φάσεων. ἐὰν γὰρ τὸ ζῳδιον τῆς φάσεως ἢ ὁ κύριος τοῦ ζῳδίου παραπέσῃ ἢ ὑπὸ κακοποιῶν κατοπτευθῇ, ἀγεννέστεροι γενήσονται ἢ καὶ ἐν δόξῃ γενόμενοι καὶ πίστει καθαιρεθήσονται· ἐὰν δὲ ἐπίκεντρος ἡ φάσις εὑρεθῇ καὶ ὁ κύριος ὑπὸ ἀγαθοποιῶν μαρτυρούμενος, εὐγενεῖς καὶ ἔνδοξοι γενήσονται. ἐὰν δὲ ὁ μὲν τόπος ἐν χρηματιστικοῖς ζῳδίοις τύχῃ, ὁ δὲ κύριος παραπέσῃ ἢ ὑπὸ κακοποιῶν κατοπτευθῇ, ἐλεύθεροι γεννηθέντες ἢ καλῶς ἀχθέντες ἐναντιώμασι καὶ ὑποταγαῖς καὶ ἐνδείαις περιτραπήσονται. ἐὰν δὲ ὁ μὲν κύριος ἐν χρηματιστικοῖς ζῳδίοις εὑρεθῇ, ὁ δὲ τόπος παραπέσῃ, ἐν τοῖς πρώτοις χρόνοις κακοπαθήσαντες περὶ τὰς ὑποταγὰς καὶ ** ἐνεχθέντες ἐξ ὑστέρου ἐλευθερίας καὶ προκοπῆς καὶ γένους ἐντὸς γενόμενοι εὐπορήσουσι καὶ δοξασθήσονται, μάλιστα δὲ κἂν ἀγαθοποιοὶ προσνεύσωσιν. ἐὰν δὲ καὶ ὁ τόπος καὶ ὁ κύριος παραπέσῃ καὶ ἀμφότεροι ὑπὸ κακοποιῶν κατοπτευθῶσιν, ἔκθετοι ἢ αἰχμάλωτοι γενόμενοι ὑποταγῆς πεῖραν λήψονται· ἐὰν δὲ τούτων ὄντων ἀγαθοποιοὶ συμπροσγένωνται ἢ συνεπιμαρτυρήσωσι, μετὰ τοὺς τῶν κακοποιῶν χρόνους τῆς ὑποταγῆς ἀπολυθέντες ἐν περιουσίᾳ γενήσονται. ἐὰν δὲ ὁ μὲν τόπος ὑπὸ κακοποιῶν φρουρηθῇ, ὁ δὲ κύριος ὑπὸ ἀγαθοποιῶν, ὑποτακτικοὶ γεννηθέντες ἐλεύθεροι τραφήσονται ἢ εἰς ὑποβολὴν καὶ τεκνοποιίαν χωρήσουσι· τοὐναντίον δὲ τοῦ μὲν τόπου ὑπὸ ἀγαθοποιῶν φρουρουμένου, τοῦ δὲ οἰκοδεσπότου ὑπὸ κακοποιῶν, ἐλεύθεροι γεννηθέντες εἰς δουλείαν ἀνατραφήσονται ἢ εἰς τὸ τέλειον τῆς ἀκμῆς καταντήσαντες ἑαυτοὺς ἐκδότους ὑποταγαῖς παραδώσουσιν ἢ διὰ τροφῆς ἔνδειαν ἢ πίστεως καὶ πράξεως ἀφορμήν.

II, 35. Σχήματα Σελήνης ια' πρὸς ἀποτελεσμάτων δυνάμεις.

Ἔστι δὲ τῆς Σελήνης τὰ σχήματα κατὰ μὲν τὸν φυσικὸν λόγον ζ', καθὼς δὲ καὶ ἐν ἑτέροις εὕρομεν ια'· πρῶτον μὲν σύνοδος, δεύτερον ἀνατολή, εἶτα ἀποστᾶσα τοῦ Ἡλίου μοίρας με' ποιεῖται φάσιν μηνοειδῆ, εἶτα ἕως ς' μοιρῶν διχότομος, εἶτα ἕως ρλε' μοιρῶν ἀμφίκυρτος, εἶτα ἕως ρπ' μοιρῶν πανσέληνος, εἶτα ἀποστᾶσα τῆς πανσελήνου μοίρας με' τουτέστιν ἕως <σ>κε' ποιεῖται τὴν δευτέραν ἀμφίκυρτον, εἶτα ἕως σο' μοιρῶν τὴν δευτέραν διχότομον, εἶτα ἕως τξ' τὴν δύσιν. ἔστι δὲ αὐτῆς καὶ ἄλλο σχῆμα ὅτε ἄρξηται πρῶτον μειοῦσθαι.

6 πίσει S. 7 ἐγγενεῖς S. 13 post καὶ in S αἰτευ^του^? excidit v. g. κακῶς (Wdl.). 17 γεννώμενοι S. fors. <οὕτως> ὄντων. 35 μειοῦται S.

II, 34. On Free and Servile Nativities.

Nativities that are of middling or subject condition, or alternatively of noble birth, are determined from the phases of the nativity. For if the sign of the phase, or the lord of the sign, falls in a cadent position or is beheld by malefics, the natives will be of lower birth, or even if they have attained honor and trust, they will be brought down. But if the phase is found angular and the lord is testified by benefics, they will be of noble birth and renowned. If the place falls in operative signs but the lord is cadent or beheld by malefics, those born free or well-raised will be overthrown by adversities, subjections, and want. If the lord is found in operative signs but the place is cadent, those who suffered in subjection during their early years and were brought low will subsequently attain freedom, advancement, and rank, prospering and being glorified — especially if benefics incline toward them. But if both the place and the lord are cadent and both are beheld by malefics, the natives, being either exposed or taken captive, will experience subjection. Yet if in these circumstances benefics are also present or testify alongside, after the years of the malefics' subjection have passed, they will be released and come to enjoy abundance.If the place is guarded by malefics but the lord by benefics, those born in servile condition will be raised as free persons, or will advance to adoption and the begetting of children. Conversely, if the place is guarded by benefics but the lord of the house by malefics, those born free will be raised into slavery, or upon reaching the full height of their prime will surrender themselves over to subjections — whether through want of sustenance or through the occasion of some breach of trust or ruin of livelihood.

II, 35. The eleven phases of the Moon and their powers of influence.

The phases of the Moon are, according to natural reason, 7 in number, though as we have also found in other sources, they are 11: the first is the conjunction, the second the rising; then, having separated from the Sun by 45 degrees, it forms the crescent phase; then up to 90 degrees, the first quarter; then up to 135 degrees, the gibbous; then up to 180 degrees, the full moon; then, having departed from the full moon by 45 degrees, that is up to 225 degrees, it forms the second gibbous phase; then up to 270 degrees, the second quarter; then up to 315 degrees, the setting. There is also another phase of the Moon, when it first begins to wane.

6 πίσει S. 7 ἐγγενεῖς S. 13 post καί in S αίτευτου? excidit v. g. κακῶς (Wdl.). 17 γεννώμενοι S. fors. <οὕτως> ὄντων. 35 μειούται S.

Τί σημαίνει ἑκάστη φάσις καὶ ποῖον ἔχει ἀποτέλεσμα.

Ὑποτάξομεν δὲ καθὼς καὶ εἰς ἀποτελεσματογραφίαν λαμβάνεται τὰ προκείμενα σχήματα καὶ τίνι θεῷ προσῆκεν. ἡ μὲν οὖν σύνοδος δηλοῖ περὶ δόξης καὶ δυνάμεως καὶ βασιλικῶν καὶ τυραννικῶν διαθεμάτων καὶ πάντων τῶν ταῖς πόλεσιν ἀνηκόντων δημοσίων πράξεων καὶ περὶ γονέων καὶ γάμων καὶ μυστηρίων καὶ τῶν καθολικῶν καὶ κοσμικῶν πάντων· ὁμοίως καὶ ὁ κύριος τῆς συνόδου καὶ <τοῦ> πλάτους καὶ τοῦ δρομήματος· ἡ δὲ ἀνατολὴ τῆς Σελήνης, ὅπερ καὶ φῶς λέγεται, καὶ ὁ ταύτης κύριος εἰς τὸν περὶ ζωῆς <καὶ> περὶ πράξεως καὶ περὶ ὑποστάσεως μελλούσης καὶ βεβαιοῖ τὰς τῆς συνόδου πράξεις. καὶ καθάπερ ἀπὸ τῆς πρώτης ὄψεως τὰ μηνιαῖα θεωρεῖται καὶ κοσμικὰ κινήματα, οὕτως ὁ κύριος τοῦ φωτὸς τὰ καθολικὰ ἀποτελέσματα δείκνυσι· συνεπισχύει δὲ καὶ Ἑρμῆς ἕως δ' Σελήνης. ἡ δὲ μηνοειδὴς σύστασις τὴν ἀνατροφὴν καὶ τὰ ἐλπιζόμενα ἐν βίῳ σημαίνει καὶ περὶ γυναικῶν καὶ μητρός· ἐπισχύει δὲ Ἑρμῆς ἕως η'. ἡ δὲ διχότομος σύστασις περὶ σίνους καὶ πάθους καὶ τῶν βιαίων συμβαινόντων, ἔτι δὲ περὶ τέκνων καὶ ἀξίας καὶ τῶν μελλόντων ἀγαθῶν· συσχηματίζεται δὲ Ἀφροδίτη ἕως γένηται ιβ'. ἡ δὲ ἀμφίκυρτος φάσις περὶ εὐδαιμονίας καὶ μελλούσης προκοπῆς καὶ ἀποδημίας καὶ συμπαθείας συγγενῶν. συνομοιοῦται δὲ Ἥλιος ἕως γένηται ιδ'. ἡ δὲ πανσέληνος περὶ δόξης καὶ ἀδοξίας καὶ ἀποδημίας καὶ περὶ τῶν βιαίως γινομένων καὶ περὶ τῶν ἐξ ὑπεροχῆς ἐκπιπτόντων καὶ ἐξ ἐλαχίστου αὐξομένων καὶ περὶ συμπαθειῶν καὶ παθῶν καὶ ἀντιπολιτειῶν καὶ γονέων συμπαθείας· ἔχει δὲ καὶ τοῦ δυτικοῦ ζῳδίου χρῶμα· ὁ δὲ πρῶτος κύριος τῆς μειώσεως τοῦ φωτὸς περὶ ἐλαττώσεως τῶν ὑπαρχόντων καὶ ψύξεως πρακτικῆς καὶ τῶν εἰς ταπείνωσιν ἐρχομένων καὶ περὶ αἰφνιδίων πτωμάτων. ἰσοδυναμεῖ δὲ τῇ ἐπικαταδύσει· Ἄρης κύριος ἕως κα' Σελήνης. ἡ δὲ ἀμφίκυρτος δευτέρα σημαίνει περὶ ξενιτειῶν καὶ πράξεως μείζονος καὶ περὶ εὐδαιμονίας· ἰσοδυναμεῖ δὲ τῷ θεῷ· Ζεὺς κύριος, ἕως γένηται κε' ἡ Σελήνη. ἡ δὲ δευτέρα διχότομος περὶ παλαιῶν πραγμάτων καὶ πολυχρονίων παθῶν καὶ περὶ τέκνων· ἰσοδυναμεῖ γὰρ Κρόνος, ἕως γένηται λ'. ὁ δὲ τῆς μηνοειδοῦς κύριος σημαίνει περὶ θανάτου γυναικὸς καὶ περὶ ἀπραξίας ἢ διαρπαγῆς· † τουτέστιν ἡ δύσις περὶ δεσμῶν καὶ συνοχῶν καὶ ἀποκρύφων πραγμάτων καὶ κατακρίσεως καὶ ἀτιμίας· καὶ ἡ μὲν τῆς Σελήνης τῶν σχημάτων τάξις οὕτως, τὰ μέντοι συγκρινόμενα τοῖς ε' θεοῖς καὶ Ἡλίῳ † ἐν ἀδέτοις κέντροις.

3 fort. προσήκει. 9 verbum deesse videtur velut χρηματίζει. 13 i. e. τεταρταίας et sic deinceps accipiendum. ὁ δὲ μ. σύστασιν S. 16 possis βιαίως. 19-20 συνομοιοῦνται S. 24 nempe <τὸ> τοῦ (καὶ suspectum). 26 ταπεινωσῶν S. 27 τὴν S. 28 πράξεων S. 31 haec fort. lacunosa. 32 μονοειδοῦς S. 33 nempe τελευταῖον vel sim. 36 velut συνᾴδει τοῖς κ.

What each phase signifies and what effect it produces.

We shall set out below how the aforementioned phases are employed in the writing of astrological outcomes, and to which deity each belongs. The conjunction, then, signifies matters of glory and power, royal and tyrannical dispositions, all public affairs pertaining to cities, parents, marriages, mysteries, and all universal and mundane matters; likewise the lord of the conjunction and of the latitude and of the course. The rising of the Moon, which is also called the light, and its lord, pertains to matters of life, of action, and of future substance, and confirms the affairs of the conjunction. And just as from the first appearance the monthly and mundane movements are observed, so the lord of the light reveals the universal outcomes; Mercury also exerts joint influence up to the 4th day of the Moon. The crescent configuration signifies nourishment and the hopes of life, and matters concerning women and the mother; Mercury exerts influence up to the 8th day. The first quarter configuration pertains to harm, suffering, and violent occurrences, and furthermore to children, honor, and future benefits; Venus is configured together with it until the 12th day. The gibbous phase pertains to happiness, future advancement, travel abroad, and the sympathy of kin.The Sun is assimilated to it until the 14th day. The full moon pertains to glory and disgrace, travel abroad, violent occurrences, those who fall from a position of eminence and those who rise from the lowest station, sympathies and sufferings, political oppositions, and the sympathy of parents; it also bears the character of the western sign. The first lord of the waning of the light pertains to the diminution of possessions, practical inertia, those descending into humiliation, and sudden downfalls. It is equal in power to the evening setting; Mars is lord up to the same degree of the Moon. The second gibbous phase signifies foreign sojourns, greater enterprises, and happiness; it is equal in power to the god; Jupiter is lord until the Moon reaches the 25th degree. The second quarter pertains to old matters, long-standing afflictions, and children; for Saturn is equal in power, until the Moon reaches the 30th degree. The lord of the waning crescent signifies the death of a woman and inactivity or plunder; † that is to say, the setting pertains to bonds, confinements, hidden affairs, condemnation, and dishonor. Such, then, is the order of the Moon's phases; the matters compared with the five planets and the Sun † in the non-fixed angles.

3 fort. προσήκει. 9 a word seems to be missing, such as χρηματίζει. 13 i.e. τεταρ ταίας et sic deinceps accipiendum. ὁ δὲ μ. σύστασιν S. 16 one might read βιαίως. 19-20 συνομοιούνται S. 24 namely <τό του> (καὶ suspected). 26 ταπεινωσών S. 27 τὴν S. 28 πράξεων S. 31 this is perhaps lacunose. 32 μονοειδούς S. 33 namely τελευταῖον or sim. 36 such as συνάδει τοῖς κ.

Συντομωτέρας μὲν οὖν τὰς ἀποδείξεις τῶν αἱρέσεων βουλόμενος ἐκθέσθαι τὰς πολυλογίας παραιτησάμενος καὶ τὰς μυθώδεις γοητείας αὐτὰ τὰ κεφάλαια προέταξα τοῖς μάλιστα περὶ τὰ τοιαῦτα ἐσπουδακόσι καὶ πολλαῖς ἀγωγαῖς ἐγκεχρονικόσι, δυναμένοις δὲ διὰ τῆς ἰδίας ἐπινοίας ἴσα εἰσφέρειν. οἶμαι γὰρ αὐτοὺς πείσειν διὰ τῶν προγεγραμμένων καὶ τῶν μελλόντων λέγεσθαι ἀποτίθεσθαι μὲν τὸ δύσπιστον καὶ εὐδιάβολον τῆς ἐπιστήμης, ἅγνοιαν δὲ καὶ λῆρον κατὰ τῶν ἀντιπρασσόντων ψηφισαμένους κινδυνεύουσαν πρόγνωσιν ἀθάνατον ἀποδεῖξαι. ὅθεν οἱ φιλομαθεῖς ταῖς μὲν ἀριθμητικαῖς καὶ διδασκαλικαῖς ἀγωγαῖς δι' ἑτέρων ἐγγυμνασθέντες τὸ νῖκος τῆς δόξης διὰ τῆσδε τῆς συντάξεως ἀποίσονται, καίπερ καὶ αὐτοὶ οὐκ ἀμύητοι ὄντες περὶ τὰς τῶν κανόνων καὶ εἰσόδων πήξεις· ἃς οὐκ ἠβουλήθην προτάξαι καὶ διασσολογεῖν. εἰ δὲ καὶ δοκοῦμεν τὰ τῶν ἀρχαίων δόγματα συγγράφειν καὶ ἑρμηνεύειν, κατὰ τοῦτο ἀρετῆς ἔπαινον ἀποισόμεθα παρὰ τῶν ἐντυγχανόντων διὰ τὸ ἀσφαλὲς καὶ ἄφθονον καὶ διδασκαλικὸν τῶν αἱρέσεων. ἕτεροι γὰρ πολυλογίαις καὶ ποικίλαις μεθόδοις χρησάμενοι καὶ δόξαντες ἑρμηνεύειν προσεπικατέστρεψαν καὶ τὴν προϋπάρχουσαν τῆς προγνώσεως δόξαν καὶ ῥῆσιν ἑλληνικὴν διὰ τῶν λόγων ἀσκήσαντες βάρβαρον γνώμην ἐνεδείξαντο. τούτους δὲ ὑπολάβοι ἄν τις Σειρήνων τρόπον ἐπιδεῖξαι, <αἳ> τοὺς παραπλέοντας ἀπατηλῇ καὶ κεκλασμένῃ φωνῇ διὰ τῆς μουσικῆς τῶν ὀργάνων καὶ ὀλεθρίας ᾠδῆς προσκαλούμεναι παρὰ ταῖς ἐναλίαις πέτραις διώλλυον. τὸ ὅμοιον δὲ πάσχουσί τινες καὶ ἔπαθον οἱ ἐντυγχάνοντες ταῖς ἐκείνων αἱρέσεσιν· οἳ κατ' ἀρχὰς μὲν τῇ τῶν λόγων φαντασίᾳ καὶ ἀγωγῇ θελχθέντες εἴς τε ἄπειρον ὕλην ἐμπεσόντες καὶ μὴ εὑρόντες τὴν ἔξοδον οὐ μόνον ἐν βυθῷ ἀλλὰ καὶ ἐν λαβυρίνθῳ διώλοντο· οἱ δὲ καὶ δόξαντες διεκπεφευγέναι τὸν κίνδυνον τρυχηρᾷ καὶ πολυμερίμνῳ βασάνῳ περιπεσόντες ἀνιαρὸν τὸ τέλος ἔσχον. ἐὰν οὖν τις Ὀδυσσέως φρόνημα λαβὼν παραπλεύσῃ τούτους, καταλείπει σεμνὴν ἐν τῷ βίῳ τὴν ἐπιστήμην, ᾗ σύνοικος καὶ συνόμιλος γενόμενος ἀεὶ μεθ' ἡδονῆς διανύει τὸν χρόνον ἐκκόψας τὰς κακοτρόπους τῶν ἀντιπρασσόντων γνώμας μυστηρίων δίκην. ὅθεν τούτους μὲν ἐάσαντας εἰς τὴν τῶν προκειμένων καταντήσομεν δόξαν.

1 fort. συντομωτέρως. 3 προσέταξα S. 4 ἀναχρονικόσι S. 5 pro ἴσα compendium S quod num recte solverim dubito; κρίσιν Wdl. 7 δὲ] τε S. 8 κινδυνεύουσιν S, fort. <ἀνατρέπεσθαι τὴν> πρ. 10 νεῖκος S. 13 δυσσολογεῖν S. εἰ δὲ geminat S. 14 περὶ S. 18 ῥῆσιν Cumont] οἴησιν S. 20 τὰς π. S. 22 διόλλυον S. 26 λαβυρινθώδει ὤλοντο S. 29 καταλεί S vocabulum vix aptum.

Wishing to set forth the proofs of the doctrines more concisely, I have set aside prolixity and mythological charlatanry, and placed the main headings before those who are especially devoted to such matters and have spent much time in many methods of instruction, and who are capable of contributing equally through their own ingenuity. For I think that through what has already been written and what is about to be said, I shall persuade them to set aside the incredulity and susceptibility to slander that attaches to this science, and, having judged ignorance and nonsense against those who oppose it, to demonstrate that the endangered art of foreknowledge is immortal. Hence those who love learning, having already been exercised in arithmetical and didactic methods of instruction through others, will carry off the prize of glory through this compilation, even though they themselves are not uninitiated in the construction of tables and entries — which I was unwilling to place first and repeat. And if we appear to be recording and interpreting the doctrines of the ancients, we shall on that account carry off a praise of virtue from our readers, on account of the reliability, generosity, and instructiveness of the doctrines.For others, making use of prolixity and varied methods, and thinking themselves to be interpreting, have further overthrown even the pre-existing glory of foreknowledge, and having cultivated Greek expression through their writings, have displayed a barbarous judgment. One might liken such men to Sirens, who, calling out to those sailing past with deceitful and broken voices through the music of instruments and their deadly song, destroyed them upon the sea-girt rocks. A similar fate has befallen and still befalls those who encounter the doctrines of such men; who, charmed at first by the show and manner of their words, and having fallen into boundless material and finding no way out, perished not only in the deep but also in a labyrinth. Others, who seemed to have escaped the danger, fell into a wretched and care-laden torment and met a grievous end. If therefore anyone, taking on the mind of Odysseus, sails past these, he leaves the science noble in life; dwelling with it as companion and associate, he always passes his time with pleasure, having cut away the malicious opinions of his adversaries as if by the law of mysteries. Leaving these aside, then, let us arrive at the view of the matters set before us.

1 Port. in short. 3 I ordered 5. 4 anachronicosi S. 5 pro loa com-npendium S quod num recte solverim dubito? cristin Wdl. 7 δὲ] te S. 8 risk-nousin S, fort. < ἀνατρεπεσθαι τὴν προ 10 νεῖκος> S. 13 διισσολογεῖν S. εὶ δὲngeminat S. 14 περι S. 18 ῥῆσιν Cumont] οηησιν S. 20 τας π. S. 22 diollion S.n20 labyrinthoidi plondo S. 20 occupies S vocabulum vix aplum.

Οὐεττίου Οὐάλεντος Ἀντιοχέως ἀνθολογιῶν βιβλίον δ'.

α'. Περιόδων διαιρέσεις:

Καθηκόντως οὖν καὶ διδασκαλικῶς οἶμαι τὴν τῶν προκειμένων ἐπίλυσιν ποιήσασθαι θοινημάτων <τὸν> παρὰ πολλοῖς ἐζητημένον καὶ ἀποκεκρυμμένον τόπον δηλώσομεν, ὅς ἐστι περὶ διαιρέσεως χρόνων ἐμπράκτων καὶ ἀπράκτων. ὅσαι μὲν οὖν διαιρέσεις διὰ πείρας εἰσὶ δεδοκιμασμέναι, ταύτας δεῖ νῦν ὑποτάξαι. ἔστι δὲ πρώτη περίοδος πρὸς τὰ τέταρτα τῶν ἐλαχίστων περιόδων· οἷον Κρόνου τῶν ἐτῶν λ' τὸ τέταρτον ζ' ἥμισυ ... ἐπιβάλλουσι δὲ αὐτῷ κατ' ἔτος ἡμέραι λδ'. Ἄρεως ἐτῶν ιε' τὸ τέταρτον γ' μῆνες θ', κατὰ δὲ τὸ ἔτος ἡμέραι μβ' ἥμισυ. Ἀφροδίτης ἐτῶν η' τὸ τέταρτον β' ἔτη, ἐνιαύσιαι δὲ ἡμέραι κβ' δύο τρίτα. Ἑρμοῦ ἐτῶν κ' τὸ [δὲ] τέταρτον ε' ἔτη, ἐνιαύσιαι δὲ ἡμέραι νς' δύο τρίτα, Ἡλίου ἐτῶν ιθ' τὸ τέταρτον ἔτη δ' μῆνες θ', ἡμέραι δὲ νγ' ἥμισυ τρίτον. Σελήνης ἐτῶν κε' τὸ τέταρτον ς' ἔτη μῆνες γ', ἐνιαύσιαι δὲ ἡμέραι ο' ἥμισυ τρίτον. γίνονται ὁμοῦ [ε'] ἔτη λβ' μῆνες τρεῖς.

β'. Περὶ ἀφέσεως.

Τὴν ἀρχὴν τῆς ἀφέσεως ἐφέξει τῶν μὲν συνοδικῶν ὁ μετὰ τὴν σύνοδον πρῶτος, εἶθ' ἑξῆς καθὼς διάκεινται· ἐπὶ δὲ τῶν πανσελήνων ὁ μετὰ τὴν πανσέληνον πρῶτος καὶ ὁμοίως· δεῖ δὲ συγκρίνειν τὸν ἀστέρα ὅπως ἐσχημάτισται καὶ ὑπὸ τίνων μαρτυρεῖται, τούς τε λοιποὺς τοὺς παραλαμβάνοντας πότερον ἐπίκεντροι ἢ ἀποκεκλικότες ἀνατολικοὶ ἢ δυτικοί, τάς τε κατὰ πάροδον ἐπεμβάσεις καὶ τὰς συμπαθείας ἢ ἐναντιότητας. μετὰ δὲ τὸ συμπληρωθῆναι ἔτη λβ' καὶ μῆνας γ' πάλιν τὸν δεύτερον κύκλον ἀπὸ τοῦ τεταρτικοῦ ἀφετικοῦ ἀστέρος ποιητέον.

γ'. Περὶ ἐπιδιαιρέσεως ἡμερῶν.

Περὶ δὲ τῆς τῶν ἡμερῶν διαιρέσεως οὕτως ποιεῖσθαι. ἐὰν γὰρ Κρόνος ἀφέτης εὑρεθῇ καθολικός, μερίζει ἔτη ζ' ἥμισυ. ἐπεὶ δὲ ἐκ τούτων πάντας τοὺς ἀστέρας δεῖ λαμβάνειν, τὸν ἐπιμερισμὸν οὕτως ποιήσομεν. τὰς πε' ἡμέρας τοῦ Κρόνου ἐπὶ τὰς ζ' ἥμισυ πολυπλασιάσαντες εὑρήσομεν ἡμέρας χλζ' ἥμισυ· ταύτας πρῶτον Κρόνος ἑαυτῷ

3 structura turbata; οἰόμενοι Us. 4 θεωρημάτων Us. 4-5 ἐζητημένων κ. ἀποκεκρυμμένων τόπων V, corr. Us. 5 ὅς Us.] ὡς V. 8 τέρατα V. 9 exciderunt Saturni dies 85 et Iovis tempora, cuius anni minimi sunt XII, quarta pars III. 15 quarta periodorum summam efficiunt annorum XXXII mensium III; dierum numerus universus est 365 1/2. Firmicus II, 28 eosdem fere habet dies. 24 τὸν] τὸ V.

Vettius Valens of Antioch, Anthologies, Book IV.

1. Divisions of Periods:

I think it proper and instructive to provide a resolution of the subjects set before us as a feast of learning, and so we shall expound the topic that has been sought by many and kept hidden — namely, the division of active and inactive times. Of all the divisions that have been tested and confirmed by experience, these must now be set out below. The first period corresponds to one quarter of the minimum periods: for example, one quarter of Saturn's 30 years is 7½ years... and 34 days are allotted to it per year. One quarter of Mars' 15 years is 3 years and 9 months, and per year 42½ days. One quarter of Venus' 8 years is 2 years, and the annual days are 22 and two-thirds. One quarter of Mercury's 20 years is 5 years, and the annual days are 56 and two-thirds. One quarter of the Sun's 19 years is 4 years and 9 months, and the days are 53½ and one-third. One quarter of the Moon's 25 years is 6 years and 3 months, and the annual days are 70½ and one-third. The total comes to 32 years and three months.

II. On the Aphesis.

The beginning of the aphesis will be held by the first planet after the conjunction in the case of new moons, and then the rest in sequence according to their arrangement; in the case of full moons, the first planet after the full moon likewise takes precedence. One must assess how the planet is configured and by which planets it is testified, and whether the remaining planets that succeed it are angular or declining, oriental or occidental, as well as the transits and sympathies or oppositions that occur in passing. After the completion of 32 years and 3 months, the second cycle must again be reckoned from the quartal aphetic star.

III. On the Subdivision of Days.

The subdivision of the days is to be carried out as follows. If Saturn is found to be the universal aphetic ruler, it distributes 7½ years. Since it is necessary to apportion all the planets from these, we shall perform the sub-distribution in the following manner. Multiplying the 85 days of Saturn by 7½, we shall find 637½ days; of these, Saturn first assigns to itself

3 the structure is disturbed; οιόμενοι Us. 4 θεωρημάτων Uy. 4–5 εζητημένων κ. ἀποκεκρυμμένων τόπων V, corr. Us. 5 δc Us.] wc V. 8 τέρατα V. 9 omitted: Saturn's 85 days and the periods of Jupiter, whose minimum years are XII, one quarter being III. 15 one quarter of the sum of the periods yields 32 years and 3 months; the total number of days is 365½. Firmicus II, 28 gives nearly the same days. 24 τὸν] τὸ Y.

ἐπιμερίσει ἐκ τῶν ἰδίων ἐτῶν ζ' ἥμισυ, εἶθ' ἑξῆς ἔστω εὑρῆσθαι τὸν Δία· ἐπεὶ οὖν ἡμερῶν δεσπόζει λδ', ταύτας ἐπὶ τὰ ζ' ἥμισυ διὰ τὸ ἀφέτην εἶναι Κρόνον· γίνονται ἡμέραι σνε'· ταύτας Ζεὺς ἕξει ἐκ τῶν τοῦ Κρόνου. εἶτα ἑξῆς τὸν τῆς Ἀφροδίτης παραλαμβάνειν· ἐπεὶ οὖν κυριεύει ἡμερῶν κβ' δύο τρίτων, ταύτας ἐπὶ τὸν ζ' ἥμισυ πολυπλασιάσωμεν· εὑρήσομεν ρο'· τοσαύτας Ἀφροδίτη ἕξει ἐκ τῶν τοῦ Κρόνου. καὶ ὁμοίως ἑκάστου ἀστέρος ἐὰν τὰς ἡμέρας ἐπὶ τὸν ζ' ἥμισυ πολυπλασιάσωμεν, εὑρήσομεν τὸν ἐπιμερισμόν. ἐὰν δέ πως ἡ Σελήνη κυριεύσῃ τῆς ἀφέσεως, τὰς ἑκάστου ἡμέρας ἐπὶ τὸν ἓξ τέταρτον πολυπλασιάσαντες εὑρήσομεν· ὡσαύτως δὲ καὶ ἐπὶ τῶν λοιπῶν.

Ἑκάστου ἀστέρος ἡμέρας εὑρεῖν.

Αἱ δὲ ἑκάστου ἡμέραι εὑρίσκονται τοιῷδε τρόπῳ. τὴν περίοδον διπλασιάσαντες καὶ τὴν ἡμίσειαν καὶ τὸ τρίτον ἐπιπροσθέντες εὑρήσομεν. ἐπεὶ Κρόνου ἡ περίοδός ἐστιν ἡμερῶν λ', ταύτας ἐδίπλωσα καὶ γεγόνασιν ξ'· καὶ τὸ ἥμισυ τῶν λ' γίνονται ιε'· ταύτας προσέθηκα ταῖς ξ'· γίνονται οε'. καὶ πάλιν τὸ τρίτον τῶν λ' γίνεται ι'· ταύτας ὁμοίως προσέθηκα τοῖς οε'· γίνονται πε'. ταύτας τὰς ἡμέρας Κρόνος ἕξει. ὁμοίως καὶ ἐπὶ τῶν λοιπῶν ἀστέρων.

δ'. Περὶ χρόνων διαιρέσεως ἀπὸ κλήρου τύχης καὶ δαίμονος.

Καὶ ταύτην δὲ δυναστικὴν οὖσαν ὑποτάξω, τὴν ἀρχὴν τῆς ἀφέσεως ποιησάμενος ἀπὸ κλήρου τύχης καὶ δαίμονος, οἳ σημαίνουσιν Ἥλιόν τε καὶ Σελήνην· κοσμικῶς γὰρ ἡ Σελήνη τύχη ὑπάρχουσα καὶ σῶμα καὶ πνεῦμα περίγειος οὖσα καὶ τὴν ἀπόρροιαν εἰς ἡμᾶς πέμπουσα τὸ ὅμοιον ἀποτελεῖ, κυρία οὖσα τοῦ καθ' ἡμᾶς σώματος. ὁ δὲ Ἥλιος νοῦς καὶ δαίμων κοσμικῶς ὑπάρχων διὰ τῆς ἰδίας ἐνεργείας καὶ φύσεως ἐρασμίου τὰς τῶν ἀνθρώπων ψυχὰς διεγείρων περὶ τὰς ἐγχειρήσεις αἴτιος πράξεως καὶ κινήσεως καθίσταται. ἐπὰν οὖν σωματικοὺς χρόνους ζητῶμεν, οἷον κλιμακτῆρας ἢ ἀσθενείας ἢ αἱμαγμούς, πτώσεις σίνη πάθη καὶ ὅσα ποτὲ ἀνήκει τῷ σώματι περὶ ῥώσεως τέρψεως ἡδονῆς καλλονῆς ἐπαφροδισίας, ἀπὸ τοῦ κλήρου τῆς τύχης δεῖ ἐκβάλλειν ζῳδιακῶς καὶ οὗ ἂν καταλήξῃ ὁ χρόνος, λογισόμεθα τὸ ζῴδιον καὶ τοὺς ἐπόντας ἀστέρας ἢ μαρτυροῦντας, πῶς συσχηματίζονται πρὸς τὸν καθολικὸν ἢ οἰκοδεσπότην τῶν ἀφετικῶν χρόνων καὶ πότερον ἐπίκεντροι οἱ χρονοκράτορες τῶν κλήρων εἰσὶν ἢ ἔκκεντροι. ἐὰν δὲ περὶ πράξεως ἢ δόξης ζητῶμεν, τότε ἀπὸ τοῦ δαίμονος τὴν

2 τὸ] τὸν V. 4 scil. ἔστω quod fors. add. 6 ρο'] ρθ' V at 7 1/2. 22 2/3 = 170. 14 potius ἐτῶν λ'. 34 dele ἢ aut scr. <χρονοκράτορα> ἢ. 35 χρονοκράτορες] χρόνοι κατὰ V.

will distribute from its own years 7½, then let Jupiter be found next; since it rules 34 days, multiply these by 7½ because Saturn is the apheta; the result is 255 days; these Jupiter will receive from Saturn's period. Then next Venus takes over; since it rules 22⅔ days, let us multiply these by 7½; we will find 170; Venus will receive that many days from Saturn's period. And likewise for each star, if we multiply its days by 7½, we will find the sub-division. But if the Moon somehow holds the aphesis, we will find the result by multiplying the days of each by 6¼; and similarly for the rest. 10

To find the days of each star.

The days of each star are found in the following way: by doubling the period and adding the half and the third we will find it. Since the period of Saturn is 30 days, I doubled these and they become 60; and the half of 30 is 15; I added these to 60; they become 75. And again the third of 30 is 10; I added these likewise to 75; they become 85. Saturn will have these days. Similarly also for the remaining stars.

4. On the division of times from the Lot of Fortune and the Daemon. 20

I will set forth this method as well, which is of sovereign power, making the starting point of the aphesis from the Lot of Fortune and the Daemon, which signify the Sun and the Moon; for cosmically the Moon, being Fortune, and being both body and spirit, and being near the earth and sending its emanation down to us, produces a like effect, as it is mistress of our bodily constitution. The Sun, being cosmically Mind and Daemon, through its own activity and its lovable nature, arousing the souls of men toward their undertakings, becomes the cause of action and motion. When therefore we are seeking bodily times — such as critical periods, illnesses, or woundings, falls, injuries, afflictions, and all that pertains to the body concerning strength, enjoyment, pleasure, beauty, and the gift of grace — we must project zodiacally from the Lot of Fortune, and wherever the time concludes, we shall consider the sign and the stars upon it or bearing witness to it, how they are configured with respect to the general ruler or oikodespotês of the aphetic times, and whether the chronocrators of the lots are angular or cadent. But if we are inquiring about action or reputation, then from the Daemon

2 to] G.n14 potius of I'.nchronoi according to Y. scil. ἔστω which perhaps should be added. 6 po'] pē' V and 7 1/2. 22 2/3 = 170. 34 delete ή or write <χρονοκράτορα> A. 35 timers]

ἄφεσιν τῶν χρόνων ποιησόμεθα ζῳδιακῶς καὶ κατὰ τοὺς ἐπόντας ἢ μαρτυροῦντας ἀγαθοποιοὺς ἢ κακοποιοὺς τὴν διάκρισιν εὑρήσομεν. πολλάκις μὲν οὖν τοῦ κλήρου τῆς τύχης ἢ τοῦ κυρίου παραπεπτωκότος ὁ κλῆρος τοῦ δαίμονος καὶ τὰ σωματικὰ καὶ τὰ πρακτικὰ
5 μερίζει. ὁμοίως καὶ ἡ τύχη ἀμφότερα μεριεῖ τοῦ κλήρου τοῦ δαίμονος ἢ τοῦ κυρίου παραπεπτωκότος, καθάπερ ἐπὶ τῶν ἐπικρατήσεων καὶ οἰκοδεσποτειῶν. ὅταν δὲ ὁ δαίμων καὶ ἡ τύχη ἐν ἑνὶ ζῳδίῳ εὑρεθῶσι, τὰ μὲν σωματικὰ ἀπὸ τοῦ αὐτοῦ ζῳδίου, τὰ δὲ πρακτικὰ ἀπὸ τοῦ ἐπαναφερομένου ληψόμεθα· ἄλλως τε καὶ ἐπὶ τῶν συνοδικῶν ἢ πανσεληνιακῶν τῇ αὐτῇ ἀφέσει † εὑρεθήσεται, εἴγε εἰς ἓν ζῴδιον ὅ τε κλῆρος καὶ
10 ὁ δαίμων ἐκπίπτει. ἀλλ' ἐπὶ τῶν τοιούτων τοὺς μὲν σωματικοὺς χρόνους ὅταν ζητῶμεν, ἀπὸ τοῦ αὐτοῦ ζῳδίου τὴν ἄφεσιν ποιησόμεθα, τοὺς δὲ πρακτικοὺς ἀπὸ τοῦ ἐπαναφερομένου τῷ κλήρῳ, καὶ μάλιστα ἐπὶ νυκτερινῶν γενέσεων ἢ [ἐκ] τῶν ὑπογείων τὴν σύνοδον ἐσχηκότων,
15 ἵνα ἑκάστου κλήρου τὰ τετράγωνα ὡς κέντρα σχηματίσῃ. κρείσσων μέντοι ἡ συνοδικὴ αἵρεσις τῆς πανσεληνιακῆς· ἡ μὲν γὰρ συνοδικὴ ἐπὶ τοῦ ὡροσκόπου τοὺς κλήρους ἔχει, ἡ δὲ πανσεληνιακὴ ἐπὶ τῆς δύσεως. συμβαίνει δὲ καὶ κατὰ τετράγωνον τῶν φώτων ὄντων τοὺς κλήρους ἑαυτοῖς ἐναντιοῦσθαι· καὶ ἐπὶ τούτου τοῦ εἴδους τοὺς πρακτικούς τινες
20 χρόνους ἐκ τῶν ἀναφερομένων ζῳδίων μερίζουσιν. ἐμοὶ δὲ οὐ δοκεῖ· ἕτερος γὰρ τοῦ κλήρου τῆς τύχης εὑρίσκεται καὶ ἕτερος τοῦ δαίμονος, ἐπὶ δὲ τῶν συνοδικῶν καὶ πανσεληνιακῶν γενέσεων ὁ αὐτός· ἄλλως τε ἐπὶ τῶν ἀρρενικῶν γενέσεων αἱ πλείους ἀφέσεις ἀπὸ τοῦ δαίμονος εὑρίσκονται, διότι τὰς πράξεις διὰ λόγου καὶ δόσεως καὶ λήψεως καὶ
25 πίστεων μεταχειρίζονται· ἐπὶ δὲ τῶν θηλυκῶν ἀπὸ τοῦ κλήρου τῆς τύχης διὰ τὴν περὶ τὸ σῶμα ἀσχολίαν. συμβαίνει δὲ καὶ τοὺς ἄνδρας σωματικὰς πράξεις τὰς διὰ χειρῶν ἐπάγειν ἢ ἀθλήσεως καὶ σωματικῆς κινήσεως καὶ τὰς γυναῖκας διὰ ἀγορασμῶν καὶ πράσεων. ὁμοίως καὶ ἐπὶ τῶν νηπίων γενέσεων ἀπὸ τοῦ κλήρου τῆς τύχης τὴν ἄφεσιν τῶν
30 χρόνων δέον ποιεῖσθαι, ἕως ἐπὶ τὸν ἔλεγχον τὸν τῆς ἀκμῆς ἢ τῆς πράξεως παραγένωνται. γεννηθεῖσι μὲν γὰρ αὐτοῖς συνέπεται καὶ τὰ σωματικὰ εὐημερήματα, οἷον εὐμορφία ἐπαφροδισία μέγεθος ἀστειότης εὐρυθμία, ἢ καὶ ἃ εἴωθε ἄλλως συμβαίνειν, σίνη πάθη ἐκζέματα ἐκβιάσματα ἐξανθήματα συγγενήματα σημεῖα τινὰ χαλάσματα· τὰ δὲ
35 πρακτικὰ καὶ διανοητικὰ ἐξ ὑστέρου γίνεται.

Ἔστω ἐπὶ ὑποδείγματος τὸν κλῆρον τῆς τύχης ἢ τοῦ δαίμονος πεπτωκέναι Κριῷ· καὶ ὁ μὲν καθόλου οἰκοδεσπότης Ἄρης, οἱ δὲ παραλαβόντες ὑπ' αὐτοῦ συγκρινέσθωσαν, οἰκείως ἢ ἀλλοτρίως συσχηματίζονται. μερίζει οὖν αὐτὸς πρῶτος ἔτη ιε', ἐξ ὧν ἑαυτῷ ἐπιμερίζει

10 fors. χρησόμεθα. 14 possis καὶ pro ἐκ. τῶ ὑπογείω V. 26 ἀσχόλειαν V^a. 27 ἐπάγειν] an ἔχειν? 28 κρίσεως V^a ante κινήσεως. 30 τὸν] τὸ V. 34 fors. ἐκβρδσματα. συγγενήματα fors. vitia nascentibus ingenita; possis συγγενῆ νοσήματα. 38 nempe ἀπ' αὐτοῦ. non opus <εἰ> οἰκείως.

We shall conduct the aphesis of the times according to the Zodiac, and we shall find the distinction according to the attending or witnessing benefics or malefics. Often, when the Lot of Fortune or its lord has fallen away, the Lot of the Daimon distributes both the bodily and practical matters. Likewise, Fortune will distribute both when the Lot of the Daimon or its lord has fallen away, just as in the case of predominations and house-rulerships. But when the Daimon and Fortune are found in one and the same sign, we shall take the bodily matters from that same sign, and the practical matters from the sign in anaphora to it; and moreover, in the case of syzygy or full-moon charts, † the same aphesis will yield the result, provided that both the Lot and the Daimon fall into one sign. But in such cases, when we seek the bodily times, we shall conduct the aphesis from that same sign, and the practical times from the sign in anaphora to the Lot — especially in nocturnal nativities or those whose conjunction occurred below the earth — so that the squares of each Lot may be configured as angles. The conjunctional sect is, however, superior to the full-moon sect: for the conjunctional places the Lots at the Ascendant, while the full-moon places them at the Descendant.It also happens that when the luminaries are in square to each other, the Lots stand in opposition to one another; and in this configuration, some distribute the practical times from the signs in anaphora. This does not seem right to me: for one Lot of Fortune is found and another of the Daimon, whereas in syzygy and full-moon nativities they are the same. Furthermore, in male nativities most of the apheses are found from the Daimon, because men manage their affairs through speech, giving, receiving, and pledges; while in female nativities they are found from the Lot of Fortune, on account of bodily occupations. It also happens that men engage in bodily activities performed by the hands, or in athletic contests and physical exertion, while women engage in buying and selling. Likewise, in the nativities of infants, it is necessary to conduct the aphesis of the times from the Lot of Fortune, until they arrive at the point of examination for prime of life or practical activity. For at birth, bodily blessings accompany them — such as beauty, charm, stature, elegance, and harmonious proportion — or likewise whatever else tends to occur otherwise: defects, afflictions, eczemas, dislocations, eruptions, congenital marks, certain signs, and laxities; while practical and intellectual matters come about at a later stage.

Let it be supposed as an example that the Lot of Fortune or the Lot of the Daemon has fallen in Aries. The overall ruler is Mars, and those who receive the period from him shall be examined as to whether they are in harmonious or inharmonious aspect. Therefore Mars himself first distributes 15 years, from which he sub-distributes to himself

10 perhaps χρησόμεθα. 14 one could read kal for ἐκ. τῶ ὑπογείω V. 26 ἀσχόλειαν γ' 27 ἐπάγειν) or ἔχειν? 28 κρίσεως να before κινήσεως. 30 τὸν] τὸ V. 34 perhaps ἐκβράσματα. συγγενήματα perhaps Vilia nascentibus ingenita; one could read συγγενή νοσήματα. 38 namely ἀπ' αὐτοῦ. no need for <> οἰκείως.

μῆνας ιε', εἶτα Ἀφροδίτῃ διὰ τὸν Ταῦρον μῆνας η', ἑξῆς Ἑρμῇ διὰ τοὺς Διδύμους μῆνας κ', εἶτα Σελήνῃ διὰ τὸν Καρκίνον μῆνας κε', εἶτα Ἡλίῳ διὰ τὸν Λέοντα μῆνας ιθ', εἶθ' ἑξῆς Ἑρμῇ μῆνας κ', εἶτα Ἀφροδίτῃ μῆνας η', εἶτα Ἄρης ἑαυτῷ διὰ τὸν Σκορπίον μῆνας ιε', εἶτα Διὶ μῆνας ιβ' διὰ τὸν Τοξότην, εἶτα Κρόνῳ διὰ τὸν Αἰγόκερων ἔτη β' μῆνας γ', εἶτα τοὺς λοιποὺς ια' εἰς συμπλήρωσιν τῶν ιε' ἐτῶν ἐν τῷ Ὑδροχόῳ. μετὰ τὸν Ἄρη παραλήψεται Ἀφροδίτη τοὺς καθολικοὺς χρόνους ἐπὶ ἔτη η' καὶ ὁμοίως ἐπιμερίσει ἐξ αὐτῶν ἑκάστῳ ζῳδίῳ καθὼς πρόκειται. εἶτα μετὰ τὸν τῆς Ἀφροδίτης παραλήψεται Ἑρμῆς διὰ τοὺς Διδύμους ἔτη κ' καὶ ἐπιμερίσει ἑκάστῳ ζῳδίῳ· εἶτα Σελήνη ἐπὶ ἔτη κε', μεθ' ἣν ὁ Ἥλιος ἐπὶ ἔτη ιθ'· καὶ ἐφ' ὅσον ἡ γένεσις χωρεῖ, ἐφεξῆς χρὴ διδόναι. ἐπεὶ οὖν ὁ κύκλος τῶν ιβ' ζῳδίων συνάγει ἔτη ιζ' μῆνας ζ', τὸν λοιπὸν χρόνον ἐκ τοῦ διαμέτρου μεριοῦμεν. οἷον ἐπεὶ οἱ Δίδυμοι μερίζουσιν ἔτη κ', τῆς ἀφέσεως γενομένης ἐφεξῆς καὶ συμπληρουμένων [καὶ] μηνῶν ζ' ἐτῶν ιζ', τὰ λοιπὰ ἔτη β' καὶ μῆνας ε' ἀπὸ Τοξότου μεριοῦμεν, αὐτῷ τῷ Τοξότῃ διδόντες ἐνιαυτόν, εἶτα τῷ Αἰγόκερῳ τὸν περίλοιπον χρόνον εἰς συμπλήρωσιν τῶν κ' ἐτῶν. ὁμοίως καὶ ἀπὸ τοῦ Καρκίνου ἢ Λέοντος ἢ Παρθένου ἢ Αἰγόκερω ἢ καὶ Ὑδροχόου τὴν ἄφεσιν ἐὰν εὕρωμεν, μετὰ ιζ' ἔτη καὶ μῆνας ζ' χωρὶς ἐπαγομένων ἐκ τῶν διαμέτρων ἀρξάμενοι τοὺς λοιπούς χρόνους μεριοῦμεν ἐφεξῆς.

Τινὲς μὲν οὖν τοὺς λοιποὺς χρόνους μερίζουσιν ἐκ τῶν τριγώνων, ἐμοὶ δ' οὐ δοκεῖ φύσιν ἔχειν· ἀλλὰ καθάπερ ἐπὶ τοῦ κοσμικοῦ τὰ τέτταρα στοιχεῖα τὴν πρὸς ἄλληλα συμπάθειαν κέκτηται καὶ ἕκαστον ἀπὸ ἑτέρου ζωογονεῖται καὶ θάλπεται, τὸν αὐτὸν τρόπον καὶ ἐπὶ τῆς διαιρέσεως κατὰ τὴν ἁρμονίαν τῶν ζῳδίων τὰς παραδόσεις ποιεῖσθαι. οἷον ἐπεὶ τὸ πῦρ καὶ ὁ ἀὴρ ἀνωφερῆ ὑπάρχοντα ἀλλήλοις τὴν ἐπιμιξίαν ποιοῦνται καὶ κατάξηρον ὑπάρχον τὸ πῦρ ὑπὸ τῆς τῶν ἀέρων εὐκρασίας τρέφεται καὶ αὐτὸ δὴ τὸ πῦρ οὐκ ἐᾷ τὸν ἀέρα εἰς κρυμώδη καὶ ζοφώδη φύσιν χωρῆσαι ἀλλὰ ἔκθερμον εὐκρασίαν ἀπεργάζεται, εὐλόγως ἄρα καὶ ὁ Λέων πυρώδης ὑπάρχων μετὰ τὸν κύκλον παραδώσει τὸν ἐπίλοιπον χρόνον τῷ τὴν συμπάθειαν ἔχοντι Ὑδροχόῳ, ὅ ἐστιν ἀήρ, καὶ πάλιν Ὑδροχόος τῷ Λέοντι. ὁμοίως δὲ καὶ ἡ γῆ κατάξηρος οὖσα καὶ ὑπὸ τῆς ὑγρᾶς οὐσίας τρεφομένη ζωογονεῖ τὰ πάντα, καὶ αὐτὸ δὲ τὸ ὕδωρ διαβασταζόμενον ἐκ τῆς γῆς καὶ ἐξ αὐτῆς γεννώμενον τὴν συμπάθειαν φυλάσσει· εὐλόγως ἄρα καὶ ὁ Καρκίνος κάθυγρος ὑπάρχων καὶ ὁ Αἰγόκερως γεώδης ἀλλήλοις τὴν ἀντιπαράδοσιν

1 quod Arietem excipit Taurus, cuius domina est Venus. 5 ιβ'] ιε' V. 6 Saturnus dat XXX menses, quos si textui obtrudimus, aut ratio non constat aut in v. 6 η' pro ια' reponendum est. τοὺς λοιποὺς sc. eidem Saturno. 10 τοὺς] τὰς V. 12 menses quos tribuunt singula signa (stellarum dominium tenentium ratione habita) sunt 214 = 17 anni 10 menses. ἐπὶ V. 15 μῆνας] μῆνες V. 19 μετὰ τὰ H. 22 possis κοσμ. <συστήματος> aut κόσμου. 23 τέταρτα V. 26 ἐπὶ V. 29 ἐκ θερμῶν V^a. 31 fors. ὅς. 32 ἀερώδης enim Aquarius: Maxim., p. 106, 1 L.

15 months, then to Venus through Taurus 8 months, next to Mercury through Gemini 20 months, then to the Moon through Cancer 25 months, then to the Sun through Leo 19 months, then next to Mercury 20 months, then to Venus 8 months, then Mars to himself through Scorpio 15 months, then to Jupiter 12 months through Sagittarius, then to Saturn through Capricorn 2 years and 3 months, then the remaining 11 months to complete the 15 years in Aquarius. After Mars, Venus will receive the general years for 8 years and will likewise sub-distribute from them to each sign as set forth above. Then after Venus's period, Mercury will receive it through Gemini for 20 years and will sub-distribute to each sign; then the Moon for 25 years, after which the Sun for 19 years; and for however long the nativity extends, one must continue to distribute in sequence. Since, therefore, the cycle of the 12 signs yields 17 years and 7 months, we shall distribute the remaining time from the diametrically opposite sign. For example, since Gemini distributes 20 years, and after the release has proceeded in sequence and 17 years and 7 months have been completed, the remaining 2 years and 5 months shall be distributed from Sagittarius, assigning one year to Sagittarius itself and then the remaining time to Capricorn to complete the 20 years.Likewise also, if we find the release starting from Cancer, Leo, Virgo, Capricorn, or Aquarius, after 17 years and 7 months — not counting the intercalary days — we shall begin from the opposite signs and distribute the remaining times in sequence. Some, then, distribute the remaining times from the trines, but this does not seem to me to accord with nature. Rather, just as in the universe the four elements possess a mutual sympathy with one another and each is nourished and warmed by another, so likewise in the divisional system the transmissions should be made according to the harmony of the signs. For example, since fire and air, both being upward-tending, intermingle with one another, and fire, being utterly dry, is nourished by the temperate quality of the air, while fire itself does not allow the air to pass into a cold and murky nature but rather produces a warm and well-tempered quality — it follows reasonably, therefore, that Leo, being fiery, after completing the cycle, will transmit the remaining time to Aquarius, which has an affinity with it and is of the nature of air, and in turn Aquarius will transmit to Leo.Likewise, just as the earth, being utterly dry and nourished by the moist substance, generates all things, and water itself, being sustained by the earth and born from it, preserves the sympathy — it follows reasonably, therefore, that Cancer, being thoroughly moist, and Capricorn, being earthy, make the mutual exchange of transmission with one another.

1 which Taurus follows Aries, whose ruler is Venus. 5 ιβ΄] ιε' ν. 6 Saturn gives XXX months; if we force these into the text, either the reckoning does not hold or in v. 6 η' must be substituted for ia'. τοὺς λοιπούς sc. to Saturn himself. 10 τοὺς] τὰς V. 12 the months assigned by the individual signs (taking into account the domination of the stars) are 214 = 17 years 10 months. ἐπί V. 15 μήνας | μήνες T. 19 μετὰ τὰ H. 22 one might read κοσμ. < συστήματος > or κόσμου. 23 τέταρτα V. 26 ἐπὶ V. 29 ἐκ θερ- μῶν γ. 31 perhaps ὅς. 32 for ἀερώδης i.e. Aquarius: Maxim., p. 106, 11 E.

ποιήσονται καὶ ἡ Παρθένος γεώδης ὑπάρχουσα τοῖς Ἰχθύσι· καὶ τὰ λοιπὰ ζῴδια τὴν αὐτὴν δύναμιν ἐφέξει πρὸς τὰ διάμετρα. οὕτως καὶ ἡ ἀκολουθία τῆς διαιρέσεως ζῳδιακῶς ἐστοιχειογράφηται. οἷον ὁ Κριὸς πυρώδης, ὁ Ταῦρος γεώδης, οἱ Δίδυμοι ἀερώδεις, ὁ Καρκίνος ὑδατώ-
5 δης, καὶ τὰ τούτων τρίγωνα ὁμοίως. ἐὰν οὖν ἐν τοῖς τριγώνοις τοὺς συνδέσμους λύωμεν, εὑρήσομεν μίαν φύσιν τοῦ τε παραδιδόντος καὶ τοῦ παραλαμβάνοντος ζῳδίου καὶ οὐδεμία τις σύγκρασις εὑρεθήσεται, ἀλλὰ πλεονεκτούμενα ὑπ' αὐτῶν τὰ στοιχεῖα. ἄλλως τε τὸν Ἥλιον εὑρίσκομεν ἀπὸ Κριοῦ τὴν ἀρχὴν ποιούμενον τῆς τροπῆς καὶ τῆς
10 ἰσημερίας καὶ κατὰ τὸ ἡμικύκλιον τὸ μέγεθος τῆς ἡμέρας ἐπαύξοντα, ἐν δὲ τῷ διαμέτρῳ Ζυγῷ τὸν σύνδεσμον λύοντα καὶ εἰς τὸ μειωτικὸν χωροῦντα. ἐπεὶ δὲ καὶ Καρκίνος αὐξητικὸν σχῆμα ἡμέρας ἐπέχει, τοῦτο ἐν Αἰγόκερῳ γενόμενος τὴν νύκτα παρέχει ἐν τῷ διαμέτρῳ τὴν μεταβολὴν ποιούμενος. ὁμοίως καὶ ἡ Σελήνη τὴν σύνοδον ποιησαμένη καὶ
15 πληρώσασα τὸν κύκλον ἐν τῷ διαμέτρῳ τὸν σύνδεσμον λύει. διὸ μᾶλλον ἔδοξε τῇ προκειμένῃ ἀγωγῇ χρήσασθαι εἰς τὴν τῶν συνδέσμων λύσιν.

<ε'.> Περὶ τῆς τῶν συνδέσμων λύσεως καὶ ἀντιπαραδόσεως τῶν ἀστέρων.

20 Αἱ δὲ τῶν συνδέσμων λύσεις ἐν διαφόροις γενήσονται διὰ τὰς τῶν ἀστέρων φύσεις. Ἥλιος μὲν οὖν καὶ Σελήνη Κρόνῳ παραδιδόντες ἐναντιωμάτων καὶ φόβων εἰσὶ δηλωτικοί, ἐπαγόντες ἔχθρας μειζόνων καὶ ἀπειλὰς μυστικῶν καὶ παλαιῶν πραγμάτων ἕνεκα, ἀνασκευὰς κρίσεις τε καὶ ἀντικαταστάσεις καὶ ὑπόπτους βίους καὶ ἀξίας καθαιρέ-
25 σεις σωματικάς τε ὀχλήσεις καὶ κινδύνους ἢ ναυάγια αἰφνιδίους τε καταπτώσεις καὶ αἰτίας πλείστας, ἐκτὸς εἰ μὴ ἀγαθοποιοὶ ἐπόντες ἢ μαρτυροῦντες τῶν αἰτίων τὰς ἐκβάσεις ἀμαυρώσουσιν. Ἑρμῆς δὲ ἀπὸ Παρθένου ἢ Διδύμων Διὶ μεταπαραδιδοὺς τὸν χρόνον μεταβολὴν πραγμάτων ἀποτελεῖ καὶ καινοποιίας πράξεων· καὶ ἐὰν ἐπὶ γενέσεως οἱ
30 τόποι κακωθῶσιν ἢ καὶ αὐτὸς Ἑρμῆς, τοῦ καθολικοῦ χρόνου ἐναντίου γενομένου, ἡ τοῦ συνδέσμου λύσις τὴν μεταβολὴν ἐπὶ τὸ κρεῖσσον ἕξει καὶ πράξεων δηλωτικὴ γενήσεται. ἐὰν δὲ οἱ τόποι ὑπὸ ἀγαθοποιῶν φρουρούμενοι ἀγαθὸν τὸν χρόνον ἀποτελῶσι, μετὰ <τὸν> κύκλον ἡ τοῦ συνδέσμου λύσις ἐπιτάραχος καὶ ἐπιζήμιος γενήσεται. Κρόνος δὲ
35 ἀπὸ Αἰγόκερω καὶ Ὑδροχόου λύων σύνδεσμον εἰς Λέοντα καὶ Καρκίνον πρακτικὸν τὸν χρόνον δηλοῖ· τὰ γὰρ ἐκ σκότους εἰς φῶς ἄγει καὶ τοῖς

1 ἰχθύοις V. 4 post πυρώδης ἐὰν οὖν ἐντὸς V^a del. V^b. 5 ἐν τοῖς] ἐντὸς V. 6 τοῦ τε] τοῦτο V. 8 nempe ὑφ' αὐτῶν. 9 τροπῆς V^b] ἀρχῆς V^a. 10 ἰσημερίας nota scriptum (ας certum); haec si sana sunt, mire locutus est Valens. 12 potius Καρκίνῳ i. e. Sol in Cancro positus. nempe <διὰ> τοῦτο. 13 νύκτα] Veneris signum V. sententia perspicua, structura intolerabilis. 33 ἀποτελοῦσι V.

will produce, and Virgo, being earthy, does so with Pisces; and the remaining signs will hold the same power in relation to their diametrically opposite signs. Thus the sequence of the division has been set out sign by sign in the Zodiac: Aries is fiery, Taurus earthy, Gemini airy, Cancer watery, 5 and their trines likewise. If, then, we dissolve the bonds within the trines, we shall find a single nature shared by the transferring and the receiving sign, and no blending will be found, but rather the elements dominated by them. Moreover, we find the Sun beginning its turning and 10 its equinox from Aries, augmenting the length of the day through the semicircle, and in the diametrically opposite sign Libra dissolving the bond and passing into diminution. And since Cancer also holds the augmentative figure of the day, when the Sun comes to Capricorn it produces the night in the diametrically opposite sign, effecting the change. Likewise the Moon, having made its conjunction and 15 completed its cycle, dissolves the bond in the diametrically opposite sign. It therefore seemed preferable to employ the method set forth here for the dissolution of the bonds.

⟨ε⟩ On the Dissolution of Bonds and the Mutual Transmission of the Stars.

20 The dissolutions of bonds will occur in different ways on account of the natures of the stars. When the Sun and Moon make their transmission to Saturn, they are indicative of oppositions and fears, bringing enmities from superiors and threats on account of secret and ancient matters, overthrows, judgments, counter-placements, suspicious lives, degradations of rank, bodily disturbances and dangers, or shipwrecks, sudden calamities and very many charges — unless the benefics, being present or bearing witness, obscure the outcomes of those charges. Mercury, making its transmission to Jupiter from Virgo or Gemini, produces a change of affairs and innovations of actions; and if at the nativity the places are afflicted, or Mercury itself is afflicted, when the overall period becomes contrary, the dissolution of the bond will bring the change toward the better and will prove indicative of practical success. But if the places, being guarded by benefics, render the period favorable, after the cycle the dissolution of the bond will become turbulent and harmful. Saturn, dissolving a bond from Capricorn and Aquarius into Leo and Cancer, indicates an active period; for it brings things from darkness into light and for those

1 Pisces ν. 4 after πυρώδης: ἐὰν οὖν ἐντὸς Va del. V. 5 ἐν τοῖς] ἐντὸς Γ. 6 τοῦ τε] τοῦτο V. 8 namely ὑφ᾽ αὐτῶν. 9 τροπῆς γ'] ἀρχῆς γ'. 10 Ισημερίας nota scriptum (ας certum); if this is sound, Valens has expressed himself remarkably. 12 rather Καρκίνῳ, i.e. the Sun placed in Cancer. namely ⟨διά⟩ τοῦτο. 13 νύκτα] Veneris signum V. The meaning is clear, but the construction is intolerable. 33 ἀποτελοῦσι Y.

δυναστικοῖς ζῳδίοις τὴν διαίρεσιν τῶν χρόνων παραδιδοὺς ἐνεργέστερος καθίσταται κατὰ τὴν ὑπόστασιν τῆς γενέσεως τάς τε δόξας καὶ τὰς ὠφελείας παρέχει κατὰ τοὺς ἐπόντας ἀστέρας.

<ς'.> Πόσα ἔτη μερίζει ἕκαστον ζῴδιον· καὶ τέλεια ἔτη τῶν ἀστέρων.

Μερίζει δὲ ὁ μὲν Ὑδροχόος ἔτη λ', ὁ Αἰγόκερως κζ', ἐπεὶ ὁ Ἥλιος δεσπόζει τελείων ἐτῶν ρκ', ὧν τὸ ἥμισυ ξ'· ἐκ τούτων τὴν ἡμίσειαν τῷ κατὰ διαμέτρον Ὑδροχόῳ ἐπιμερίσει, ἅ ἐστιν ἔτη λ'. ἡ δὲ Σελήνη δεσπόζει τελείων ἐτῶν ρη', ὧν τὸ ἥμισυ νδ'· τούτων τὴν ἡμίσειαν τῷ κατὰ διάμετρον Αἰγόκερῳ ἐπιμερίζει, ἅ ἐστιν ἔτη κζ'. τῶν οὖν δύο ζῳδίων συνάγεται ἔτη νζ', ἅ ἐστιν τέλεια Αἰγόκερω. καὶ οἱ λοιποὶ δὲ ἀστέρες τὸν τέλειον ἐπιμερισμὸν τῶν ἐτῶν ἐξ Ἡλίου καὶ Σελήνης ἔσχον. τῷ μὲν γὰρ Διὶ συναιρετιστῇ ὄντι καὶ τριγώνου συμπάθειαν κεκτημένῳ διὰ τὸν Τοξότην ὁ Ἥλιος τὴν ἡμίσειαν τῶν ρκ' ἐτῶν ἐμέρισε καὶ τὰ ἐλάχιστα ἔτη ιθ'· γίνονται οθ'. ὡσαύτως δὲ καὶ ἡ Σελήνη διὰ τὴν ἀγαθοποιίαν καὶ τριγώνου κοσμικὴν συμπάθειαν τὴν εἰς τοὺς Ἰχθύας Διὶ ἀπεμέρισε τὴν ἡμίσειαν τῶν ρη' ἐτῶν νδ' καὶ τὰς ἐλαχίστας κε'· γίνονται οθ'. τῷ δὲ Ἄρει τῆς αὐτῆς αἱρέσεως ὄντι ἡ Σελήνη ἀπεμέρισε τὰ νδ'· ὁ δὲ Ἥλιος διὰ τὴν ἀντίμιμον πυρώδη οὐσίαν καὶ φθοροποιὸν τρόπον τὸν ἐπιμερισμὸν ἠρνήσατο, ἀντιπαρεχώρησε δὲ τῷ κατὰ διαδοχὴν τοῦ τριγώνου δεσπότῃ Διὶ ἅ ἐστιν ἔτη ἐλάχιστα ἐπιμερίσαι ιβ'· γίνονται ξς'. ὁμοίως δὲ καὶ τῇ Ἀφροδίτῃ διὰ τὴν συμπάθειαν τοῦ τριγώνου καὶ νυκτερινὴν αἵρεσιν ἡ Σελήνη ἐπεμέρισεν τὰ νδ' καὶ ὁ Κρόνος διὰ τὴν ἐναντίαν τοῦ ὑψώματος στάσιν τουτέστι τὸν Ζυγὸν ἔτη λ'· γίνονται πδ'. ὁ δὲ Ἑρμῆς διὰ τὴν πρὸς Κρόνον συνοικοδεσποτίαν ἔλαβεν παρ' αὐτοῦ τὰ τέλεια ἔτη νζ' καὶ παρὰ τοῦ Ἡλίου τὰ ἐλάχιστα ιθ'· γίνονται ος'.

<ζ'.> Περὶ χρόνων διαιρέσεων ἐπὶ κλήρου τύχης καὶ δαίμονος καὶ ἐπεμβάσεως ἀστέρων καὶ οἰκοδεσποτῶν καὶ συνόδου καὶ πανσελήνου μεθ' ὑποδείγματος καὶ ἀντιπαραδόσεως.

Τούτων οὕτως ἐχόντων σκοπεῖν δεήσει ἐπὶ τῆς διαιρέσεως τόν τε παραδιδόντα καὶ παραλαμβάνοντα πότερον ἐπίκεντροι ἢ ἀποκεκλικότες, ὁμογνωμονοῦντες ἢ ἀλλότριοι τυγχάνουσιν. ἐὰν γὰρ ζῳδιακῶς

7-8 τῶν κ. ὁ. ὑδροχόων V diametrus est Leoni, Solis domui. 11 αἰγοκέρου V. 13 συναναιρετιστῇ V. τριγώνοις V ut vid. Sagittarius Iovis et Leo Solis domus eiusdem sunt trigoni. 16 τριγώνου utrum habeat V an τριγωνικὴν vel sim. incertum. 19 ἀτίμιμον V. πυρώδη iterat V. 20 τόπον V. 22 post ἐλάχιστα signa quaedam spatii explendi causa V. nempe ἐπιμερίσας. νβ' ut vid. V. 24 at Venus non in Ariete, sed in Piscibus exaltatur. 26 ἔλαβον V. Merc. et Sat. in eodem trigono regnant. 29-30 συνόδ et πανσελήν V.

by delivering the distribution of times to the dominant signs, he becomes more effective in accordance with the constitution of the nativity and provides honors and benefits according to the stars present.

<ε'> How many years each sign distributes; and the perfect years of the stars. 5

Aquarius distributes 30 years, Capricorn 27, since the Sun rules 120 perfect years, of which the half is 60; of these he will distribute the half to Aquarius, which is in diameter, namely 30 years. The Moon rules 108 perfect years, of which the half is 54; of these she distributes the half to Capricorn, which is in diameter, namely 27 years. From the two signs therefore 57 years are gathered, which are the perfect years of Capricorn. The remaining stars also received their perfect distribution of years from the Sun and Moon. For to Jupiter, being of the same sect and possessing a trine sympathy by reason of Sagittarius, the Sun distributed the half of the 120 years together with the minimum years of 19; these make 79. Likewise the Moon also, by reason of her benefic nature and the cosmic trine sympathy toward Pisces, distributed to Jupiter the half of 108 years, namely 54, together with the minimum years of 25; these make 79. To Mars, being of the same sect, the Moon distributed 54 years; but the Sun, on account of the analogous fiery and destructive nature, refused the distribution, and instead yielded to Jupiter, the successive ruler of the triplicity, the minimum years of 12 to distribute; these make 66.Likewise also to Venus, by reason of the trine sympathy and nocturnal sect, the Moon distributed 54 years, and Saturn, by reason of the contrary position of the exaltation, that is, Libra, 30 years; these make 84. Mercury received from Saturn, by reason of their co-domicile rulership, 57 perfect years, and from the Sun the minimum years of 19; these make 76.

<7'> On the Divisions of Times for the Lot of Fortune and the Lot of the Daimon, and the Ingresses of Stars and Masters of the House, and the Conjunction and Full Moon, with an Example and Reciprocal Transmission. 30

With these things being so, it will be necessary to examine, in the division, both the one transmitting and the one receiving — whether they happen to be angular or cadent, concordant or alien to one another. For if, according to the zodiacal

7-8 τῶν κ. δ. ὑδροχόων V diametrus est Leoni, Solis domui. 11 αἰγοκέρου V. 13 συναναιρετιστή V. τριγώνοις V ut vid. Sagittarius Iovis et Leo Solis domus eiusdem sunt trigoni. 16 τριγώνου utrum habeat V an τριγωνικήν vel sim. incertum. 19 ἀτίμιμον V. πυρώδη ileral V. 20 τόπον ν. 22 post ελάχιστα signa

19 ἀτίμιμον V. πυρώδη ileral V. 20 τόπον ν. 22 post ελάχιστα signa

quaedam spalii explendi causa V. nempe επιμερίσας. νβ' ut vid. V. 24 at Venus not in Aries, but is exalted in Pisces. 26 έλαβον ν. Mercury and Saturn reign in the same trigon. 29-30 συνόδ et πανσελήν V.

μὲν ἡ διαίρεσις ἀπὸ ἐπικέντρων τόπων εἰς ἐπικέντρους παραγένηται, ὁμοίως δὲ καὶ οἱ τούτων οἰκοδεσπόται ἐπίκεντροι τύχωσιν ὑπὸ ἀγαθοποιῶν μαρτυρούμενοι καὶ οἰκείας αἱρέσεως, ἀγαθὴν τὴν χρονοκρατορίαν ἀποτελοῦσι καὶ ἐπίσημον. ἐὰν δὲ οἱ μὲν τόποι ἐπίκεντροι, οἱ δὲ
5 κύριοι ἀποκεκλικότες ἢ ὑπὸ κακοποιῶν μαρτυρούμενοι, ἀνώμαλον τὸν χρόνον καὶ ἐπιτάραχον δηλοῦσιν. ἐὰν δὲ τὰ πάντα σχήματα ἐν ἀποκλίμασιν εὑρεθῇ, κάκιστος ὁ χρόνος καὶ αἰτίας καὶ ζημίας ἐπάγων· γίνεται δὲ κατὰ τούσδε τοὺς χρόνους ἐν ξενιτείαις καὶ πράξεων μεταβολαῖς, καὶ ἐὰν μὲν ἀγαθοποιοὶ τύχωσιν ἢ ὑπὸ ἀγαθοποιῶν μαρτυρού-
10 μενοι, ἐπὶ ξένης πραγμάτων κατόρθωσιν ποιησάμενοι ἐπωφελῶς διάξουσιν. ἐὰν δὲ κακοποιοί, καὶ ἐπὶ ξένης ταραχαῖς καὶ ζημίαις περιτραπήσονται ἢ καὶ ἀπὸ ξένων καὶ δούλων προδοθήσονται· ὅθεν τὰ ἀποκλίματα ξένης σημαντικά. ἐὰν δέ πως ἐπίκεντροι εὑρεθῶσιν ἢ ἰδιοτοποῦντες, κατοχὰς σημαίνουσιν εἴς τινας τόπους ἢ ἐπιμονάς.
15 Ἑρμῆς μὲν οὖν καὶ Ἀφροδίτη οὔτε μακρὰς οὔτε πολυχρονίους τὰς ἀποδημίας παρέχουσιν, ἐπεὶ οὐ πολὺ ἀφίστανται τοῦ Ἡλίου· Κρόνος δὲ καὶ Ἄρης καὶ Σελήνη ὑπερορίους καὶ ἐπικινδύνους ἐπί τε γῆς καὶ θαλάσσης καὶ ἐν πλάναις ἢ βαρβάροις τόποις γινομένους. Ἥλιος δὲ ἐπιδόξους καὶ ἐντίμους καὶ εὐσυστάτους· Ζεὺς δὲ ἐπωφελεῖς καὶ
20 πολυφίλους καὶ ἡδέως διάγοντας ἐπὶ τῆς ξένης.

Ἐὰν οὖν χρόνους σωματικούς τις ἐν ἐκκέντρῳ κατάγῃ ζῳδίῳ ἢ καὶ ὁ κύριος ἔκκεντρος τύχῃ ὑπὸ κακοποιῶν μαρτυρούμενος, ἐν ἀσθενείᾳ γενήσεται καὶ αἱμαγμοῖς ἢ κινδύνοις. ἐὰν δέ τις κατὰ τὸν δαίμονα τοὺς χρόνους κατάγῃ ἐν ἐκκέντρῳ ζῳδίῳ καὶ κακοποιὸς ἐπῇ ἢ καὶ τῷ οἰκο-
25 δεσπότῃ τοῦ ζῳδίου μαρτυρήσῃ, ἀπρακτήσει καὶ ἐν δυστυχίαις διάξει καὶ ἀκατασταστήσει τῇ ψυχῇ κακωτικῶς διάγων περί τε τὰς πράξεις καὶ τὰς ἐπιβολάς· καὶ ἐὰν μὲν ἐν πυρώδει ζῳδίῳ εὑρεθῇ κατάγων τὸν χρόνον κακοποιῶν ἐπόντων ἢ μαρτυρούντων, ἔκλυσιν ψυχῆς μεγίστην ἕξει καὶ παρὰ προαίρεσίν τινα διαπράξεται ἀστατῶν τῇ γνώμῃ· ἐὰν δὲ
30 ἐν ἀερώδει καὶ ᾖ κεκακωμένον τὸ ζῴδιον ἢ ὁ κύριος, μετεώρως καὶ ἐπιλύπως διάξει καὶ ἄλλα διαπρασσόμενος ἕτερα προσδοκήσει· ἐὰν δὲ ἐν γεώδει ζῳδίῳ, τὰ μὲν προσπίπτοντα γενναίως οἴσει, διὰ δὲ τῆς ἰδίας ἐγκρατείας τῶν πλείστων περιέσται ἐννοηματικῶς· ἐὰν δὲ ἐν ὑδατώδει ζῳδίῳ, εὐπαρηγόρητον τὴν ψυχὴν κεκτημένος καὶ ἔν τισιν
35 ἀνωμαλίσας πολλῶν πραγμάτων κατόρθωσιν ποιήσει καὶ περὶ τὰς ἐγχειρήσεις εὐεπήβολος ἔσται. πάντοτε μὲν οὖν ἰδικῶς αἱ πράξεις καταλαμβάνονται ἔκ τε τοῦ δαίμονος καὶ οἰκοδεσπότου· εἰσὶ γάρ τινες σωματικὰς μὲν πράξεις ἔχοντες, οἷον διὰ χειρῶν ἐργαζόμενοι, καὶ σωματικὰς κακοπαθείας ἀχθίσεως ἢ γυμνασίας· ἕτεροι δὲ ἀπὸ λόγου
40 καὶ ἐπιστήμης καὶ ψυχῆς ἐνεργείας. ὅπου δὲ ἂν πλείους ἀστέρες προσνεύσωσιν ἤτοι τῷ κλήρῳ ἢ τῷ δαίμονι, ἐκεῖθεν τὸ πρακτικὸν

8 ξενιτίαις V. 18 γένομένους V, corr. Wdl. 30 μετέωρος V^a. 39 nempe <διὰ> ἀχθ. ἀχθέσεως V, corr. H.

when the division proceeds from angular places to angular places, and likewise their lords happen to be angular, witnessed by benefic planets - and of congenial sect, they produce a good and distinguished chronocratorship. But if the places are angular while the 5 lords are in declining houses or witnessed by malefics, they indicate an irregular and turbulent period. And if all the configurations are found in declining houses, the period is most wretched, bringing accusations and losses; during such times the native is found in foreign lands and changes of occupation, and if benefics happen to be present or are witnessed by benefics, 10 having achieved success in affairs abroad, they will pass the time profitably. But if malefics, even abroad they will be thrown into turbulence and losses, or will be betrayed by foreigners and slaves; hence the declining houses are significators of foreign lands. But if the planets are somehow found in angular or in their own places, they signify detentions in certain places or prolonged stays. 15 Mercury and Venus provide neither long nor protracted absences from home, since they do not stand far from the Sun; but Saturn, Mars, and the Moon, when occurring beyond the borders, bring danger both on land and at sea, and in wanderings or in barbarian regions.The Sun makes them distinguished, honored, and well-connected; Jupiter makes them prosperous, with many friends, and living pleasantly in foreign lands.

If therefore someone passes bodily times in an eccentric sign, or if the lord happens to be eccentric and is testified by malefics, there will be illness, bloody conditions, or dangers. But if someone passes times according to the Daimon in an eccentric sign, and a malefic is present or testifies to the lord of the sign, he will be inactive, will live in misfortune, and will be unsettled in soul, faring badly in his affairs and undertakings. And if he is found passing the time in a fiery sign with malefics present or testifying, he will have the greatest dissolution of soul and will act contrary to intention, being unstable in judgment. But if in an airy sign, and the sign or its lord is afflicted, he will live in a state of agitation and distress, and while doing one thing will expect another. But if in an earthy sign, he will bear what befalls him nobly, and through his own self-control will prevail over most matters through his powers of reflection. But if in a watery sign, possessing a soul easily consoled and having overcome certain irregularities, he will accomplish the correction of many affairs and will be adept in his undertakings.In general, then, the sphere of activity is determined specifically from both the Lot of Fortune and the Daimon and its lord; for there are those who have bodily occupations, such as those who work with their hands and endure bodily hardship through burden-bearing or physical exercise, while others work through reason, knowledge, and the activity of the soul. Wherever the greater number of planets incline — whether toward the Lot or toward the Daimon — from that source the active faculty

8 Xenitiais V. 18 genomenumes V, corr. Wal. 30 meteor c. 39 nempe <dia>nàchth. purchase V, corr. H.

δηλωθήσεται. συνεπικρίνειν οὖν δεῖ τὰς πράξεις καὶ τὴν καθολικὴν ὑπόστασιν, ἤτοι ἔνδοξος ἢ μετρία ἡ γένεσις ἢ καὶ εὐδαίμων ἢ πενιχρὰ ἢ ἐπίδικος ἢ ἀνώμαλος, ἵνα ἐν τοῖς ἐπιμερισμοῖς καὶ τὰ ἀποτελέσματα προφανῆ γένηται. οἱ μὲν οὖν τὰς πράξεις ἀποτελοῦντες ὁ τῆς Ἄρεος καὶ τῆς Ἀφροδίτης καὶ τοῦ Ἑρμοῦ, ὁ δὲ τοῦ Κρόνου ἐπιτηδεύματα καὶ 5 ὅσα ποτὲ δι' ὑγρῶν ἢ κακοπαθείας καὶ κληρουχίας γίνεται. ταπεινοὶ μὲν οὖν καὶ ἄδοξοι καταλαμβάνονται ἐκ τε Κρόνου καὶ Ἄρεος Διὸς ἀπόντος, ἔνδοξοι δὲ καὶ εὔποροι ἔκ τε Ἡλίου καὶ Σελήνης συμπαρόντων τῶν ἀγαθοποιῶν ἢ συνεπιμαρτυρούντων. ἐὰν οὖν ἡ διαίρεσις ἀπὸ τοῦ δαίμονος εἰς τὸ μεσουράνημα τοῦ κλήρου τῆς τύχης ἔλθῃ ἢ εἰς 10 αὐτὸν τὸν κλῆρον τοῦ κυρίου συμπαρόντος καὶ ὑπὸ ἀγαθοποιοῦ μαρτυρουμένου ἢ καὶ Ἡλίου ἢ καὶ Σελήνης, ἐπὶ λαμπρᾶς μὲν οὔσης τῆς ὑποστάσεως ὁ γεννώμενος ἐν ἡγεμονίαις καὶ μεγάλαις δόξαις γενήσεται ἐπίσημός τε καὶ ἀρχικὸς καὶ προφανὴς κατ' ἐκείνους τοὺς χρόνους καὶ ὑπὸ πολλῶν μακαριζόμενος διὰ τὴν περὶ αὐτὸν εὐδαιμο- 15 νίαν. καὶ ἐπὶ τοῦ ὡροσκόπου δὲ καὶ ἐπὶ τοῦ μεσουρανήματος καὶ ἐπὶ τῶν λοιπῶν κέντρων ἡ διαίρεσις γενομένη δόξας ἀποτελεῖ, οὐχ ὁμοίως δέ· ἐνεργέστεροι γὰρ οἱ τῶν κλήρων τετράγωνοι τόποι. ἐὰν δὲ τούτων οὕτως ὄντων μετρία ἡ ὑπόστασις εὑρεθῇ, ἔσται ἐν πράξεσιν ἢ ὠφελείαις καὶ μείζοσι φίλοις καὶ δωρεᾶς καὶ τιμῆς καταξιωθήσεται καὶ 20 εὐημερήσει καὶ προκόψει περὶ τὴν τῆς ἀσχολίας ἐνέργειαν, καὶ ἐὰν μάλιστα ἀγαθοποιοὶ ἐπῶσιν ἢ μαρτυρῶσιν· εἰ δὲ κακοποιοί, τὰ μὲν τῶν τόπων γενήσεται καθὼς πρόκειται προφανῆ, ἕνεκα δὲ τῆς τῶν κακοποιῶν μαρτυρίας ἐναντιώμασι καὶ ζημίαις περιτραπήσονται καὶ ἀπαράμονον τὴν τῆς ἀγαθοποιίας ἀφορμὴν ὑπομένοντες. ὥσπερ δὲ ἕκαστος 25 τῶν ἀστέρων ἐπὶ τοῦ κύκλου ζῳδιακῶς ἐστοιχειογράφηται κατὰ τοὺς οἴκους, τὸ ὅμοιον καὶ ἐπὶ γενέσεως σχηματισάμενος συμπαθὴς πρὸς ἕτερον γενήσεται.

<η'.> Ὑπόδειγμα ἀναγκαῖον.

Ἔστω ἐπὶ ὑποδείγματος γένεσις οὕτω ἔχουσα. Ἥλιος Ἀφροδίτη 30 Καρκίνῳ, Σελήνη ὡροσκόπος Ἰχθύσιν, <Κρόνος> πανσέληνος Τοξότῃ, Ζεὺς <Αἰγόκερῳ>, Ἄρης Σκορπίῳ, Ἑρμῆς Λέοντι, ὁ κλῆρος τῆς τύχης Λέοντι, ὁ Δαίμων Σκορπίῳ· ζητῶ δὲ ἔτος ο'. ἀπέλυσα τοὺς μὲν σωματικοὺς χρόνους ἀπὸ Λέοντος, δοὺς αὐτῷ πρώτῳ Λέοντι ἔτη ιθ'· εἶτα Παρθένῳ ἔτη κ', εἶτα Ζυγῷ ἔτη η', εἶτα Σκορπίῳ ἔτη ιε'· γίνεται 35 ἔτη ξβ'. ἐν τούτοις πολλοὺς μὲν κλιμακτῆρας ἔσχε καὶ ἀπὸ ὕψους πτώσεις καὶ μελῶν θραύσεις. καὶ ἑξῆς τὰ λοιπὰ ἔτη η' ἀπὸ Τοξότου

4 γενήσεται V. 5 fors. [καὶ] ὅσα. 12 dele ἐπὶ (nisi fuit ἐπόντων). 13-14 γενήσονται V. 20 possis φιλίαις aut φίλοις <χρήσεται> vel sim. 21 εὐημερῖσει V. fors. παρὰ τὴν. ἀσχολείας V. 24 ζηυίας V. 29 ὑποδείγματος V. 31 post Sagittarii signum ☾ π ut vid. (= πανσέληνος ?), transposui.

shall be made clear. One must therefore jointly assess the activities and the overall condition — whether the nativity is distinguished or moderate, prosperous or impoverished, contested or irregular — so that in the distributions the outcomes may also become evident. Those that bring activities to fulfillment are [the stars] of Mars, Venus, and Mercury; that of Saturn [brings] occupations and whatever arises through fluid matters, hardship, and allotments. Base and inglorious nativities are found from Saturn and Mars when Jupiter is absent; distinguished and prosperous ones are found from the Sun and Moon when the benefics are present or bear co-testimony. If, then, the division passes from the Daimon to the Midheaven of the Lot of Fortune, or to the Lot itself, with its lord present and testified to by a benefic, or by the Sun or Moon — when the underlying condition is illustrious, the native will become renowned in offices and great distinctions, distinguished and authoritative and conspicuous during those times, and congratulated by many on account of the good fortune surrounding him. When the division falls upon the Ascendant, the Midheaven, or the remaining angles, it also produces distinctions, though not equally so; for the places in square to the Lots are more effective.But if, things being so, the underlying condition is found to be moderate, the native will be engaged in activities and benefits, will be deemed worthy of greater friends, gifts, and honor, will prosper and advance in the conduct of his occupation — especially if benefics are present or bear testimony. If, however, malefics [are present or testify], the matters of the places will become evident as set forth, yet on account of the testimony of the malefics they will be overthrown by adversities and losses, enduring the opportunity of beneficence as something unstable. Just as each of the stars has been elementally inscribed upon the zodiacal circle according to their domiciles, so likewise one that has taken on a configuration in a nativity will become sympathetically disposed toward another.

<η'.> A necessary example.

Let the nativity for the example be as follows. Sun and Venus at 30° Cancer, Moon as Ascendant in Pisces, Saturn at full moon in Sagittarius, Jupiter in Capricorn, Mars in Scorpio, Mercury in Leo, the Lot of Fortune in Leo, the Daemon in Scorpio. I seek the 70th year. I released the bodily times from Leo, giving first to Leo 19 years; then to Virgo 20 years, then to Libra 8 years, then to Scorpio 15 years; this makes 62 years. During these he experienced many critical turning points, falls from heights, and fractures of limbs. And next the remaining 8 years from Sagittarius

4 genēsetai V. 5 perhaps [καὶ] ὅσα. 12 delete ἐπὶ (unless there was ἐπόντων). 13–14 genēsontai V. 20 one might read φιλίαις or φίλοις <χρήσεται vel sim.> 21 euēmerísei V. perhaps παρὰ τὴν. askholías V. 24 Zēmías Γ. 29 hupodeígmatos V. 31 after the sign of Sagittarius (π as it appears (= panselēnos?), I have transposed.

ἐπικειμένου Κρόνου παρ' αἵρεσιν· ἐν τούτοις καὶ ναυάγια καὶ σωματικὰς ὀχλήσεις ὑπέμεινεν. τὴν δὲ αἰτίαν τοῦ πάθους ἀπὸ τοῦ ζῳδίου ἔνθα εὑρίσκεται ὁ κύριος τοῦ κλήρου διοδεύων λαμβάνομεν· οἷον ὁ κλῆρος Λέοντι, ὁ κύριος τοῦ Λέοντος Ἥλιος εὑρέθη ἐν τῷ Καρκίνῳ· σημαίνει δὲ ὁ Καρκίνος στῆθος καὶ στόμαχον· τὴν αἰτίαν οὖν τοῦ πάθους λέγομεν γεγενῆσθαι ἀπὸ τοῦ Καρκίνου. τοὺς ἐπιμερισμοὺς γὰρ λαμβάνει τῶν ἐτῶν καὶ ἀνὰ τξ' ἡμέρας ποιεῖ· τὰς γὰρ ε' δ' κατ' ἴδιον ψηφίζων προστιθεῖ τοῖς ἔτεσι. ἔδωκεν οὖν τῷ Τοξότῃ ἐνιαυτόν· γίνονται ἔτη β' μῆνας γ'· Ὑδροχόῳ ἔτη β' μῆνας ς'· Ἰχθύσιν ἐνιαυτόν· εἶτα Κριῷ τὰ λοιπὰ εἰς συμπλήρωσιν τῶν θ' ἐτῶν. Ἄρης οὖν τῶν σωματικῶν χρόνων κυριεύσας ἀπὸ Τοξότου παραλαβὼν Κρόνου ἐπικειμένου τῷ Τοξότῃ τέλος ἐπήγαγεν· ἐτελεύτα δὲ προσινωθεὶς στόμαχον καὶ βηχὸς προπειραθείς· ἦν γὰρ καὶ ὁ θανατικὸς τόπος Ἰχθύες Σελήνης ἐπικειμένης καὶ Κρόνου καθυπερτεροῦντος, ἐξ οὗ ἡ δυναστεία. ἄλλως τε καὶ αὐτὸς ὁ κύριος τῆς πανσελήνου Κρόνος ἀπόστροφος γενόμενος τὸ εἶδος τῆς βιαιοθανασίας ἐπήγαγε. τὸ δὲ σίνος τοῦ στομάχου καὶ βηχός, ἐπεὶ ὁ κύριος τοῦ κλήρου Ἥλιος ἐν Καρκίνῳ εὑρέθη· ὁ δὲ Καρκίνος στῆθος καὶ στόμαχον δηλοῖ. τοὺς δὲ πρακτικοὺς χρόνους ἐποιησάμην ἀπὸ Σκορπίου αὐτῷ τῷ Ἄρει δοὺς ἔτη ιε', εἶτα Τοξότῃ ιβ' ἐπικειμένου Κρόνου· ἕως ἐτῶν κζ' ἀνώμαλος ἀλήτης γέγονεν. ὑπὸ δὲ ἐπιτρόπων ἱκανὸς βίος αὐτοῦ ἀνηλώθη· ἦν γὰρ καὶ ὁ περιποιητικὸς Διδύμοις καὶ οὐδεὶς τῶν ἀγαθοποιῶν ἐπεθεώρησε, μόνος δὲ Κρόνος ἠναντιώθη. εἶτα ἑξῆς Αἰγόκερως παρέλαβεν ἐπὶ ἔτη κζ', Διὸς ἐπικειμένου καὶ ἀγαθοδαιμονοῦντος, ἀκρονύκτου δὲ ὑπὸ Ἡλίου καὶ Ἀφροδίτης θεωρουμένου, καὶ ὅλην μὲν τὴν χρονογραφίαν ἔμπρακτον κατήγαγε καὶ δημοσίας καὶ βασιλικὰς πράξεις ἐπιστεύθη καὶ γέγονεν ἡγεμόνων καὶ βασιλέων φίλος καὶ ἐκτήσατο πολλὰ ὁμολογουμένως· ἐναντιώματα δὲ καὶ ἀνωμαλίας κατὰ καιρὸν ὑπομένων κατὰ τὰς τῶν κακοποιῶν παραλήψεις ἢ ἐπιμαρτυρίας, ἀπαράμονον δὲ τὴν κτῆσιν διὰ τὸ ἀφαιρετικὸν εὑρῆσθαι τὸν Δία καὶ ἰδίῳ ταπεινώματι. μετὰ δὲ τὸν Αἰγόκερω παραλαβόντος τοὺς χρόνους Ὑδροχόου Ἄρεος καὶ Ἑρμοῦ μαρτυροῦντος τῶν ἀγαθοποιῶν ἀποστρόφων ὄντων αὐτὸς μὲν τῶν πράξεων ἐπαύσατο, πολλὰ δὲ ἀφελῶς πιστεύσας ἀπώλεσεν, οἰκείοις δὲ καὶ δούλοις τὰς πίστεις ἐνεχείρησεν, ὧν δι' ἀμέλειαν καὶ σπάνιν χρεωστίαις περιπεσὼν ἔκπτωτος εὑρέθη διὰ τὸ καὶ τὴν καθολικὴν ὑπόστασιν οὕτω φέρειν. αὐτὸς οὖν Ὑδροχόος ἔλαβεν ἔτη β' μῆνας ς', εἶτα Ζεὺς ἐνιαυτὸν α',

1 Saturnus die gaudet et παρ' αἵρεσιν est, si in signo nocturno versatur; ergo in alio potius esset atque in Sagittario (Bouché-Leclercq, 156); cf. ad v. 11. 5 στομάχου V. 7 δ'] λ' V. 8 nempe Αἰγοκέρωτι. 10 Mars enim Scorpii dominus est, in quo est Daemon. 11 supra Sagittarii signum Arietis posuisse vid. V^b. 12 ἐπάγαγεν V. 14 Saturnus in Sagitt. positus καθυπερτερεῖ Pisces (*Catal.*, I. 157). 16 ἀπήγαγε V. 19 nempe τῷ Σκορπιῷ aut τῷ <Σκ. διὰ τὸν> Ἄρεα. 21 περιπ. est undecimus locus a Sorte Fortunae. 22 ἐπιθεώρησε V. 23 XI. enim locus est boni genii. 24 ἀκρωνύκτου V. 31 ἀπόλεσεν V. δὲ] τε V.

with Saturn placed there contrary to sect; during these he also endured shipwrecks and bodily afflictions. We take the cause of the affliction from the sign in which the lord of the Lot is found in transit; for example, the Lot is in Leo, the lord of Leo, the Sun, was found in Cancer; Cancer signifies the chest and stomach; we therefore say that the cause of the affliction arose from Cancer. For it receives the time-divisions of the years and produces them at 360 days each, computing the additional fractions separately and adding them to the years. He therefore gave to Sagittarius one year; this makes 2 years and 3 months; to Aquarius 2 years and 6 months; to Pisces one year; then to Aries the remainder to complete the 9 years. Mars, therefore, having taken control of the bodily times from Sagittarius, with Saturn placed upon Sagittarius, brought death; and he died having suffered an affliction of the stomach after experiencing a prolonged cough; for the place of death was Pisces, with the Moon placed there and Saturn overcoming it from superior position, whence came the dominion. Moreover, Saturn himself, the lord of the full moon, having turned away, brought on the manner of violent death.The damage to the stomach and the cough arose because the lord of the Lot, the Sun, was found in Cancer; and Cancer signifies the chest and stomach. The active times I computed from Scorpio, giving to Mars himself 15 years, then to Sagittarius 12 years, with Saturn placed there; up to the age of 27 he became an irregular wanderer, and a considerable portion of his livelihood was consumed by guardians; for the acquisitive place was also in Gemini and none of the benefics cast their gaze upon it, while Saturn alone opposed it. Then in turn Capricorn took over for 27 years, with Jupiter placed there and acting as Good Daimon, being observed at acronychal rising by the Sun and Venus; and he conducted the entire chronography actively and was entrusted with public and royal affairs, becoming a friend of rulers and kings and acquiring much by general acknowledgment; yet enduring oppositions and irregularities at times according to the takeovers or testimonies of the malefics, and his acquisitions were impermanent because Jupiter was found to be the Aphairetic planet and in its own depression.After Capricorn, when Aquarius took over the times, with Mars and Mercury bearing witness while the benefics were turned away, he himself ceased from active affairs, and having trusted many people naively he suffered losses, and he entrusted his affairs to members of the household and to slaves, through whose negligence and scarcity he fell into debt and was found ruined, because the universal condition also bore it so. Aquarius itself took 2 years and 4 months, then Jupiter 1 year, 1 Saturn has sect joy by day and is παρ' αἵρεσιν if it is in a nocturnal sign; therefore it would rather be in some other sign than Sagittarius (Bouché-Leclercq, 156); cf. on v. 11. 5 stomáchou V. 7 δ'] Αλ' V. 8 namely Aigokérōti. 10 Mars is indeed the lord of Scorpio, in which the Daemon is located. 11 above the sign of Sagittarius it appears that Vb placed Aries. 12 epágagen V. 14 Saturn placed in Sagittarius kaθuperteréi Pisces (Catal., I. 157). 16 apḗgage V. 19 namely τῷ Σκορπιῷ or τῷ <Σκ. διὰ τὸν> Ἄρεα. 21 perip.

est undecimus locus a Sorte Fortunao. 22 inspected V. 23 XI. enim locus estnboni genii. 24 midnight C. 31 lost V. de] te V.

εἶτα Ἄρης ἐνιαυτὸν καὶ μῆνας γ', εἶτα Ἀφροδίτη μῆνας η', εἶτα Ἑρμῆς ἐνιαυτὸν α' μῆνας η'· ἔκτοτε εἰς μείωσιν πολλὴν ἐχώρει τὰ πράγματα· εἶθ' ἑξῆς Σελήνη παρέλαβε ἔτη β' μῆνα α'· ἐν τούτοις ἔδοξέν τινα ἀπειληφέναι τὰ προπεπιστευμένα καὶ [εἰς] φίλων βοηθείας τετευχέναι. εἶτα ὁμοίως ἔλαβεν ὁ Ἥλιος ἐνιαυτὸν α' μῆνας ζ' ἐν Λέοντι καὶ Ἑρμῆς Παρθένῳ ἐνιαυτὸν α' μῆνας η'· κακοποιῶν οὖν μαρτυρησάντων τοῖς τόποις καὶ τῷ Ἑρμῇ ἐν τούτοις τοῖς χρόνοις καθῃρέθη· καὶ γὰρ ὁ κλῆρος ἐν ἀποκλίσει εὑρέθη καὶ ὁ κύριος τοῦ τριγώνου τῆς Σελήνης Ἄρης. μετὰ δὲ τὸν τοῦ Ἑρμοῦ ἔλαβεν Ἀφροδίτη μῆνας η', ἑξῆς Ἄρης ἐνιαυτὸν μῆνας γ', εἶτα Τοξότης ἐνιαυτὸν α'· καὶ τὸ τέλος ἐγένετο.

<θ'.> Περὶ κοσμικοῦ ἐνιαυτοῦ καὶ τοῦ πρὸς τὴν διαίρεσιν ἐνιαυτοῦ, πόσων ἑκάτερος ἡμερῶν ἐστι καὶ πῶς δεῖ λογίζεσθαι.

Ἐπεὶ δὲ ὁ μὲν κοσμικὸς ἐνιαυτός ἐστιν ἡμερῶν <τ>ξε' δ', πρὸς δὲ τὴν διαίρεσιν ὁ ἐνιαυτὸς λζ', τὰς ἀνὰ ε' ἑκάστου ἔτους ἀφαιροῦντες καὶ τὸ τέταρτον τῶν ἐνιαυτῶν καὶ συναγαγόντες τὰ ἔτη τότε τὰς διαιρέσεις ποιησόμεθα· οὕτως γὰρ καὶ ἐπὶ τῆς προκειμένης γενέσεως ἐλογισάμεθα. οἷον ἔστω τινὰ κατὰ γένεσιν λγ' ἔτη κατάγειν, γεγενῆσθαι δὲ Τῦβὶ ιε', ζητεῖν δὲ τοῦ λγ' ἔτους Μεσωρὶ κ'. ἔλαβον τῶν λ' ἐτῶν τὰς ἀνὰ ε'· γίγνονται ρν'· καὶ τῶν δύο τῶν πλήρων ι' καὶ τὸ τέταρτον τῶν λβ'· γίνονται η'· γίνονται ὁμοῦ ρξη'. εἶτα ἔλαβον ἀπὸ τῆς ιε' τοῦ Τῦβὶ ἕως ἧς ζητοῦμεν ἡμέρας Μεσωρὶ κ'· γίνονται σιε'· ταύτας προσέθηκα ταῖς ρξη'· γεγόνασι τπγ'· ἐκ τούτων ἀφαιρῶ τξ'· λοιπαὶ κγ'. ἔσται οὖν ἡ γένεσις κατάγουσα ἔτη κατὰ τὴν διαίρεσιν πλήρη λγ' καὶ ἡμέρας κγ'· ταῦτα τὰ ἔτη καὶ τὰς ἡμέρας ἐν τῇ τῶν χρόνων ἀφέσει ποιοῦμαι.

<ι'.> Περὶ μερισμοῦ ἐτῶν καὶ μηνῶν καὶ ἡμερῶν πλειόνων καὶ ἐλαττόνων καὶ ὡρῶν ἑκάστου ἀστέρος καὶ τούτων χρήσεις εἰς τὰς γενέσεις.

Καθάπερ δὲ ἑκάστης περιόδου τὸ ιβ' τῶν ἐτῶν λαβόντες ἐπιγνωσόμεθα, πόσας ἕκαστος ἡμέρας μερίζει. οἷον ἐπεὶ ὁ Κριὸς μερίζει ἔτη ιε', τούτων τὸ ιβ' εἰσὶ μῆνες ιε'· ὁμοίως τούτων τὸ ιβ' ἡμέραι λζ' ἥμισυ· καὶ πάλιν τούτων τὸ ιβ' ἡμέραι γ' ὧραι γ'. ταῦτα μερίζειν κατὰ τὸν ἐπιβάλλοντα χρόνον. καὶ τῶν ἄλλων ἀστέρων ὁ ἐπιμερισμὸς οὕτως εὑρεθή-

3 ἔδοξαν V. 5 sc. nunc ad Aquarii diametrum transitur. 7 sc. Sors Fortunae VI. est loco. 9 ἔλαβον V. Venus ut Librae, Mars ut Scorpii dominus. 19 γεγονῆσθαι V. 20 μεσορὶ hic et infra V. 21 pleni sunt anni XXXI et XXXII, cum XXXIII non iam sit plenus. 24 τπς' V. 31 an καθάπαξ?

Then Mars for one year and 3 months, then Venus for 8 months, then Mercury for 1 year and 8 months; from that point affairs moved into great decline. Next in sequence the Moon took over for 2 years and 1 month; during this period he appeared to have recovered what had previously been entrusted to him and to have obtained the assistance of friends. Then likewise the Sun took 1 year and 7 months in Leo, and Mercury in Virgo 1 year and 8 months; since the malefics bore testimony to the places and to Mercury during these times, he was deposed. For the Lot was also found in a declining place, and Ares was the lord of the triplicity of the Moon. After the period of Mercury, Venus took 8 months, then Mars 1 year and 3 months, then Sagittarius 1 year; and the end came to pass.

⟨9.⟩ On the Cosmic Year

and the year reckoned for the division — how many days each comprises and how the calculation must be made.

Since the cosmic year consists of 365¼ days, while the year for purposes of division is 30, we subtract 5 days from each year, along with the quarter-day accumulated over the years, and after summing the years we then proceed to make the divisions. For it is in this manner that we also calculated the nativity set before us. For example, let us suppose that a person has lived 33 years according to the nativity, that he was born on Tybi 15, and that the inquiry concerns Mesore 20 of the 33rd year. I took the 5-day increments for 30 years: these amount to 150; and for the 2 complete years, 10; and the quarter of 32: this yields 8; together these make 168. Then I took the days from Tybi 15 to the day under inquiry, Mesore 20: these amount to 215; I added these to 168, making 383; from this I subtract 365; the remainder is 23. The nativity will therefore be reckoned, according to the division, as completing 33 full years and 23 days; these years and days I employ in the release of the times.

<!> On the Division of Years, Months, Days, Greater and Lesser, and Hours for Each Star, and Their Applications to Nativities.

Just as we shall determine, by taking the twelfth part of each period of years, how many days each one allots. For example, since Aries allots 15 years, the twelfth part of these is 15 months; likewise the twelfth part of these is 37½ days; and again the twelfth part of these is 3 days 3 hours. These are to be divided according to the applicable time. And the sub-division of the other stars will be found in the same way.

3 ἔδοξαν V. 5 sc. now passes to the diameter of Aquarius. 7 sc. The fate of Fortune VI. is not in place. 9 ἔλαβον V. Venus as Libra, Mars as lord of Scorpio. 19 γεγονῆσθαιν. 20 months here and below V. 21 are the full years of the 31st and 32nd, when the 33rd is not yet full. 24 ἰῆς' V. 31 an καθάπαξ

σεται, οἷον ἐάν τις τῇ διαιρέσει προσέχῃ καὶ πρὸς καθολικοὺς χρόνους καὶ ἐνιαυσιαίους καὶ μηνιαίους καὶ πρὸς ἡμέρας καὶ ὥρας εὕρῃ. λεπτομερέστερον οὖν ὑποτάξομεν τὰ ἐπιβάλλοντα ἑκάστῳ ἀστέρι πρὸς τὸ μὴ πλέκεσθαι τοὺς ἐντυγχάνοντας. οἷον Ἥλιος ἔτη ιθ' μῆνας ιθ' ἡμέρας
5 μζ' ἥμισυ ἡμέρας γ' ὥρας κγ'. Σελήνη ἔτη κε' μῆνας κε' ἡμέρας ξβ' ἥμισυ ἡμέρας ε' ὥρας ε'. Κρόνος ἔτη λ' μῆνας λ' ἡμέρας ο<ε'> ἡμέρας ς' ὥρας ς'. Αἰγόκερως ἔτη κζ' μῆνας κζ' ἡμέρας ξζ' ἥμισυ ἡμέρας ε' ὥρας <ι>ε'. Ζεὺς ἔτη ιβ' μῆνας ιβ' ἡμέρας λ' ἡμέρας β' ὥρας ιβ'. Ἄρης ἔτη ιε' μῆνας ιε' ἡμέρας λζ' ἥμισυ ἡμέρας γ' ὥρας γ'. Ἀφροδίτη ἔτη η'
10 μῆνας η' ἡμέρας κ' ἡμέρας α' ὥρας ις'. Ἑρμῆς ἔτη κ' μῆνας κ' ἡμέρας ν' ἡμέρας δ' ὥρας δ'. Ἐπὰν οὖν εὕρωμεν γένεσιν ἐτῶν ν' ἢ ξ', τὴν ἄφεσιν τῶν ἐτῶν ποιησόμεθα ἀπὸ κλήρου τύχης ἢ δαίμονος ζῳδιακῶς, διδόντες ἑκάστῳ τὴν περίοδον τῶν ἐτῶν ἐφ' ὅσον δύναται ὑπακούειν. εἶτα μῆνας δώσομεν, εἶτα ἡμέρας καὶ ὥρας. ἐὰν δὲ νηπίου ἡ γένεσις
15 εὑρεθῇ, ἀπὸ τῆς ἀφέσεως πρῶτον ὥρας μεριοῦμεν, εἶτα ἡμέρας εἶτα μῆνας.

Οἷον ἔστω ὑποδείγματος χάριν Ἥλιος Ἑρμῆς Αἰγοκέρωτι, Κρόνος Ζεὺς Λέοντι, Ἄρης Ἀφροδίτη Ὑδροχόῳ, Σελήνη Διδύμοις, ὡροσκόπος Λέοντι, ὁ κλῆρος τῆς τύχης Ἰχθύσιν, ὁ τοῦ δαίμονος Αἰγοκέρωτι·
20 ἔνθεν καὶ ἡ ἄφεσις ἔστω τῆς τύχης ἀπὸ Ἰχθύων. Ζητεῖν τοῦ τετάρτου ἔτους Μεσωρὶ ις' σὺν ταῖς ἀνὰ ε' ἑκάστου ἔτους. ἐπεὶ οὖν τοῖς Ἰχθύσι τὰ ιβ' οὐδέπω ἐμέρισε, δέδωκα αὐτοῖς ἔτος α', εἶτα Κριῷ ἔτος α' μῆνας γ', Ταύρῳ μῆνας η'· γίνεται ἔτη β' μῆνες ια'. εἶθ' ἑξῆς δώσει Ἑρμῇ ἔτος α' μῆνας η' ἕως συμπληρώσεως τῶν τεσσάρων ἐτῶν καὶ
25 μηνῶν ζ'· οὐδέπω δ' ἡ γένεσις πεπλήρωκε τοῦτον τὸν χρόνον. ἔστω οὖν χρονοκράτωρ Ἑρμῆς ἤδη ἔχων μῆνας η' ἡμέρας ιε'· γίνονται ἡμέραι σνε'· ταύτας δέον ἐπιμερίσαι κατὰ τὸ ἑξῆς· ἐξ ὧν ἑαυτῷ πρῶτον Ἑρμῆς τουτέστι τοῖς Διδύμοις ἔδωκεν ἡμέρας ν', εἶτα Καρκίνῳ ἡμέρας ξβ' ἥμισυ, εἶτα Λέοντι ἡμέρας μζ' ἥμισυ, εἶτα Παρθένῳ ν', εἶτα
30 Ζυγῷ κ'· γίνονται ἡμέραι σλ'· λοιπαὶ ἡμέραι κε'. ταύτας Ἄρης ἕξει ἐν Σκορπίῳ ἐκ τῶν τῆς Ἀφροδίτης ἡμερῶν καὶ μέχρι συμπληρώσεως τῶν λζ' ἥμισυ· τὰς οὖν κε' ἡμέρας ὁ Ἄρης ἐπιμερίσει τοῖς ἑξῆς· πρῶτον δὲ ἑαυτῷ ἡμέρας γ' ὥρας γ', εἶτα Τοξότῃ ἡμέρας β' ἥμισυ, εἶτα Αἰγόκερῳ ἡμέρας ε' ὥρας ιε', εἶτα Ὑδροχόῳ ἡμέρας ς' ὥρας ς', εἶτα Ἰχθύσι ἡμέρας
35 β' ἥμισυ· Κριῷ ἡμέρας γ' ὥρας γ', Ταύρῳ εἰς συμπλήρωσιν τῶν κε' ἡμερῶν τὰς λοιπάς. καθολικὸς οὖν κοσμοκράτωρ Ζεύς, δεύτερος Ἑρμῆς ἀπὸ Διὸς παραλαβών, τρίτος Ἄρης ἀπὸ Ἑρμοῦ, τετάρτη Ἀφροδίτη ἀπὸ Ἄρεος. σκοπεῖν οὖν δεήσει τούτους ἐπὶ γενέσεως, πῶς εἰσι κείμενοι καὶ πῶς πρὸς ἀλλήλους σχηματίζονται, καὶ οὕτως ἀποφαί-
40 νεσθαι.

1 προσέχει V. 2 verba non sana. 6 μηνῶν ex μῆνας aut contra V. 7 mire stellis interponitur signum. 8 μῆνες V. ἡμέραι λ' V. 21 μεσορὶ V. 24 etiam Ἑρμῆς legere licet, cf. 28. 29 νζ' V. 36 nempe χρονοκράτωρ.

it will be found — for example, if one attends to the division and discovers it in relation to universal times, annual times, monthly times, and also days and hours. We shall therefore set out more precisely the values assigned to each star, so that readers may not be confused. Thus: the Sun, 19 years, 19 months, 47½ days, 3 days, 23 hours. The Moon, 25 years, 25 months, 62½ days, 5 days, 5 hours. Saturn, 30 years, 30 months, 75 days, 4 days, 6 hours. Capricorn, 27 years, 27 months, 67½ days, 5 days, 15 hours. Jupiter, 12 years, 12 months, 30 days, 2 days, 12 hours. Mars, 15 years, 15 months, 37½ days, 3 days, 3 hours. Venus, 8 years, 8 months, 20 days, 1 day, 16 hours. Mercury, 20 years, 20 months, 50 days, 4 days, 4 hours. Whenever, therefore, we find a nativity of 50 or 55 years, we shall conduct the aphesis of the years from the Lot of Fortune or the Lot of the Daimon through the zodiac, assigning to each its period of years for as long as it can respond. Then we shall assign months, then days and hours. But if the nativity is found to be that of an infant, we shall first distribute hours from the aphesis, then days, then months.

For example, let it be supposed as an illustration: the Sun and Mercury in Capricorn, Saturn and Jupiter in Leo, Mars and Venus in Aquarius, the Moon in Gemini, the horoscope in Leo, the Lot of Fortune in Pisces, the Lot of the Daimon in Capricorn; 20 and accordingly let the aphesis also be from Pisces for Fortune. We seek the fourth year, Mesori 16th, together with the 5 increments for each year. Since the 12 years have not yet been distributed to Pisces, I assigned to them 1 year; then to Aries 1 year and 3 months, to Taurus 8 months; the total comes to 2 years and 11 months. Then next it will give to Mercury 1 year and 8 months, up to the completion of four years and 25 7 months; but the nativity has not yet completed this period. Let Mercury therefore be the chronocrator, already holding 8 months and 15 days; this amounts to 255 days; these must be sub-distributed in sequence; from which Mercury first assigned to himself, that is to Gemini, 50 days; then to Cancer 62½ days; then to Leo 47½ days; then to Virgo 50; then 30 to Libra 20; the total comes to 230 days; the remaining days are 25. These Mars will hold in

Scorpio, from the days of Venus and up to the completion of 37½; Mars will therefore sub-distribute the 25 days to the following signs: first to himself 3 days and 3 hours; then to Sagittarius 2½ days; then to Capricorn 5 days and 15 hours; then to Aquarius 6 days and 6 hours; then to Pisces 2½ days; 35 to Aries 3 days and 3 hours; to Taurus, to complete the 25 days, the remainder. The general cosmocrator is therefore Jupiter, second is Mercury receiving from Jupiter, third is Mars from Mercury, fourth is Venus from Mars. One must therefore examine these in the nativity, how they are situated and how they are configured in relation to one another, and on this basis render 40 judgment.

1 προσέχει V. 2 verba non sana. 6 μηνών επ μήνας aut contra V. 7 for what stellis interponitur signum. 8 μῆνες V. ἡμέραι λ' V. 21 μεσορὶ V. 24 also ἡμέραι λ' V. 21 μεσορὶ V. Ἑρμῆς legere licet, cf. 28.29 νZ' V. 36 nempe χρονοκράτωρ. 36 nempe χρονοκράτωρ.

Τινὲς μὲν οὖν καὶ τὰς ἡμέρας κατὰ τὸ τρίγωνον ἐπιμερίζουσιν· ὅθεν ἐπί τινων γενέσεων καθολικὸς μὲν εὑρεθεὶς ἀγαθοποιὸς κοσμοκράτωρ ἢ καὶ Ἥλιος ἢ καὶ Σελήνη δόξαν καὶ ἡγεμονίαν περιεποίησεν ἢ καὶ ἀρχὰς ἐπισήμους καὶ ὠφελείας καὶ συστάσεις μειζόνων. ἐν οἷς χρόνοις κατ' ἐπιμερισμὸν κακοποιὸς παραλαβὼν τὴν ἐπιδιαίρεσιν ἀσθενείας σωματικὰς ἢ καὶ κινδύνους ἐποίησεν ἢ καὶ ἄλλως ἡμέρας παραλαβὼν καὶ ἐναντιωθεὶς τῷ καθολικῷ χρονοκράτορι ἢ ἀνοικείως σχηματισθεὶς κατὰ γένεσιν καὶ κατὰ πάροδον ταραχὰς καὶ φόβους καὶ ζημίας κατεσκεύασε. καὶ ἐὰν μὲν ὁ καθολικὸς χρονοκράτωρ ἐπὶ γενέσεως κακῶς τύχῃ κείμενος ἢ ὑπὸ κακοποιῶν κατοπτευόμενος, ἐν ταῖς τούτων κατ' ἐπιδιαίρεσιν ἡμέραις καθαιρεθήσονται ἢ κινδυνεύσουσιν ἢ ἐναντία γενήσονται. ἐὰν δὲ τούτων παραλαβόντων ὁ καθολικὸς χρονοκράτωρ ἐν χρηματιστικοῖς ζῳδίοις εὑρεθῇ ὑπὸ ἀγαθοποιῶν μαρτυρούμενος παροδικῶς, ἐπισκυλέντες τῷ βίῳ καὶ τῇ δόξῃ ἄπταιστοι διαμενοῦσι. δεῖ δὲ καὶ ἐπὶ τῶν ἡμερησίων διαιρέσεων συνδέσμου λύσιν μετὰ τὸ συμπληρωθῆναι τοῦ κύκλου ἡμέρας φκη' τὰς λοιπὰς ἐν τῷ διαμέτρῳ τῆς ἀφέσεως ποιεῖσθαι ἐφεξῆς· ὡσαύτως δὲ καὶ ἐπὶ τῶν κατὰ λεπτομέρειαν ἡμερῶν καὶ ὡρῶν μετὰ τὸ συμπληρωθῆναι τοῦ κύκλου ἡμέρας μδ' τὰς λοιπὰς ἐκ τοῦ διαμέτρου κατὰ τὸ ἑξῆς ἀπολύειν.

<ια'.> Περὶ ἐνιαυτοῦ χρηματιστικοῦ καὶ μερικῆς ἀγωγῆς.

Τῶν καθολικῶν καὶ χρονικῶν διαιρέσεων κατ' οἰκειότητα οὕτως διατεταγμένων νῦν καὶ περὶ ἐνιαυτοῦ χρηματιστικοῦ καὶ τῆς τούτων ἀκολουθίας λεκτέον. ὀλίγα δέ τινα πρότερον εἰπεῖν πρὸς τοὺς τὰ τοιαῦτα γεγραφότας ἀναγκαῖον. οἱ πολλοὶ τὴν τῶν χρόνων διαίρεσιν ποικίλως καὶ ἐπιφθόνως ἐκθέμενοι οὐδεμίαν ἀληθείας αἵρεσιν παρέδωκαν, ἱκαναῖς δ' ἀγωγαῖς τὸν τόπον καθείρξαντες πλάνην μεγίστην καὶ ἀΐδιον ζήτησιν τοῖς ἐντυγχάνουσι κατέλιπον. τινὲς μὲν γὰρ ἀπειρίᾳ ἐνεχθέντες διὰ τῆς τῶν λόγων ὕλης ψευδεῖς αἱρέσεις εἰσενεγκάμενοι ἐξηπάτησαν πολλούς, ἕτεροι δὲ τὴν δύναμιν τῆς πραγματείας ἰδόντες καὶ τὰς ἀρχὰς ἐκθέμενοι τὰς ἐπιλύσεις οὐκ ἐποιήσαντο διὰ τὸν φθόνον. ἡμεῖς δὲ πολλὴν μὲν χώραν διοδεύσαντες καὶ τὴν Αἴγυπτον διελθόντες διδασκάλοις φιλαργύροις περιπεσόντες τὰς μὲν τῶν χρημάτων δόσεις ἐποιησάμεθα διὰ τὴν περὶ τὸ ἔργον ἐπιθυμίαν, τῆς δ' ἀληθείας μὴ τυγχάνοντες ἐγκρατέστερον καὶ αὐτάρκη ἑλόμενοι βίον περὶ ἕτερα ἠσχολήμεθα. ἐπεὶ δὲ τὸ πρόβλημα τῶν πλείστων καὶ μαθημάτων καὶ

4 ἀφελείας V. 6 fors. ἄλλος. 11-12 nempe ἐν αἰτίᾳ γεν. 15 fors. λύσιν <ποιεῖσθαι καὶ>. 16 per totum signiferum distribue dies quos stellae dant secundum domicilia, ita tamen ut Capricorno non 75 sed 67 1/2 des: habebis 527 1/2 dies. 19 re vera sunt 43 23/24 dies. 20 μερικῆς scripsi dubitanter] μ V. 27 κατέλειπον V^a. 34 αὐτάρκως V. 35 sequentia corrupta, possis καὶ μαθηματικωτάτων <ὂν> καὶ <ἡ> τῶν.

Some, then, distribute even the days according to the trine; whence in certain nativities, when a benefic cosmocrator was found as the general time-lord, or likewise the Sun or the Moon, it brought about glory and sovereignty, or notable offices and benefits and associations with those of higher station. During those periods, when a malefic, through sub-division, took over the sub-distribution, it produced bodily infirmities or dangers, or, having received the days by another means and having opposed the general chronocrator, or having formed an unfamiliar configuration both in the nativity and by transit, it brought about disturbances, fears, and losses. And if the general chronocrator happens to be badly placed in the nativity or is scrutinized by malefics, in the days of these planets according to the sub-distribution they will be brought low, or fall into danger, or the opposite will come to pass. But if, when these planets take over, the general chronocrator is found in chrematistic signs and is witnessed by benefics by transit, they will be harassed in life and in reputation yet remain unscathed. One must also, in the case of the daily divisions, after the completion of the 428-day cycle, make the release of the bond from the diameter of the aphesis, continuing in sequence; and likewise in the case of the days and hours reckoned in fine detail, after the completion of the 44-day cycle, release the remainder from the diameter in sequential order.

<11.> On the Chrematistic Year and Particular Method. 20

Having thus arranged the universal and temporal divisions according to their proper affinities, we must now speak also of the chrematistic year and its sequence. But it is necessary first to say a few things in response to those who have written on such matters. The many who have set forth the division of times in varied and invidious ways have handed down no true doctrine, and having confined the subject with elaborate presentations, they have left the greatest confusion and an endless search for those who encounter their works. For some, carried away by inexperience, introduced false doctrines through the material of their discourses and deceived many; while others, having seen the power of the subject and having set forth its principles, did not provide the solutions out of envy. As for us, having traveled through many lands and passed through Egypt, we fell in with money-loving teachers and made payments of money out of our desire for the subject, but not obtaining the truth, we chose a more self-sufficient and independent life and occupied ourselves with other matters. But since the problem is among the most important of both sciences and

4 ἀφελείας N. 6 perhaps ἄλλος. 11–12 namely ἐν αἰτίᾳ gen. 15 perhaps λύσιν <ποιεῖσθαι καὶ>. 16 distribute across the entire zodiac the days which the stars allot according to their domiciles, yet in such a way that you assign to Capricorn not 75 but 67 1/2: you will have 527 1/2 days. 19 in reality there are 43 23/24 days. 20 μερικής written by me with hesitation] μ V. 27 κατέλειπον γ'. 34 αὐτάρκως V. 35 the following text is corrupt; one might read καὶ μαθηματικωτάτων <> καὶ ἀπ> τῶν.

τῶν καθολικῶν χρόνων διαίρεσις ἀνθεῖλκον ἡμᾶς καὶ μείζω τὴν ἐπιθυμίαν κατεσκεύαζον, ἀνάγκῃ τὴν ἐπιμονὴν ἐποιούμεθα. διαβολῆς δὲ γενομένης περὶ τὰς καθολικὰς τῶν διαιρέσεων ἀγωγάς, αἷς τινες μὲν ἐχρήσαντο πρὸς τὰς τῶν ὁρίων ἀκολουθίας, ἕτεροι δὲ πρὸς τὰς μικρὰς περιόδους, οἱ δὲ πρὸς τὰ δωδεκατημόρια, ἃ συνάγεται ἔτη ρ' καὶ μῆνες θ', ἄλλοι δὲ πρὸς τὰ ὑψώματα, αἱ δὲ τούτων ἐπιδιαιρέσεις τὰς ἐκβάσεις ψευδεῖς ἐσήμαινον — ἔδοξεν καὶ ἡμῖν αἴσχιστον ὑπάρχειν διορίζεσθαι ἀποτέλεσμα ἔτεσι β' ἢ ι' ἢ ζ', ἀλλὰ ζητῆσαι μεριστικοὺς καὶ ἐνιαυσιαίους χρόνους. καὶ δὴ πολὺν μὲν χρόνον ἀνιαρῶς διήγομεν καὶ ἐπιλύπως τὰς μεταβολὰς τῶν τόπων ποιούμενοι τοῖς περὶ τὰ τοιαῦτα ἐσπουδακόσι συμμίσγοντες διάπειραν ἐλαμβάνομεν, μέχρις οὗ .τὸ δαιμόνιον βουληθὲν διά τινος προνοίας τὴν παράδοσιν ἔν τινι τόπῳ πεποίηται διά τινος φιλομαθοῦς ἀνδρός. ἀρχὴν οὖν λαβόμενοι καὶ πολὺν πόνον εἰσενεγκάμενοι κατελαβόμεθα τοῦ σκοποῦ, ὃν καὶ ἐκτησάμεθα ἐπεισενεγκάμενοι καὶ αὐτοὶ πολλὰς δυνάμεων εὐχρηστίας. ἐκ γὰρ τῆς καθημερινῆς τριβῆς καὶ πολυάνδρου συμβολῆς καὶ τῆς τῶν παθῶν αὐτοψίας ἱερὰν μὲν καὶ ἀθάνατον τὴν θεωρίαν ἐκρίναμεν, ἄφθονον δὲ τὴν μετάδοσιν ποιησόμεθα, ἐπειδὴ δοκεῖ συνεκτικώτατον κεφάλαιον παρὰ τὰ λοιπὰ ὑπάρχειν. τούτου γὰρ ἄνευθεν οὐδὲν οὔτε ἔστιν οὔτε ἔσται· ἀρχὴν γὰρ καὶ τέλος ἔχει προγινωσκόμενον.

Ὁρκίζω σε, ἀδελφέ μου τιμιώτατε, καὶ τοὺς μυσταγωγουμένους ταύτῃ τῇ συντάξει οὐρανοῦ μὲν ἀστέριον κύτος καὶ κύκλον δυοκαιδεκάζωδον Ἥλιόν τε καὶ Σελήνην καὶ τοὺς πέντε πλανήτας ἀστέρας, δι' ὧν ὁ πᾶς βίος ἡνιοχεῖται, αὐτήν τε τὴν πρόνοιαν καὶ τὴν ἱερὰν ἀνάγκην, ἐν ἀποκρύφοις ταῦτα συντηρῆσαι καὶ μὴ μεταδοῦναι τοῖς ἀπαιδεύτοις, εἰ μὴ τοῖς ἀξίοις καὶ δυναμένοις διαφυλάσσειν καὶ ἀμείβεσθαι δικαίως, αὐτῷ τε ἐμοὶ Οὐάλεντι τῷ εἰσηγησαμένῳ ἀείμνηστον καὶ ἀγαθὴν φήμην ἀπονέμειν, καὶ μάλιστα ἐπιγνόντας τὸ ἄφθονον καὶ τὸ τῆς ἀληθείας μέρος ὡς ὑπὸ οὐδενὸς ἀνδρὸς ἐπιλελυμένον αὐτὸς ἐφώτισα, μηδὲ παρέντας τὸ ἐμὸν ὄνομα ἑτέρους ἐπεισφέρειν ταύτῃ τῇ συντάξει μηδὲ λωβῆσαί τι τῶν προγεγραμμένων ἢ μελλόντων λέγεσθαι πρὸς τὸ ἀθετῆσαι τοὺς ἐντυγχάνοντας καί μοι ψόγον ἐπενέγκαι. καὶ ταῦτα μὲν διαφυλάσσουσιν οἱ προειρημένοι θεοὶ πάντες εὐμενεῖς ἔσοιντο καὶ βίος εὐσταθὴς καὶ καταθύμιος λογισμῶν συντέλεια, ἐπιορκοῦσι δὲ τὰ ἐναντία, μήτε γῆ βατὴ μήτε θάλασσα πλωτὴ μήτε τέκνων σπορά, τυφλός τε νοῦς καὶ πεπεδημένος ὑπάρχων ἀσχήμονα βίον καὶ ἀνεπίτευκτον ἀγαθῶν ἐπάγοι. ἐὰν δέ τις καὶ μετὰ θάνατόν ἐστι κακῶν τε καὶ καλῶν ἀμοιβή, κἀκεῖ τῶν ὁμοίων μεταλάβοιεν. ὅθεν <εἰ> καὶ

2 κατασκεύαζον V ut vid. 3 ἃς V. 5 τὰ] τὰς V. 9 δεῖ V. 10 ἐπὶ λύπαις V. 11 non opus συμμιγέντες. 14-15 ἐκτησόμεθα V (an ἐκθησόμεθα ?). 19 παρὰ aut περὶ V. 21 fors. <ὅθεν> ὁρκίζω. 22 ἀστήρικτον V. 22-23 possis δυοκαίδεκα ζῳδίων sed verbum male fictum mutare dubito. 26 post καὶ ἀπαιδεύτοις V^a. 29 μέρος suspectum. 36 αὐχήμονα V. 37 ἀγαθὸν V, corr. M. ἐπάγει V^a.

The division of universal times drew us in and aroused in us an ever greater desire, so that we persisted of necessity. But since controversy had arisen concerning the general methods of division — which some employed in relation to the term sequences, others in relation to the minor periods, others in relation to the dodecatemoria (which sum to 100 years and 9 months), and still others in relation to the exaltations — and since the subdivisions derived from these methods yielded false outcomes, it seemed to us most shameful to define an event within 2 or 3 or 7 years, and instead we sought to find partitive and annual times. For a long time we proceeded with toil and distress, making the transits of the places and joining together with those who had devoted themselves to such matters, gathering experience, until the divine providence, so willing, transmitted the teaching in a certain place through a man devoted to learning. Taking this as our starting point and investing great labor, we grasped the objective, which we also acquired by introducing ourselves many useful applications of the principles.For from daily practice, the collective contribution of many, and personal observation of events, we judged this theory to be sacred and immortal, and we shall transmit it without reservation, since it appears to be the most comprehensive chapter above all others. For without it nothing either is or shall be; for it contains a beginning and an end known in advance.

I adjure you, my most honored brother, and those being initiated into this treatise, by the starry vault of heaven and the twelve-sign circle, by the Sun and Moon and the five planetary stars through which all of life is guided, and by Providence itself and sacred Necessity: to keep these matters secret and not to impart them to the uninitiated, but only to those who are worthy and capable of guarding them faithfully and rendering just recompense; and to bestow upon me, Valens, who introduced this work, an everlasting and honorable reputation — especially since you have come to recognize that the abundant and true portion of this art, which no other man had solved, I myself have illuminated; and not to set aside my name and introduce others into this treatise, nor to corrupt any of what has been written or is yet to be said, so as to discredit its readers and bring reproach upon me. To those who keep these things faithfully, may all the aforementioned gods be gracious, and may they enjoy a stable life and the fulfillment of their desires; but to those who swear falsely, may the opposite befall them — may neither land be passable nor sea navigable nor children be conceived, and may a blind and fettered mind bring upon them a shameful life and one devoid of all good fortune. And if there is, even after death, a recompense for evil and for good, may they receive their like portion there as well. Hence "one and

2 builder V ut vid. 3 ἃς V. 5 τὰ] τὰς Y. 9 see v. 10 ἐπὶ lypais V.n11 non opus simmigentes. 14-15 ektisometha V (an ektisometha). 19 para autn22-23 περί V. 21 fors. <ὅθεν ὁρκίζω. 22 ἀστήρικτον V. possis twelve Ζῳδίων but I hesitate to alter a word that is badly formed. 26 after καὶ ἀπαιδεύτοις γε 29 μέρος suspected. 36 αὐχήμονα V. 37 ἀγαθὸν V, corr. M. commits to

μετὰ τὴν ἐπίγνωσίν τις τῆς ἐνθάδε διδασκαλίας ἐν ἑτέρῳ συντάγματι αἰνιγματωδῶς εὕροι προκειμένην τὴν αἵρεσιν, οὐκ ἐκείνῳ δεῖ ἐγκώμιον ἀπονέμειν, ἀλλὰ ἡμῖν χάριν ὁμολογεῖν ὡς οὐ μόνον προμηνυταῖς ἀλλὰ καὶ εὑρεταῖς πολλῶν γενομένοις καὶ συγκοσμήσασι τὴν αἵρεσιν. καὶ γὰρ πολλοὶ ἀφθόνως τινὰ παραλαμβάνοντες μετὰ φθόνου συνέταξαν. διὸ προτρέπομαι τοὺς μάλιστα ἐντυγχάνοντας ταύτῃ τῇ συντάξει καὶ εἰς ἀθάνατον χῶρον εἰσερχομένους ἐπί τινας χρόνους καὶ θεῶν χορείας καὶ μυστήρια κατοπτεύσαντας ἰσόθεον δόξαν ἐπαναιρουμένους ἀποτίθεσθαι μὲν τὰς πολλὰς τῶν αἱρέσεων καὶ βίβλων ἀγωγάς, ἐγγυμνασθέντας δὲ τῇ πινακικῇ καὶ φυσικῇ τῶν ἀστέρων καὶ ζῳδίων θεωρίᾳ καὶ τῶν πρὸς τὰ φαινόμενα κανόνων πραγματείᾳ ταύταις ταῖς ἀγωγαῖς προσέχειν καὶ ταῖς προσυντεταγμέναις· καὶ πρὸς μὲν μοιρικὴν διάκρισιν μοιρικῶς τοὺς ἀστέρας συνορᾶν, πρὸς δὲ ζῳδιακὴν ὁμοίως, ἵνα καὶ τὸ λεγόμενον μετ' ἀληθείας λέγηται. πολλάκις γὰρ αὐτὸς ἐγὼ κατελαβόμην κατὰ μὲν τὴν τῶν ἐκβάσεων χρονογραφίαν ἐν ἑτέροις ζῳδίοις ὄντας τοὺς ἀστέρας καὶ κατὰ τὰ φαινόμενα ἐν ἑτέροις, καὶ μάλιστα ὅταν ἐν ἀρχῇ ἢ ἐπὶ τέλει τῶν ζῳδίων ὦσιν, ὁμοίως δὲ καὶ ἐν τοῖς στηριγμοῖς καὶ ἐν ταῖς ἀκρονυχίαις διαπταίοντας. δεῖ οὖν ἀκριβῶς ἐπιγνόντας ἐν ποίοις τε εἰσὶ ζῳδίοις ἢ μοίραις καὶ μάλιστα τὸν ὡροσκόπον τὴν διάκρισιν ποιεῖσθαι.

Ἀρχὴ δὲ τῆς ὑφηγήσεως ἔστω ἐντεῦθεν. τὰ καταγόμενα ἔτη τῆς γενέσεως σκοπήσαντες ἐκκρούομεν ὁσάκις δυνάμεθα δωδεκάδας, τὸν δὲ περιλειπόμενον ἀριθμὸν ἐπὶ τὸ δυνάμενον παραλαβεῖν ἀποδόντες ἐπιγνωσόμεθα τίνι παραδίδωσι τὸ ἔτος. τὸ δὲ λεχθὲν σύντομον μὲν ἔχει τὴν κατάληψιν, τὴν δὲ διάκρισιν ποικίλην. πάντες οὖν οἱ ἀστέρες καὶ ὁ ὡροσκόπος καὶ Ἥλιος καὶ Σελήνη παραδώσουσιν ἀλλήλοις καὶ ἀντιπαραλήψονται. ἔστω δὲ ἐπὶ ὑποδείγματος, ἵνα σοφωτέραν τὴν εἴσοδον ποιησώμεθα, Ἥλιος Ἑρμῆς Ὑδροχόῳ, Σελήνη Σκορπίῳ, Κρόνος Καρκίνῳ, Ζεὺς Ζυγῷ, Ἀφροδίτη Αἰγόκερῳ, Ἄρης ὡροσκόπος Παρθένῳ· ζητοῦμεν ἔτος λε'. ἀφεῖλον δωδεκάδας δύο, ἅ ἐστιν κδ'· λοιπὰ ια'· λογιζόμεθα οὖν τὰ ια' ἀπὸ ποίου ἀστέρος ἐπὶ ποῖον φθάνει· εὕρομεν οὖν ἀπὸ τοῦ ὡροσκόπου καὶ Ἄρεος ἐπὶ Κρόνον ἐν Καρκίνῳ καὶ πάλιν ἀπὸ Σελήνης ἐπὶ Ἄρεα τὰ ια' καὶ ἀπὸ Ἀφροδίτης ἐπὶ Σελήνην. αὗται πᾶσαι αἱ παραδόσεις ἐνεργοῦσιν ἐν τῷ λε' ἔτει· καὶ καθ' ἣν ἕκαστος τῶν ἀστέρων ἀποτελέσματος δύναμιν ἔχει, ἀποτελέσει ἤτοι ἀγαθὴν ἢ φαύλην ἐν ταῖς παραδόσεσιν, ἃς ἐν τῷ προϊόντι λόγῳ σημανοῦμεν.

Συγκρίνειν οὖν δεῖ καὶ ὁπόταν πολλαὶ παραδόσεις γένωνται, πότερον αἱ τῶν ἀγαθοποιῶν ἢ τῶν κακοποιῶν πλεονάζουσι, κἀκείνοις τὸ βραβεῖον ἀπονέμειν· ἐὰν δὲ ἐξ ἴσου, ἀνώμαλον καὶ ποικίλον τὸ ἔτος

2 προσκειμένην V. εὕρεσιν V. δεῖ] δὲ V. 18 ἀκρωνυχίαις V, corr. dubitans. 25 κατάλειψιν V^b. 27 nempe σαφεστέραν. 32 οὖν dubitans scripsi pro compendio codicis.

if, after gaining knowledge of the teaching set forth here, someone should find the same doctrinal approach presented in another treatise in a riddling manner, he ought not to award praise to that author, but rather to acknowledge gratitude to us, since we have become not only forerunners but also discoverers of many things and have given systematic form to the doctrine. For indeed many have freely borrowed certain materials and then composed their works with ill will. Therefore I urge those who engage most earnestly with this compilation and enter into an immortal realm, who for a time have gazed upon the choral dances of the gods and their mysteries and have taken up a glory equal to that of the gods, to set aside the many doctrinal and bibliographic approaches, and, having trained themselves in the tabular and physical contemplation of the stars and signs of the zodiac as well as in the practical application of the canons relating to the phenomena, to attend to these methods and those previously set out; and in making a degree-based judgment to consider the stars according to degrees, and likewise according to the zodiacal signs, so that what is said may be said with truth. For I myself have many times observed that, according to the chronography of outcomes, the stars were in certain signs, while according to the phenomena they were in other signs — especially when they are at the beginning or end of the signs — and similarly that they err in their stations and acronychal risings.One must therefore determine with precision in which signs or degrees the stars are situated — and most especially the ascendant — before making the judgment.

20

Let the beginning of the exposition proceed from here. Examining the elapsed years of the nativity, we subtract as many twelves as possible, and assigning the remaining number to the one capable of receiving it, we shall determine to whom the year is handed over. What has been said is concise in its grasp, yet varied in its discrimination. All the stars, then, and the Ascendant, and the Sun, and the Moon will hand over to one another and receive in return. Let there be an example, so that we may make the entry more instructive: Sun and Mercury in Aquarius, Moon in Scorpio, Saturn in Cancer, Jupiter in Libra, Venus in Capricorn, Mars as Ascendant in Virgo. We seek year 35. I subtracted two twelves, which is 24; remainder 11. We therefore reckon from which star to which the 11 reaches; we found from the Ascendant and Mars to Saturn in Cancer, and again from the Moon to Mars the 11, and from Venus to the Moon. All these transmissions are active in the 35th year; and according to whatever effective power each of the stars possesses, it will produce either a good or an adverse effect in the transmissions, which we shall indicate in the ensuing discussion.

It is therefore necessary to compare, whenever many transmissions occur, whether those of the benefics or those of the malefics predominate, and to award the prize to the latter; but if equal, the year is irregular and varied.

2 present V.n25 find V. see] δὲ V.n27 18 ακρωνυχίαις V, corr. doubting.
land inheritance. nempe safesteron. n32 οὖν doubting I wrote for com-
npendio codicis.

κριθήσεται. καθολικῶς μὲν οὖν ἐπὶ πάσης γενέσεως δεήσει ἀπὸ Ἡλίου καὶ Σελήνης καὶ ὡροσκόπου διεκβάλλειν τοὺς ἐνιαυτούς, καὶ ἐὰν εἰς κενοὺς τόπους ἐκπέσωσι, τοῖς κυρίοις τῶν ζῳδίων ἔσονται παραδεδωκότες. αὗται αἱ τρεῖς ψῆφοι πολλὴν δύναμιν ἔχουσι, πότερον εἰς ἀγαθοποιοὺς ἡ παράδοσις γέγονεν ἢ εἰς κακοποιοὺς ἢ καὶ εἰς ἐπικέντρους ἢ χρηματιστικοὺς τόπους ἢ ἐκκέντρους. εἶθ' οὕτως σκοπεῖν καὶ τὴν τῶν ἄλλων ἀστέρων παράδοσιν· ἐὰν γὰρ κακοποιοὶ τὸ ἔτος διακρατῶσιν, αἱ δὲ τρεῖς ἀφέσεις ἀγαθοποιΐας δύναμιν ἔχωσιν, ἔστι μὲν τὸ ἔτος πρακτικὸν καὶ ἐπίσημον, μετὰ δέ τινος ἀμφιλογίας καὶ φόβων καὶ σκυλμῶν. ἐὰν δὲ μηδεὶς τῶν ἀστέρων ἀστέρι παραδώσῃ, ἀλλ' εἰς κενοὺς τόπους ἡ διαίρεσις φέρηται, δεῖ καὶ τοῖς κενοῖς τόποις προσέχειν· καὶ μάλιστα ἐὰν κατ' ἐπέμβασιν ἐπῶσί τινες, παραλήψονται· καὶ ἀπὸ τοῦ κλήρου τῆς τύχης δεῖ ἐκβάλλειν καὶ ἀπὸ τοῦ δαίμονος καὶ ἔρωτος καὶ ἀνάγκης· ἐκ τούτων γὰρ καὶ τὰ καιρικὰ πάθη καὶ αἱ εὐεργεσίαι καὶ οἱ κίνδυνοι παραλαμβάνονται. φυσικώτερον δὲ καὶ ἀπὸ τῶν κέντρων δεῖ ἐκβάλλειν· καθάπερ γὰρ καὶ ἐπὶ τῶν καθολικῶν καὶ κοσμικῶν, εὑρίσκεται τὸ ὅμοιον καὶ ἐπὶ τῶν ἀνθρώπων. ἐκ γὰρ τῆς τοῦ κυνὸς ἐπιτολῆς τὸ ἔτος καὶ τὰ δ' κέντρα ἀνακυκλεῖται διὰ τῆς τετραετηρίδος, πλὴν ἐν διαφόροις οἱ ἐνιαυτοὶ γίνονται παρὰ τὰς τῶν ἀστέρων σχηματογραφίας καὶ φάσεις καὶ τὰς κατὰ καιρὸν ἐπεμβάσεις. ὁμοίως δὲ καὶ ὁ Ἥλιος τετραγωνίσας ποιεῖ κινήσεις μεγίστην ἐλαχίστην δύο μέσας καὶ τὸν κύκλον διὰ δ' τροπῶν διευθύνει· ἔστι δὲ καὶ Σελήνης σχήματα φυσικὰ δ', σύνοδος διχότομος πανσέληνος διχότομος β'· καὶ αὐτὸ δὲ τὸ κοσμικὸν καὶ ἐπίγειον κατάστημα ἐκ δ' στοιχείων καὶ ἐκ δ' ἀνέμων συνέστηκεν. εἰ οὖν ταῦτα οὕτως ἔχει, ἀναγκαῖον καὶ ἐπὶ τῶν γενέσεων τὰ δ' κέντρα χρηματίζειν καὶ ἀπολύειν ἀπ' αὐτῶν τοὺς ἐνιαυτοὺς καὶ συγκρίνειν τούς τε κατὰ γένεσιν ἀστέρας καὶ τὰ ἰδιώματα τῶν κέντρων καὶ τῶν ζῳδίων. δεῖ δὲ καὶ τὴν κοσμικὴν σύνοδον προγινώσκειν καὶ τὴν τοῦ κυνὸς ἐπιτολὴν καὶ τὴν ὥραν εἰ τροπικῶς ὡροσκοπεῖ καὶ τὸν τῆς τοῦ κυνὸς ἀνατολῆς κύριον· οὗτος γὰρ καθολικὸς [ὁ] τοῦ ἔτους οἰκοδεσπότης κριθήσεται, κυκλικοὶ δὲ οἱ τῶν τόπων κύριοι. ὁμοίως δὲ καὶ ἐπὶ ἑκάστης γενέσεως καὶ ἀντιγενέσεως καθολικὸς μὲν ὁ τοῦ ἔτους κύριος, κυκλικὸς δὲ ὁ τῶν συνόδων ἢ πανσελήνων. δεῖ οὖν συγκρίνειν, εἰ ὁ καθολικὸς [καὶ] κοσμικὸς τῷ τῆς γενέσεως καθολικῷ προσοικείωται ἢ ὁ αὐτός ἐστιν, ὁμοίως δὲ καὶ εἰ οἱ κοσμικοὶ κυκλικοὶ τῆς γενέσεως σύμφωνοι ἢ οἱ αὐτοί. πρὸς ἐπὶ τούτοις δὲ καὶ τὰς ἐκλείψεις παρατηρητέον ἐν ποίοις τόποις τῆς γενέσεως γεγόνασιν, ἤτοι χρηματιστικοῖς ἢ ἀχρηματίστοις, ἔτι δὲ καὶ τὰς ἀνατολὰς καὶ τὰς φάσεις τῶν ἀστέρων· ἐκ γὰρ τούτων καὶ ἐπίσημοι γενέσεις

10 παραδώσῃ mutare nolui. 11 τύποις calamo renitente V. 12 fors. τινες <οἱ>. 17 anno utitur Alexandrino ab Augusto ordinato, ut solet. 21 ἐλαχίστας per comp. V. 23 διχότομος <α'> H. 30 οὕτως V^a. 30-31 καθολικῶς V^a. 32 nempe τροπῶν.

shall be judged. In general, for every nativity it will be necessary to project the years from the Sun, the Moon, and the Ascendant; and if they fall upon empty places, they will have been handed over to the lords of the signs. These three calculations have great power, depending on whether the transmission has been made to benefics or to malefics, or to angular or active places, or to cadent places. Then one must also examine in this way the transmission of the other stars; for if malefics hold dominion over the year, but the three apheses possess the power of beneficence, the year is indeed active and distinguished, yet with some contention, fears, and disturbances. But if none of the stars makes a transmission to another star, and the division falls upon empty places, one must pay attention to the empty places as well — especially if certain planets are present there by ingress, they will take up the lordship. One must also project from the Lot of Fortune, and from the Lot of Daimon, Eros, and Necessity; for from these are derived both the critical afflictions of the times and the benefits and dangers. It is also more natural to project from the angles; for just as in universal and mundane matters, the same is found in the affairs of individuals.For from the rising of the Dog Star the year and the four angles revolve in a cycle through the four-year period, though the years differ according to the configurations and phases of the stars and the ingresses occurring at each time. Likewise, the Sun by forming a square produces the greatest, least, and two mean motions, and guides its cycle through four tropics. There are also four natural phases of the Moon: conjunction, first quarter, full moon, and second quarter. And the very cosmic and terrestrial constitution is composed of four elements and four winds. If, then, these things are so, it is necessary also that in nativities the four angles be active and that the years be released from them, and that both the natal planets and the characteristics of the angles and signs be compared. One must also foreknow the mundane conjunction and the rising of the Dog Star, and whether at that hour the Ascendant is at a solstitial or equinoctial point, and the lord of the rising of the Dog Star; for this will be judged as the overall lord [and] ruler of the year, while the lords of the places serve as the cyclic rulers. Likewise, in each nativity and counter-nativity, the lord of the year is the general ruler, while the cyclic ruler is that of the new moons or full moons.One must therefore compare whether the universal mundane ruler is related to the universal ruler of the nativity or is the same planet; likewise, whether the mundane cyclic rulers are in harmony with those of the nativity or are identical; and in addition to these, one must observe in which places of the nativity the eclipses have occurred — whether in active or inactive places — and furthermore the risings and phases of the stars; for from these also are distinguished nativities

10 delivery mutare nolui. 11 type calamo renitente V.n12 fors.

tinesn<ol>.

17 anno utitur Alexandrino ab Augusto ordinato, ut solet. 21 ἐλαχισταςnper comp. V. 23 dixótoros <a> H. 30 thus c'. 30-31 universally c'.n32 nempe modes.

καὶ ἡγεμονικαὶ καὶ βασιλικαὶ τὴν διάκρισιν καὶ τὴν μεταβολὴν τῆς πράξεως ἢ καὶ τῆς δόξης ἔξουσι, μεγάλα τε καὶ θαυμαστὰ ἀποτελέσματα συμβαίνειν εἴωθεν, τινὰ μὲν εἰς ἀνυπέρβλητον τύχην ὑψούμενα, τινὰ δὲ εἰς ταπεινὴν καὶ εὐκαθαίρετον τύχην χωροῦντα.

Ὅθεν μή τις ἡμᾶς δόξῃ πολυλογεῖν ἢ διαπλέκειν τὴν αἵρεσιν, ἀλλὰ 5 δι' ἀσφάλειαν ταῦτα αὐτὰ ποιεῖν, ἵνα ἄπταιστος ἡ διαίρεσις γένηται εἴς τε τὰς λαμπρὰς καὶ τὰς μετρίας γενέσεις. ἄλλως τε ἐπὰν ζητῶμεν περὶ ζωῆς ἢ σωματικῶν πράξεων ἢ ψυχικῶν, ἀπὸ τοῦ ὡροσκόπου διεκβαλοῦμεν· ἐπὰν δὲ περὶ δόξης καὶ προεδρίας καὶ φαντασίας καὶ πατρὸς καὶ μειζόνων προσώπων καὶ ὅσα ποτὲ ἡ φύσις τοῦ Ἡλίου 10 εἴωθεν ἀποτελεῖν, ἀπ' αὐτοῦ τὴν ἄφεσιν τῶν ἐτῶν ποιησόμεθα· ὅταν δὲ περὶ σωματικῶν κινδύνων καὶ παθῶν καὶ αἱμαγμῶν ἢ μητρός, ἀπὸ Σελήνης· ἐπὰν δὲ περὶ πράξεως καὶ βίου καὶ τέχνης, ἀπὸ τοῦ μεσουρανήματος· ὅταν δὲ περὶ εὐτυχίας καὶ περιποιήσεως τοῦ βίου, ἀπὸ τοῦ κλήρου τῆς τύχης· ὅταν δὲ περὶ θανατικῶν ἢ μεταβολῆς ἢ σκυλμῶν, 15 ἀπὸ τοῦ δυτικοῦ· ὅταν δὲ περὶ θεμελίων ἢ κτημάτων ἢ ἀποκρύφων ἢ περὶ νεκρικῶν, ἀπὸ τοῦ ὑπογείου· ὅταν δὲ περὶ γυναικὸς ἢ ἐπιπλοκῆς ἢ συνηθείας ἢ εἰδῶν γυναικείων, ἀπὸ τῆς Ἀφροδίτης· ὅταν δὲ περὶ στρατείας ἢ δημοσίων πραγμάτων, ἀπὸ Ἄρεως· ὅταν δὲ περὶ ἀνασκευῆς πραγμάτων ἢ κτήσεως ἢ παθῶν ἀποκρύφων ἢ κληρονομίας 20 πατρικῶν, ἀπὸ Κρόνου· περὶ δὲ δόξης καὶ φιλίας καὶ συστάσεως καὶ κτήσεως ἀπὸ τοῦ Διός· ὅταν δὲ περὶ κοινωνίας ἢ δουλικῶν ἢ σωματικῶν ἢ δόσεως ἢ λήψεως ἢ γραπτῶν, ἀπὸ Ἑρμοῦ. καὶ ταῦτα μὲν ὡς πρὸς μονοειδεῖς παραδόσεις ἢ παραλήψεις· ἐπὰν δὲ δύο ἢ τρεῖς ἢ πλείους παραδιδόντες ἢ παραλαμβάνοντες τύχωσιν, ἑκάστου ἀστέρος 25 τὴν δύναμιν δεῖ συνεπικρίνειν πρὸς τοὺς παρόντας. κατὰ γὰρ τὴν ἐξ ἀρχῆς ἑκάστης γενέσεως ὑπόστασιν οἵ τε ἀγαθοποιοὶ καὶ οἱ κακοποιοὶ ἀποτελεστικοὶ γενήσονται, καὶ ὅπερ εἶχεν σχῆμα καθολικὸν ἕκαστος πρὸς τὸν ἐπιμαρτυροῦντα ἢ συσχηματιζόμενον, τὸ ὅμοιον ἀποτελέσει παραλαβὼν παρ' ἐκείνου τοὺς χρόνους ἢ καὶ αὐτὸς παραδεδωκώς. 30

Ἵνα δὲ ἀκριβὴς καὶ ἐνεργεστέρα ἡ παράδοσις ἡμῶν ὀφθῇ, παραγγελίας τινὰς καὶ νόμους ἐκθησόμεθα, οὓς φυλάσσοντες εὐκατάληπτον τὴν αἵρεσιν ἕξομεν. πρότερον μὲν οὖν χρὴ σκοπεῖν, εἰ ἀπὸ ἐπικέντρων τόπων εἰς ἐπικέντρους ἡ παράδοσις γένηται ἢ ἀπὸ τοῦ ἀγαθοῦ δαίμονος εἰς τὸν κλῆρον ἢ χρηματιστικὸν τόπον, ἵνα καὶ τὸ σημαινόμενον 35 πρακτικὸν ἢ ἔνδοξον ᾖ, εἶτ' οὖν καὶ ἀπὸ τῶν ἀποκλιμάτων εἰς τὰ κέντρα ἢ καὶ ἀπὸ κακοῦ δαίμονος ἐπ' ἀγαθὸν δαίμονα. χρηματιστικὰ μὲν οὖν καὶ ἐνεργητικὰ ζῴδιά ἐστιν ὡροσκόπος [ἢ] μεσουράνημα ἀγαθὸς δαίμων ἀγαθὴ τύχη κλῆρος τύχης δαίμων ἔρως ἀνάγκη, μέσα δὲ θεὸς θεὰ καὶ τὰ λοιπὰ δύο κέντρα, μέτρια δὲ καὶ κακωτικὰ τὰ 40

2 ἔχουσι V[a]. 6 fors. del. αὐτά. 16 fors. κτισμάτων. 31 nempe ἐναργ. 35 nempe in Sortem Fortunae. 36 εἶτ' οὖν (respondet εἰ praecedenti)] εἰ δ' οὖν V.

And those of ruling and royal [natures] will have distinction and change in their activity or reputation, and great and wondrous outcomes are wont to occur — some being raised to unsurpassable fortune, while others descend into humble and easily overthrown fortune.

Therefore, let no one think that we are being verbose or spinning out the method needlessly, but rather that we do these very things for the sake of security, so that the division may be made without error for both illustrious and moderate nativities. Furthermore, whenever we inquire about life or bodily matters or matters of the soul, we shall project from the Ascendant; but when we inquire about honor, precedence, distinction, the father, persons of superior standing, and all that the nature of the Sun is wont to produce, we shall conduct the release of the years from it; when we inquire about bodily dangers and afflictions and wounds, or the mother, from the Moon; when we inquire about occupation, livelihood, and craft, from the Midheaven; when we inquire about good fortune and the acquisition of livelihood, from the Lot of Fortune; when we inquire about death, change, or vexations, from the Descendant; when we inquire about foundations, possessions, hidden matters, or matters of the dead, from the Subterranean Pivot; when we inquire about a wife, entanglement, association, or feminine forms, from Venus; when we inquire about military service or public affairs, from Mars; when we inquire about the undoing of affairs, acquisition, hidden afflictions, or paternal inheritance, from Saturn; concerning honor, friendship, reputation, and acquisition, from Jupiter; and when we inquire about partnerships, servile matters, bodily matters, giving, orreceiving, or written matters, from Mercury — and these, indeed, with respect to single-party transmissions or receptions. But when two or three or more happen to be transmitting or receiving, the power of each star must be jointly assessed in relation to those present. For according to the foundational constitution of each nativity from the outset, both the benefic and the malefic planets will become effective, and whatever general aspect each had toward the one bearing witness or in configuration with it, the same it will produce upon receiving the times from that planet, or even when it has itself transmitted them.

So that our transmission may appear precise and more effective, we shall set forth certain precepts and rules, by observing which we shall have an easy grasp of the doctrine. First, then, one must consider whether the transmission occurs from angular places to angular places, or from the Good Daimon to the Lot or to a busy place, so that the signification may be active or distinguished; or indeed from the declining places to the angles, or even from the Evil Daimon to the Good Daimon. The busy and active signs are: the Ascendant, the Midheaven, the Good Daimon, Good Fortune, the Lot of Fortune, the Daimon, Eros, Necessity; the intermediate ones are: Theos, Thea, and the remaining two angles; the moderate and afflicting ones are the

2 they have, γα 6 perhaps delete αὐτά, 16 perhaps κτισμάτων. 31 namely ἐναργ. 35 namely in Sortem Fortunae. 36 εἶτ᾽ οὖν (corresponds also to what precedes)] εἰ δ' οὖν Y.

λοιπά. παρὰ δὲ τοὺς ἐπόντας ἢ μαρτυροῦντας ἀγαθοποιοὺς ἢ κακοποιοὺς ἡ τῶν τόπων δύναμις ἐξασθενεῖ ἢ καὶ ἐνεργεστέρα καθίσταται· ἡ μέντοι κακὴ τύχη τοῦ κακοῦ δαίμονος δοκεῖ βελτίων εἶναι, καθ' ὃ τριγωνικὸν σχῆμα πρὸς τὸ μεσουράνημα κέκτηται. ἐὰν δέ πως ἐπὶ γενέσεως μία παράδοσις εὑρεθῇ πάντων τῶν ἀστέρων ἐν ἑνὶ ζῳδίῳ τετευχότων, παραδώσουσι μὲν αὐτοὶ ζῳδιακῶς· ὃ ἐὰν δὲ ἡ συγκράτησις καθολικῶς δηλοῖ ἐπὶ τῆς γενέσεως, ἐκεῖνο καὶ μεθέξει δὴ παντός· ἐὰν δὲ ἐν ἑνὶ ζῳδίῳ εὑρεθῶσιν γ' ἢ δ' ἀστέρες, ἐν ἑτέρῳ δὲ εἷς ἢ δύο, ὁ πρῶτος καθυπερτερῶν μοιρικῶς πρότερον καὶ μεριεῖ τοὺς χρόνους· τουτέστι προτέρως ὁ πλείστας ἔχων μοίρας παραλαμβάνει καὶ τότε οἱ ἐφεξῆς· τὸ δ' ὅμοιον καὶ οἱ παραλαμβάνοντες. ποικίλης δὲ τῆς διαιρέσεως οὔσης ἐάν τις προσέχῃ οὐ διαμαρτήσει. ἐπεὶ γὰρ δὴ δωδεκαετίας αἱ αὐταὶ παραδόσεις σημαίνονται, οὐ τὴν αὐτὴν ἐνέργειαν τῶν ἀποτελεσμάτων ἐφέξουσιν ἀλλὰ διάφορον. ὅταν ἐπί τινος κύκλου παράδοσιν ἤγοι ἀφ' ἑνὸς ἢ πλειόνων εὕρωμεν, σκοποῦμεν κατ' ἐκεῖνο τὸ ἔτος τὴν ἀντιγένεσιν καὶ τὰς ἐπεμβάσεις τῶν ἀστέρων εἰ ὅμοιον σχῆμα ἔχωσιν, ὁποῖον καὶ ἐπὶ γενέσεως, ἢ πρὸς τοὺς παραδιδόντας ἢ παραλαμβάνοντας, καὶ εἰ τὰς αὐτὰς φάσεις πρὸς τὸν Ἥλιον ποιοῦνται. ἐὰν γὰρ οὕτως εὕρωμεν, λέγομεν καὶ τὸ ἀποτέλεσμα βέβαιον. εἰ δὲ ἀλλότριον καὶ ἀνόμοιον, οὐκ ἔτι ὁλοτελές· ἃ μὲν γὰρ καθολικῶς γίνεται ἃ δὲ μοιρικῶς. οἷον ἐὰν Κρόνου καὶ Διός τις καθολικοὺς χρόνους κατάγῃ καλῶς κειμένων, συμπέσῃ δὲ ἐν τούτῳ τῷ κύκλῳ τὸν αὐτὸν κατάγειν τοὺς χρόνους, κληρονομήσει ἢ ἀπὸ νεκρικῶν εὐεργετηθήσεται. ἐὰν δὲ τὸ δεύτερον ἢ τρίτον κύκλον *** Κρόνου καὶ Διὸς ἐπικρατούντων τὸ ἔτος, οὐ κεῖνται δὲ καθολικῶς, κληρονόμος μὲν οὐκ ἔσται, κατάληψις δὲ καὶ διὰ νεκρικῆς ὠφελείας ἢ τοιαῦται προσδοκίαι ἢ καὶ ἀγορασμοὶ κτημάτων θεμελίων καὶ ἑτέρας ἐπικτήσεως. ὁμοίως δὲ καὶ τὰ ἄλλα ἐν τοῖς καθολικοῖς χρόνοις κατὰ τὸν τῆς δωδεκαετίας κύκλον βέβαια τὰ ἀποτελέσματα γενήσονται, ἐξ ὑστέρου δὲ ἢ πρότερον οὐδαμῶς, πλὴν εἰ τὰς ἐννοίας τῶν ἀποτελεσμάτων οἱ ἀστέρες ἐνδείξονται.

Οἷον ἔστω τινὰ τῷ πρώτῳ κύκλῳ γεγαμηκέναι τῆς γενέσεως καταγούσης ἔτος λδ'· δεῖ γὰρ κατὰ τὰς ἡλικίας καὶ τὰ ἀποτελέσματα συγκρίνειν· τῷ ἑτέρῳ κύκλῳ περὶ συνηθείας ἢ καὶ ἑτέρου γάμου ἢ ὅσα ποτὲ γυναιξὶν ἀνῆκε τὴν φροντίδα ποιήσει. ἕτερος δὲ ἐστρατεύσατο· πάλιν τῆς αὐτοῦ παραδόσεως γενομένης περὶ προκοπῆς ἢ μεταβολῆς ἢ στρατιωτικῆς πράξεως ἐνεργήσει. ἐὰν οὖν καὶ ἡ καθολικὴ ὑπόστασις

1 παρὰ] περὶ V. 1-2 κακωποιοὺς V. 6 post αὐτοὶ ζώντων τῶν ἀστέρων V^a, del. V^b. 8 ἐὰν tolerandum. 7 haec sana esse non spondeo; possis ἀνθέξει διὰ παντός. 10 προτέρως V^b] πρότερον V^a. πλείστας] ἐλαχίστας per comp. V. 12 προσέχει V. δὴ] an δία? 14 fort. <οἷον> ὅταν. 16 ἔχουσιν H. 18 εἰ] εἰς V. 22 συνεμπέσῃ V. τῶν αὐτῶν V^b, quid V^a incertum. 31 nempe τὸν sed plura turbata. 26 an διὰ νεκρικῶν ὠφέλεια? 27 opusne <κατὰ> τὰ ἄλλα? 29 εἰ Rad.] εἰς V. 34 nempe ἀνήκει. 35 an τῆς αὐτῆς? cf. p. 92, 5.

the rest. But depending on the benefic or malefic planets present or bearing witness, the power of the places is weakened or becomes more effective; yet the bad fortune of the evil daemon seems to be better, insofar as it has a trine configuration with the midheaven. But if in some nativity a single transmission is found with all the planets having fallen in one zodiac sign, they will transmit zodiacally; but whatever the combination universally indicates at the nativity, that too will participate in everything; but if three or four planets are found in one sign and one or two in another, the first one dominating by degree will first divide the times as well; that is, the one having the most degrees receives first and then those in succession; and likewise also those receiving. Since the division is varied, whoever pays attention will not go wrong. For since the same transmissions are indicated over twelve-year periods, they will not hold the same effectiveness of outcomes but a different one.Whenever in the transmission of a certain cycle we find it from one or more planets, we examine in that year the solar return and the transits of the planets to see whether they have a similar configuration, such as also at the nativity, either toward those transmitting or those receiving, and whether they make the same phases with the Sun. For if we find it thus, we declare the outcome certain. But if it is foreign and dissimilar, it is no longer complete; for some things come about universally and others by degree. For example, if someone is running the universal periods of Saturn and Jupiter, both well placed, and it happens that in this same cycle he is running the same periods, he will inherit or will be benefited from matters relating to the dead. But if in the second or third cycle *** with Saturn and Jupiter dominating the year, yet they are not positioned universally, he will not be an heir, but there will be acquisition through benefit from the dead, or such expectations, or even purchases of landed property and foundations and other additional acquisitions. Likewise also the other outcomes in the universal periods according to the twelve-year cycle will come about as certain, but by no means earlier or later, unless the planets indicate the intentions of the outcomes.

For example, suppose someone married during the first cycle, with the nativity indicating year 34 — for the results must be compared according to the stages of life — in the second cycle he will direct his attention to an intimate relationship, or another marriage, or whatever concerns women. Another man served in the military; when the same transmission occurs again, it will be active concerning advancement, change, or military enterprise. If, then, the general condition

1 para] about V. 1-2 evildoers C. 6 post those of the living stars c', ndel. c'. what if tolerandum. 7 haec sana esse non spondeo? possis endure everywhere. 10 before c] before the majority] least per comp. V.n12 heed V. di] an dia 14 fort. <olov> when. 16 they have H. 18 εἰ] εἰς V.n22 consequence Y. τῶν αὐτῶν c, quid V incertum. 3t nempe τὸν sed plurantturbata. 26 an for funeral benefits 27 opusne <otherwise 29 εἰ Rad.]νὶς V. 34 nempe belongs. 35 an of this cl. p. 92, 5.

προκοπτική τυγχάνῃ, κατ' ἐκείνους τοὺς καιροὺς προκόψει μάλιστα, ἐὰν ἀγαθοποιοὶ διακρατῶσι· μεγάλης δὲ τῆς γενέσεως οὔσης καὶ ἡγεμονεύσει ἢ ἐπιτροπεύσει ἢ ἐξουσιαστικῆς τάξεως μεθέξει. κατὰ δὲ τὴν ἀκολουθίαν τῆς γενέσεως συναρμόζεσθαι δεῖ τὰ ἀποτελέσματα. ἕτερός τις ἐτέκνωσε κατά τινας χρόνους· τῆς αὐτῆς παραδόσεως γενομένης καὶ τῆς ἀκμῆς ἢ τῆς ἡλικίας ἐπιτρεπούσης πάλιν τέκνωσιν ἢ σωμάτων ἀγορασμὸν ποιήσεται ἢ ἀναθρέψει τινὰς ἐν τέκνων μοίραις ἢ καὶ ἀλλοτρίων τέκνων φροντίδα ποιήσεται. ἄλλος δέ τις ἐν ἀρχῇ καὶ προστασίᾳ ὄχλων ἐγένετο· τῆς αὐτῆς χρονογραφίας γενομένης καὶ τῆς γενέσεως καλὴν ὑπόστασιν ἐχούσης μεγάλας τὰς ἀρχὰς καὶ ἐπισήμους ἀναδέξεται, μετρίας δ' οὔσης μετὰ τῶν τοιούτων ἀναστρέψει ἢ φαντασίαν ἕξει ἀρχῆς ἢ προεδρίας. ὁμοίως τις ἐν καταδίκῃ ἢ συνοχῇ ἐγένετο· τῆς αὐτῆς παραδόσεως γενομένης ἀγαθοποιῶν μὲν ἐπιμαρτυρησάντων τῆς συνοχῆς ἢ αἰτίας ἀπαλλαγήσεται, κακοποιῶν δὲ διά τινα κακουργοτέραν ἐγχείρησιν ἢ κατηγορίαν ἐπίφθονον τῇ αἰτίᾳ ἐπιμενεῖ ἢ καὶ χειρόνως διάξει. καὶ τὰ λοιπὰ δὲ ὅσα ποτὲ ἐν βίῳ συντελούμενα τυγχάνει γενήσεται κατὰ τὰς παραδόσεις, ἐνδιάφορα δὲ διὰ τὰς καθολικὰς χρονογραφίας καὶ τὰς ἀντιγενέσεις καὶ τὰς ἐπεμβάσεις καὶ φάσεις τῶν ἀστέρων τάς τε πρὸς ἑκάτερον ἀνομοίους σχηματογραφίας. ἐπὰν γὰρ ἐπεμβῶσιν οἱ κατὰ καιρὸν ἀστέρες ἐπὶ τοὺς παραδιδόντας κατὰ γένεσιν ἢ παραλαμβάνοντας ἢ εἰς τὰ κέντρα, ἐκ τῆς ἰδίας φύσεως συνεπιμερίζουσι καὶ αὐτοὶ ἤτοι ἀγαθὸν ἢ φαῦλον ἢ καὶ ἐνεργέστερον τὸ ἀποτέλεσμα ἢ κωλυτικὸν ποιήσουσι. τὸ δὲ βέβαιον κρινοῦμεν, ὅταν σύμφωνον σχῆμα ὁ κατ' ἐπέμβασιν πρὸς τὸν παραδιδόντα ἔχῃ ἢ οἱ αὐτοὶ οἱ παραδιδόντες τοῖς παραλαμβάνουσιν *** ὅμοιον σχῆμα οἷον καὶ ἐπὶ γενέσεως. εἰ δὲ τὰ χρονικὰ ἄλλο τι σημαίνοιεν, ὁ δὲ ἐνιαυτὸς καὶ ἡ ἐπέμβασις ἄλλο, μεσότης τῶν τελουμένων ἔσται. καθολικῶς δὲ πᾶς ἀστὴρ ἐν τῇ παραδόσει ἢ τῇ παραλήψει δύνων ἄπρακτος καὶ κωλυτικὸς καθίσταται· καὶ ἐὰν ἀγαθοποιὸς εὑρεθῇ, φαντασίας μόνον παρέχει· ἐὰν δέ πως καὶ αἱ τρεῖς ἀφέσεις Ἡλίου καὶ Σελήνης καὶ ὡροσκόπου ἀνόμοια σημαίνοιεν, ποικίλον ἔσται τὸ ἔτος. πολλάκις μὲν οὖν ἐπὶ τῆς αὐτῆς αἱρέσεως παραδόσεως μὴ οὔσης οἱ καθολικοὶ χρόνοι μεγάλα καὶ ἐπίσημα ἀποτελέσματα ἐμήνυσαν· ὅθεν τὴν ἀρχὴν ἐκεῖθεν λαβόντας τότε ἐπὶ τοὺς ἐνιαυσιαίους χρόνους δεῖ χωρεῖν.

Ἐπεὶ δέ τινες τῶν συνταγματογράφων ᾠήθεντο τὴν προκειμένην αἵρεσιν, οἱ δὲ μέλλοντες ἐντυγχάνειν τῇδέ μου τῇ συντάξει μνησθήσονται κατ' ἀρχὰς ὡς μηδεμιᾶς τινος ἐπεξειργασμένης ἀγωγῆς, ἀναγκαῖον καὶ τὰς κλεῖδας ἐπιδεῖξαι, δι' ὧν ἡ παράδοσις κατὰ τὸ εἶδος τοῦ ἀποτελέσματος ἐνεργεστέρα γενομένη θαυμαστὸν ὅρον ἀποτελεῖ·

17 ἐνδίαφορα dubium. 25 sequebatur ῶσιν. 26 σημαίνειεν V. 31 σημαίνειεν V. ἔστω V. 35 ᾠοίθεντο V. 37 qui meos commentarios legent, recordabuntur apud ceteros auctores nullam ἀγωγήν sic explanatam fuisse, ut ea uti possent.

is of an advancing nature, he will advance most especially in those times, if benefic planets are in control; and if the nativity is of great magnitude, he will hold command or guardianship or will share in a position of authority. The results must be fitted to the course of the nativity. Another person begot children during certain periods; when the same transmission occurs again and the prime of life or age permits, he will again beget children, or will purchase slaves, or will raise some in the role of children, or will take charge of the children of others. Yet another person came to hold office and leadership over crowds; when the same chronography occurs again and the nativity has a favorable foundation, he will take on great and distinguished offices; but if it is of moderate quality, he will move among such circles or will have the appearance of office or precedence. Likewise, if someone was under condemnation or confinement, and the same transmission occurs again: if benefic planets have testified, he will be released from the confinement or the charge; but if malefic planets have testified, he will remain under the charge due to some more criminal undertaking or a malicious accusation, or will fare even worse.And all the other things that happen to be accomplished in life will come to pass according to the transmissions, though varying on account of the general chronographies, the counter-nativities, the ingresses and phases of the stars, and the dissimilar configurations with respect to each party. For when the stars of the moment make their ingress upon those transmitting or receiving at birth, or upon the angles, they themselves also contribute from their own nature either a good or bad outcome, or will make it more effective or obstructive. We shall judge the matter certain when the planet making its ingress has a concordant configuration with the transmitting planet, or when the transmitting planets themselves have with the receiving planets *** a similar configuration as at birth. But if the chronological indicators signify one thing, and the annual period and the ingress signify another, there will be a middle ground of outcomes. As a general rule, every planet that is setting during the transmission or reception becomes inactive and obstructive; and if it is a benefic, it provides appearances only; but if the three aphetic points of Sun, Moon, and Ascendant signify discordant things, the year will be varied.Often, then, even when there is no transmission from the same sect, the general periods have indicated great and distinguished results; wherefore one must take the beginning from there and then proceed to the annual periods.

Since some compilers of treatises have hinted at the method set forth here, and those who are about to encounter this compilation of mine will recall from the outset that no such systematic method of instruction has been worked out, it is necessary also to reveal the keys by which the transmission, having become more effective in accordance with the nature of the outcome, achieves a wondrous result;

17 ἐνδίαφορα doubt. 25 was followed by ὦσιν. 26 σημανησεν V. 31 σημανησενγ. ἔστω Y. 35 ἠνοίξαντο V. 37 those who read my commentaries will remember that no dywyην was explained in such a way that they could be used by other authors.

ἐὰν οὖν τις νηπτικῶς προσέχῃ τοῖς μέλλουσι λέγεσθαι τόποις ἐν ταῖς παραδόσεσι διὰ τῆς συγκρατητικῆς θεωρίας τῆς τε τοῦ ἀστέρος καὶ τοῦ ζῳδίου ἐνεργείας, ἄπταιστος διαμενεῖ.

<ιβ'.> Περὶ τῶν ὀνομασιῶν τῶν ιβ' τόπων καὶ περὶ τῆς δωδεκατρόπου.

Ἀρχὴ δὲ ἔστω ἀπὸ τοῦ ὡροσκόπου, ὅς ἐστι ζωὴ οἴαξ σῶμα πνεῦμα· β' βίος Ἅιδου πύλη κατάσκιον δόσις λῆψις κοινωνία γυναικὸς ἐπιπλοκὴ συναλλαγὴ πρᾶξις ἐκ νεκρικῶν ὠφέλεια διαθήκης τόπος. γ' ἀδελφοὶ ξενιτεία βασιλεία ἐξουσία φίλοι συγγενεῖς ἐπικαρδία δοῦλοι. δ' δόξα τέκνα γυνὴ ἰδία καὶ πρεσβύτερα πρόσωπα πρᾶξις πόλις οἰκία κτήματα μοναὶ μετατροπαὶ μεταβολαὶ τόπων κίνδυνοι θάνατος συνοχὴ μυστικὰ πράγματα. ε' τέκνων τόπος φιλίας κοινωνίας σωμάτων ἀπελευθέρων ἐκποιήσεως ἀγαθοῦ τινος ἢ εὐεργεσίας. ς' δούλων σίνους ἔχθρας πάθους ἀσθενείας ***. η' θανάτου νεκρῶν ὠφελείας ἀργὸς τόπος δίκης ἀσθενείας. θ' φιλίας ἀποδημίας ξένων ὠφελείας θεοῦ βασιλέως δυνάστου ἀστρονομίας χρηματισμῶν θεῶν ἐπιφανείας μαντείας μυστικῶν ἢ ἀποκρύφων πραγμάτων κοινωνίας. ι' πράξεως δόξης προκοπῆς τέκνων γυναικὸς μεταβολῆς καινισμοῦ πραγμάτων. ια' φίλων ἐλπίδων δωρεᾶς τέκνων σωμάτων ἀπελευθέρων. ιβ' ξένης ἔχθρας δούλων σίνους κινδύνων κριτηρίων πάθους θανάτου ἀσθενείας.

Ἕκαστος μὲν οὖν τόπος καθὸ σημαίνει ἰδίως ἀποτελέσει, συνεργήσει δὲ καὶ ἡ τοῦ διαμετροῦντος τόπου φύσις. ἐπὰν οὖν παράδοσις ἐνιαυτοῦ εὑρεθῇ, σκοποῦμεν ἐπὶ ποίου τόπου ὁ παραδιδοὺς τυγχάνει καὶ ἐπὶ ποίου ὁ παραλαμβάνων κατὰ τὴν προκειμένην δωδεκάτροπον, καὶ κατὰ τὴν οἰκειότητα τοῦ ζῳδίου καὶ τοῦ τόπου τὸ ἀποτέλεσμα ἀποφαινόμεθα, τῆς παραδόσεως τῶν ἀστέρων ἰδίαν ἀποτελεσμάτων δύναμιν ἐχούσης, ἣν ἐν τῷ τέλει τῶν διαιρέσεων τάξομεν. οἷον ἐὰν Κρόνος ἢ Ἄρης ἐπὶ τοῦ ὡροσκόπου ὄντες παράδοσιν ἢ παράληψιν ποιήσωνται, ἐροῦμεν κατ' ἐκεῖνο τὸ ἔτος σωματικὴν ὄχλησιν ἢ κίνδυνον ἢ αἱμαγμόν· ἐὰν δὲ ἐν τῷ ζ' ἀπὸ ὡροσκόπου, παρατροπὴν διὰ γυναῖκα ἢ κίνδυνον γυναικὸς ἢ διὰ γάμον ἐπιταράχους αἰτίας· ἐὰν δὲ ἐν τῷ θ' ἀπὸ ὡροσκόπου, ξενιτείαν ἐπισφαλῆ καὶ ἐπὶ ξένης σκυλμὸν ἢ ἀπὸ ξένων προδοσίας· ἐὰν δὲ ἐν τῷ ιβ', διὰ δούλους λύπην ἢ ἐχθρῶν ἐπαναστάσεις· ἢ ὅσα ἕκαστος τόπος ἀποτελεῖ, περὶ ἐκεῖνα ὁ ἀστὴρ ἐνεργήσει. ἐὰν δὲ ἀγαθοποιοὶ ἐπῶσι τοῖς τόποις, ἀγαθόν τι σημαίνουσιν, οἷον δόξας ὠφελείας ἀγορασμοὺς καταθυμίους ξενιτείας· κατὰ δὲ τοὺς παραλαμβάνοντας καὶ ἐπιμαρτυροῦντας τοῖς τόποις καὶ αἱ διακρίσεις ἔσονται, πλὴν ἔκ τε τοῦ

2 non opus συγκρατικῆς. 9 an ἐπικαρπία? 14 " piger locus " Firmic. II, 19, 9. 28 ποιήσονται V. 30 παρατροπὴν S] παρο et supra πὴν vel ψὴν V. 31 γάμον V^b] γάμων V^a. ἐὰν δὲ τὸ θ' V. 33 δόλους V, corr. S.

If, then, someone attentively applies himself to the places about to be discussed in the transmissions through the synthesizing consideration of both the planet's and the zodiac sign's activity, he will remain without error.

<12> On the names of the 12 places and on the method of the twelve.

Let the beginning be from the ascendant, which is life, helm, body, spirit; 2nd: livelihood, gate of Hades, shadow, giving, receiving, partnership, involvement with a woman, transaction, practice, benefit from the dead, place of the will. 3rd: siblings, sojourn abroad, kingship, authority, friends, relatives, matters of the heart, slaves. 4th: glory, 10 children, wife, one's own and elderly persons, practice, city, house, possessions, dwellings, transformations, changes of places, dangers, death, confinement, secret matters. 5th: place of children, friendship, fellowship of bodies, freedmen, adoption, some good thing or benefaction. 6th: slaves, harm, enmity, suffering, illness ***. 8th: death, the dead, benefit, idle place, judgment, 15 illness. 9th: friendship, travel abroad, benefit from foreigners, god, king, potentate, astronomy, divine oracles, appearances of gods, divination, fellowship of secret or hidden matters. 10th: practice, glory, advancement, children, wife, change, renewal of affairs. 11th: friends, hopes, gift, children, bodies of freedmen. 12th: foreign enmity, slaves, harm, dangers, 20 trials, suffering, death, illness.

Each place will produce results according to its own signification, and the nature of the place in opposition will also contribute. When, therefore, a transmission of a year is found, we examine in which place the transmitting planet happens to be and in which place the receiving planet is according to the present twelve-fold division, and we declare the outcome according to the affinity of the zodiac sign and the place, since the transmission of the planets has its own power of producing results, which we shall set out at the end of the divisions. For example, if Saturn or Mars, being on the ascendant, make a transmission or reception, we shall say that in that year there will be bodily distress, danger, or bloodshed; but if they are in the 7th from the ascendant, a disruption on account of a woman, or danger to a woman, or troublesome causes arising from marriage; if in the 9th from the ascendant, a perilous sojourn abroad and hardship in a foreign land, or betrayals from foreigners; if in the 12th, grief on account of slaves, or uprisings of enemies, or whatever each place produces — concerning those matters the planet will take effect. But if the benefics are present in the places, they signify something good, such as glory, profits, welcome acquisitions, and journeys abroad; and the distinctions will be made according to the planets receiving and bearing witness to the places, except from both the

2 συγκρατικής is not needed. 9 perhaps ἐπικαρπία? 14 " piger locus, Firmic. II, 19, 9. 25 ποιήσονται V. 30 παρατροπὴν 5] παρο and above πὴν or ψὴν Y. 31 γάμον γ] γάμων Υπ. ἐὰν δὲ τὸ θ' V. 33 δόλους V, corr. S.

παραδιδόντος καὶ τοῦ παραλαμβάνοντος καὶ τῶν τόπων τὸ εἶδος τοῦ ἀποτελέσματος καὶ ἡ ἔκβασις τῶν πραγμάτων κριθήσεται. προβλέπειν δὲ δεῖ καὶ τὸν κύριον τοῦ παραδιδόντος ἢ παραλαμβάνοντος, ἐν ὁποίῳ ζῳδίῳ τέτευχε· καὶ οὗτος γὰρ ἐνεργήσει <καὶ> πρὸς τὸ εἶδος καὶ τὸ ἀποτέλεσμα ἔσται. τὸ δὲ δεύτερον ζῴδιον τὸ ἀπὸ ὡροσκόπου καὶ τὸ η' ἀργὸν καὶ θανατικὸν κριθήσεται· ἐν τούτοις παράδοσις ἢ παράληψις ὅταν γένηται, ἐκ θανατικῶν προφάσεων ὠφελοῦνται, καὶ μάλιστα ὅταν ἀγαθοποιοὶ ἐπῶσιν ἢ μαρτυρῶσι, μείζονες ὠφέλειαι γενήσονται· εἰ δὲ καὶ κακοποιοί, κρίσεις ἀμφιλογίαι ἔσονται ἕνεκα τῆς καταλήψεως καὶ ἐπικίνδυνον τὸ ἔτος καὶ ἐπίλωβον ἢ ἄπρακτον. ἔσθ' ὅτε μὲν οὖν τῶν κακοποιῶν μόνων ἐπόντων ἢ σὺν Ἡλίῳ ἢ Σελήνῃ ἢ Ἑρμῇ, καὶ φονικὰ ἐγκλήματα ἀναλαμβάνουσι καὶ καθ' ἑαυτῶν κινδυνῶδές τι μηχανῶνται. ἐὰν δὲ καὶ ὁ τῆς Ἀφροδίτης ἐπῇ ἢ μαρτυρῇ, ἕνεκα φαρμακείας ἐπιταράσσονται ἢ ὡς ἐπίβουλοι διαβάλλονται. πλὴν θανάτου καὶ καταλείψεως δηλωτικοὶ οἱ τόποι τοῦ Κρόνου, κατὰ τὴν πρὸς Δία παράδοσιν κληρονομίας καὶ ὠφελείας ἐκ νεκρῶν ἀποτελοῦντες· ἐὰν οὖν καὶ αὕτη ἡ παράδοσις συνδράμῃ τῇ πρώτῃ χρονογραφίᾳ, ἀπαραβάτως κληρονομίαι καὶ μεγάλαι ὠφέλειαι ἔσονται κατὰ τὴν τῆς γενέσεως ὑπόστασιν. ἐὰν δὲ τῆς διαιρέσεως οὔσης ἐν ταῖς Ἅιδου πύλαις τύχῃ ἡ αὐτὴ παράδοσις ἀπὸ Κρόνου καὶ εἰς Διὸς οἶκον, κληρονομία ἔσται· ἐὰν δὲ κατὰ μόνας ἡ παράδοσις ἔλθῃ, καὶ ὠφέλεια ἀπὸ νεκρικῶν· ὁμοίως δὲ κἂν ἐν τῷ αὐτῷ ζῳδίῳ ὄντες Κρόνος καὶ Ζεὺς παράδοσιν ἢ παράληψιν ποιήσωνται. ἀπὸ ἀγαθοῦ δαίμονος ἢ ἀγαθῆς τύχης ἢ κλήρου ἐὰν γένηται παράδοσις ἀγαθοποιῶν ἐπόντων, ἔσονται κληρονομίαι ἢ δωρεὰ ἢ ἀγαθοῦ τινος πρόφασις. ἐὰν δέ πως οἱ θανατικοὶ τόποι τοῖς ἀποκλίμασι τὴν παράδοσιν ποιήσωνται ἢ καὶ τὰ ἀποκλίματα τοῖς θανατικοῖς, ἐπὶ ξένης ἢ ἀπὸ ξένης θάνατόν τινος ἀκούσονται· τὰ γὰρ δ' ἀποκλίματα ξένων καὶ δούλων τόπον σημαίνουσιν. ὁμοίως δὲ καὶ οἱ Δίδυμοι καὶ ὁ Τοξότης καθολικῶς ἐπὶ πάσης γενέσεως τὸν περὶ δούλων τόπον σημαίνουσι διὰ τὸ κοσμικόν· ὡροσκοποῦντος γὰρ Καρκίνου ὁ περὶ δούλων ἐν τούτοις καταλήγει. ἐὰν οὖν ἐν ἑτέρῳ τις ζῳδίῳ τὸν περὶ δούλων τόπον ἔχῃ, ἐν δὲ τούτοις εὑρεθῶσι κακοποιοί, ἀπὸ δούλων ταραχὰς καὶ ἀδικίας ὑπομενοῦσιν, ἔτι δὲ καὶ ζημίας καὶ θανάτους καὶ δρασμούς, καὶ μάλιστα τοῦ Κρόνου γενομένου κατὰ τούσδε τοὺς τόπους· ἐὰν δὲ ἀγαθοποιοὶ ἐπῶσιν, εὐνοηθήσονται καὶ ἐκ τῶν τοιούτων ὠφελείας παραδέξονται καὶ αὐτοὶ δὲ εὐεργέται εἰς αὐτοὺς γενήσονται ἢ καί τινας ἀναθρέψουσιν ἐν τέκνων μοίραις. τὸ αὐτὸ δὲ καὶ ἐπὶ τῶν λοιπῶν ἀποκλιμάτων νοείσθω.

5 τὸ ante ἀπὸ otiosum. 8 ῶσιν V. 12 ἐγκλίματα V. 13 ἕνεκα aut ἕνεκεν V. 13-14 φαρμίας V, corr. M. 14 διαλαμβάνονται V. 15 καταλήψεως V. 20 fors. del. καὶ. an οἶκον <οἴκου>. 23 ποιήσονται V. 27 ἐπὶ ξένοις V[a]. 30 quod in mundi genitura horoscopus in Cancro est. 36 παρέξονται V.

The nature of the outcome and the result of affairs will be judged according to the transmitting planet, the receiving planet, and the places. One must also look ahead to the ruler of the transmitting or receiving planet, in whichever zodiac sign it has fallen; for this too will be active and will determine the nature and the outcome. The second sign from the ascendant and the eighth will be judged as idle and death-related; when a transmission or reception occurs in these, benefit comes from death-related causes, and especially when benefic planets are present or bear witness, greater benefits will result; but if malefic planets are also present, there will be legal disputes and controversies on account of the seizure of property, and the year will be dangerous and injurious or unproductive. Sometimes, then, when only malefic planets are present, or together with the Sun, Moon, or Mercury, people take on charges of murder and contrive something dangerous against themselves. And if the planet of Venus is also present or bears witness, they are troubled on account of poisoning, or are slandered as conspirators.Yet the places of Saturn are indicative of death and abandonment, bringing about inheritance and benefits from the dead through the transmission to Jupiter; if, then, this transmission coincides with the first chronography, there will unfailingly be inheritances and great benefits in accordance with the constitution of the nativity. And if, when the division is in the Gates of Hades, this same transmission happens from Saturn into the house of Jupiter, there will be an inheritance; but if the transmission comes alone, there will also be benefit from death-related matters; and likewise if Saturn and Jupiter, being in the same zodiac sign, make a transmission or reception. If a transmission of benefic planets occurs from the Good Daimon or Good Fortune or the Lot, there will be inheritances, or a gift, or the occasion of some good thing. But if in some way the death-related places make the transmission to the declining places, or the declining places to the death-related ones, they will hear news of the death of someone abroad or from abroad; for the four declining places signify the domain of foreigners and slaves. Likewise, Gemini and Sagittarius universally, in every nativity, signify the place concerning slaves on account of the cosmic arrangement; for when Cancer is on the ascendant, the place concerning slaves ends in these signs.If, then, someone has the place concerning slaves in another zodiac sign, but malefic planets are found in these signs, they will endure disturbances and injustices from slaves, and furthermore losses, deaths, and runaways — especially when Saturn comes to be in these places; but if benefic planets are present, they will be well regarded and will receive benefits from such persons, and will themselves also become benefactors to them, or will even raise some of them in the portion of children. The same principle should be understood also with respect to the remaining declining places.

5 τὸ before ἀπό is superfluous. 8 ὦσιν V. 12 ἐγκλίματα V. 13 ἕνεκα or ἕνεκεν V. 13-14 φαρμίας V, corr. M. 14 διαλαμβάνονται Y. 15 καταλήψεως V. 90 perhaps del. καί. or οἶκον < οἴκου >. 23 ποιήσονται Y. 27 ἐπί ξένοις να 30 which refers to the fact that in the world's nativity the horoscope is in Cancer. 36 παρέξονται V.

<ιγ'.> Περὶ τῆς ἀπὸ ὑψώματος εἰς ὕψωμα παραδόσεως.

Ἀπὸ δὲ ὑψώματος εἰς ὕψωμα παράδοσις γινομένη ἀγαθοποιῶν ἐπόντων ἢ μαρτυρούντων δοξαστικὴ καὶ ἐπωφελής, καὶ μάλιστα ἐὰν ἰδίῳ τόπῳ ὦσιν οἱ κύριοι. ὁμοίως δὲ καὶ ἀπὸ ἰδίων οἴκων εἰς ὑψώματα παραδιδόντες ἢ καὶ ἀπὸ ὑψωμάτων εἰς οἴκους τῶν κυρίων ἐπόντων ἐνεργέστερα τὰ ἀποτελέσματα καὶ ἐπίδοξα δηλοῦσιν· ἀπὸ δὲ ταπεινωμάτων εἰς ταπεινώματα παραδιδόντες μέτριοι καὶ ἀνώμαλοι γίνονται. Κρόνος δὲ ἢ Ἄρης οἰκείως σχηματισθέντες καὶ ἀπὸ ἰδίων οἴκων ἢ ὑψωμάτων ἢ καὶ χρηματιστικῶν τόπων παραδιδόντες καὶ παραλαμβάνοντες μεγάλας εὐεργεσίας καὶ δόξας ἀποτελοῦσιν. ὁ μὲν οὖν τοῦ Κρόνου κληρονομίας ἐγγείων κτημάτων θεμελίων ἐπικαρπίας διοικήσεως παρεκτικὸς καὶ μυστικῆς ἐγχειρήσεως καὶ παλαιῶν πραγμάτων κατορθωτικός, ὁ δὲ τοῦ Ἄρεος ἡγεμονικός. τηρούντων δὲ τῶν ἀγαθοποιῶν καὶ Ἡλίου καὶ Σελήνης οἰκείως ἐσχηματισμένων πρὸς αὐτοὺς μεγάλας τὰς προφανείας καὶ ὠφελίμους ἀποτελοῦσιν. ἀπόντων δὲ τῶν ἀγαθῶν καὶ τῶν φώτων ἐναντιουμένων καὶ ἀνοικείως ἐσχηματισμένων, Ἑρμοῦ δὲ παρεμπλεκομένου κατηγορίας καὶ ἐναντιώματα καὶ μεγάλους κινδύνους καὶ ἐπιβουλὰς καὶ θορύβους καὶ καθαιρέσεις ἐπάγουσιν. ἐὰν δέ πως ἐπ' ἀλλοτρίων ὑψωμάτων ἢ ἰδίων ἀνοικείως παράδοσιν ἢ παράληψιν ποιήσωνται, ἀπὸ ὕψους ἢ τετραπόδων καταρριπτοῦσι τραύμασί τε καὶ αἱμαγμοῖς ἢ ἐπικινδύνοις νόσοις περιτρέπουσιν ἐμπρησμοῖς τε ἢ ναυαγίοις περιτρέπουσι· τῆς δὲ γενέσεως βοηθουμένης καὶ ὑπόστασιν χρόνων ἐχούσης τῷ βίῳ καθαιροῦσιν ἢ τῇ δόξῃ. παρατηρητέον οὖν <εἰ> οἱ τῆς αἱρέσεως ἡμερινῆς ἢ νυκτερινῆς ὄντες τοῖς λοιποῖς σχηματίζονται· ἐνεργέστεροι γὰρ πρὸς τὸ ἀγαθὸν καὶ αὐτοὶ ὑπάρχουσι τῶν λοιπῶν ἀστέρων καὶ κατὰ τὰς οἰκείας παραδόσεις ἢ ἐπεμβάσεις μεγάλων ἀγαθῶν αἴτιοι καθίστανται· εἰ δὲ ἄλλως, κωλυτικοὶ καὶ ἐγκοπτικοὶ δόξης καὶ ὠφελείας. κατὰ τοῦτο δὲ κακοποιοὶ ὠνομάσθησαν, ἐπεὶ ζωῆς παραιρέται εἰσί, πρὸς δὲ τὰ λοιπὰ εὐεργετικοί· ἐπεὶ καὶ ὁ τοῦ Διὸς καὶ ὁ τῆς Ἀφροδίτης ἐν ταῖς παραδόσεσιν ἢ ἐπεμβάσεσι δυτικοὶ καταλαμβανόμενοι ἢ ἀνοικείως ἢ παραπεπτωκότες ἐπιτάραχον τὸν χρόνον καὶ δύσπρακτον καὶ ὑπερθετικὸν ἀποτελοῦσι καὶ τῶν προσδοκωμένων ἐλπίδων ἢ ὠφελειῶν παραιρέται γίνονται, πρὸς ἐπὶ τούτοις δὲ καὶ ζημίας ἐπάγουσι καὶ ψυχικὰς βασάνους καὶ ἐν τοῖς διαπρασσομένοις κακίσεις.

3 possis ἐὰν <ἐν> aut (quod melius) ἰδιοτοπῶσιν. 11 ἐγγίων V. 20 ποιήσονται V. 20-21 καταρίπτοῦσι V. 21 nempe del. περιτρέπουσιν. 23 fors. καθαίρεσιν <σημαίνουσιν>. 31 vix opus ἀνοικείως <σχηματισθέντες>.

<13.> On the Transmission from Exaltation to Exaltation.

A transmission occurring from exaltation to exaltation, with benefics present or bearing witness, is glorious and advantageous, especially if the lords are in their own place. Similarly, those transmitting from their own domiciles to exaltations, or from exaltations to the domiciles of the lords that are present, indicate more vigorous and distinguished outcomes; but those transmitting from depressions to depressions become moderate and irregular. Saturn or Mars, when suitably configured and transmitting from their own domiciles or exaltations or even from operative places and receiving, produce great benefactions and glories. The period of Saturn is productive of inheritances, landed properties, foundations, usufructs, administration, and the accomplishment of mystical undertakings and ancient matters, while that of Mars is conducive to leadership. When the benefics and the Sun and Moon are suitably configured with respect to them and are present, they produce great and beneficial manifestations. But when the benefics are absent and the lights are in opposition and unsuitably configured, and Mercury is intermixed, they bring accusations and oppositions and great dangers and plots and tumults and downfalls. But if in some way they make a transmission or reception in alien exaltations or in their own in an unsuitable manner, they cast down from a height or from four-footed animals with wounds and bloodshed, or they plunge into dangerous diseases, or they cast into conflagrations or shipwrecks; and if the nativity is supported and has a subsistence of years for life, they bring low either the life or the reputation. One must therefore observe whether those belonging to the diurnal or nocturnal sect are configured with the remaining planets; for they themselves are more operative toward good than the remaining stars, and in accordance with their proper transmissions or interventions they become causes of great benefits; but if otherwise, they are obstructive and impeding of glory and advantage. In this respect they were called malefics, since they are deprivers of life, yet beneficent in other matters; since also Jupiter and Venus, when caught setting in transmissions or interventions, or unsuitably situated, or having fallen away, render the period troubled and difficult to manage and subject to delay, and become deprivers of the expected hopes or benefits, and moreover bring losses and mental torments and failures in the matters being transacted.

3 possis ἐὰν < ἐν> aut (quod melius) same place. 11 ἐγιον V.νται V. 20 how- n20-21 overthrow V. 21 nempe del. rotate.nresin 23 fors. always <signify>. 31 vix opus incognitos <formed>.

<ιδ'.> Περὶ φάσεως τῶν ἀστέρων καὶ ἐπεμβάσεως.

Καθολικῶς οὖν ἐπὶ πάντων τῶν ἀστέρων παρατηρητέον· ἐπὰν γὰρ ἀνατολικοὶ εὑρεθῶσι παραδιδόντες ἢ παραλαμβάνοντες καὶ τοῦ ἔτους κυριεύοντες ἢ τῶν καθολικῶν χρόνων, κατὰ δὲ τὴν ἐπέμβασιν εἰς τοὺς χρηματιστικοὺς τόπους γένωνται καὶ τὴν ἀνατολὴν ποιήσωνται, προφανῶς τὰς πράξεις ἀποτελοῦσι· ἡ γὰρ δύναμις αὐτῶν τότε διεγείρεται καὶ κατὰ τὴν ἰδίαν φύσιν ἕκαστος τὸ ἴδιον ἀποτελεῖ. ὁποίας γὰρ δυνάμεως καὶ ἀποτελέσματος κυριεύει κατὰ γένεσιν ἢ ὃ δηλοῖ ὁ ἐνιαυτὸς ἐφ' οὗ ἐστι ζῳδίου, ἐκείνου ἐνεργήσει τὸ ἀποτέλεσμα. ἐὰν δὲ τὸν πρῶτον στηριγμὸν ἐπέχωσι καὶ ἀναποδιστικοὶ εὑρεθῶσι, τά τε προσδοκώμενα καὶ τὰ πράγματα καὶ τὰς ὠφελείας καὶ τὰς ἐγχειρήσεις ἐν ὑπερθέσει ποιοῦσιν. ὁμοίως δὲ καὶ ἐν ταῖς ἀκρονυχίαις ἀσθενέστεροι καὶ ἐμποδιστικοὶ γενήσονται, φαντασίας μόνον καὶ ἐλπίδας προδεικνύντες. εἰ δέ πως τὸ δεύτερον στηρίζοιεν, τὰς μὲν ὑπερθέσεις διεκλύουσι καὶ εἰς τὰς αὐτὰς πράξεις ἀποκαθιστῶσι καὶ εἰς εὐστάθειαν καὶ κατόρθωσιν τοῦ βίου ἄγουσιν· ἐὰν δὲ ὑπὸ δύσιν φέρωνται, ἐγκοπὰς καὶ λύπας ἐν τοῖς διαπρασσομένοις ἐπάγουσιν, ἔτι δὲ καὶ σωματικοὺς κινδύνους καὶ ἀσθενείας καὶ κρυπτῶν τόπων πόνους. πολλάκις δὲ καὶ δόξας ἢ μεγάλας ἐλπίδας προδείξαντες ἐπὶ τὸ χεῖρον ἐτράπησαν. ἐπὰν οὖν κακοποιοῦ τι κατὰ γένεσιν ἀποτελοῦντος καὶ τὸν ἐνιαυτὸν ἔχοντος κατ' ἐπέμβασιν κακοποιὸς ἐπεμβῇ, ἐπίτασιν τοῦ κακοῦ ποιήσεται· εἰ δὲ ἀγαθοποιός, παρηγορίαν τινὰ καὶ βοήθειαν. τὸ ὅμοιον δὲ καὶ ἐπὶ τῶν ἀγαθοποιῶν νοείσθω· ἐπὶ πάσης δὲ γενέσεως ἐξαιρέτως ὁ τοῦ Διὸς ἀστὴρ κατ' ἐπέμβασιν γενόμενος ἐπὶ τοὺς ἐνιαυτοὺς ἢ τὰ τούτων τετράγωνα ἢ διάμετρα καλῶς μὲν ὄντων τῶν χρόνων ἢ ἐν χρηματιστικοῖς τόποις μεγάλας εὐεργεσίας καὶ δόξας ἀποτελεῖ καὶ μάλιστα ἀνατολικὸς γενόμενος μᾶλλον ἐπισχύσει τῶν δοκούντων ἐπικρατεῖν τοὺς χρόνους· κακῶν δὲ ὄντων καὶ αὐτὸς κατ' ἐπέμβασιν γενόμενος ἀσθενέστερος γενήσεται καὶ τὰς εὐεργεσίας καὶ δόξας ὑπερθέμενος μετέωρος γενήσεται· εἰ δὲ ἀνατολικὸς τύχῃ, μετρίως παρηγορήσει ἢ ὠφελήσει.

<ιε'.> Περὶ τρίτου καὶ ἑνάτου τόπου ἀπὸ ὡροσκόπου.

Ὁ γ' ἢ ὁ θ' τόπος ἀπὸ ὡροσκόπου παραδιδοὺς ἢ παραλαμβάνων ἀγαθοποιῶν ἐπόντων ξενιτείας ἐπ' ἀγαθῷ ἀποτελεῖ ἢ ἐπὶ ξένης ἢ ἀπὸ ξένων πράξεις καὶ συστάσεις ἀποτελοῦσι· κἂν δισώματος ὁ τόπος

7 sententia non sana; fors. 8 <ἢ> ἐφ' οὗ et 9 ἐκεῖνο. 12 ἀκρωνυχίαις V. 13-14 προσδεικνύντες V. 14 στηρίζοιε V. 15 πάξεις V, πράξεις H. 25 καλῶς ut opinor tolerandum. 27 μᾶλλον] compendium in V quod lego μέγιστον.

<ιδ'.> On the Phase of the Stars and Their Ingress.

As a general rule, then, one must observe all the stars: for whenever they are found oriental while transmitting or receiving and holding lordship of the year or of the universal periods, and at the time of their ingress they enter the operative places and make their rising, they bring their effects to manifest completion; for their power is then aroused, and each one, in accordance with its own nature, produces its own result — for whatever power and effect it holds lordship over at birth, or whatever the year signifies in the sign it occupies, that is the effect it will bring into activity. But if they occupy the first station and are found retrograde, they cause delays in the expected outcomes, affairs, benefits, and undertakings. Similarly, when they are at their acronychal rising they will be weaker and obstructive, showing only appearances and hopes. But if they make their second station, they dissolve the delays and restore the same activities, leading life toward stability and success; but if they are carried toward setting, they bring interruptions and sorrows in the matters being conducted, and moreover bodily dangers, illnesses, and pains in hidden places.And often, after having first shown forth great glories or great hopes, they turn toward the worse. Therefore, when a malefic that is producing some effect at birth and holds the year has, at the time of ingress, a malefic making its ingress upon it, it will intensify the evil; but if a benefic does so, it will bring some consolation and assistance. The same principle is to be understood for the benefics as well. But in every nativity, the star of Zeus, when making its ingress upon the years or upon the squares or oppositions of those years — when the periods are favorable or in operative places — brings great benefits and glories, and especially when it is oriental it will prevail more over those that seem to dominate the periods; but when conditions are unfavorable, even it, when making its ingress, will become weaker and, having deferred the benefits and glories, will be left in suspense; but if it happens to be oriental, it will bring moderate consolation or assistance.

<ιε'.> On the Third and Ninth Place from the Ascendant.

The 3rd or the 9th place from the ascendant, transmitting or receiving, when benefics are present, produces favorable outcomes in foreign lands, or brings about transactions and associations with foreigners; and if the place is of a double-bodied sign 35

7 sententia non sana? fors. 8 <or> ἐφ' οὗ et 9 ἐκεῖνο. 12 akronychiais V.n13-14 indicating V. 14 supporting V. 15 paxis n, actions H. 25 kalῶsnnl opinor lolerandum. 27 rather] compendium in V quod lego ἀποσικον.

τύχῃ, πλειστάκις ὠφεληθήσονται ἢ πολλὰ ξενιτεύσουσι. τινὲς μὲν οὖν ἐν τούτοις τοῖς τόποις χρηματίζονται ἀπὸ θεοῦ καὶ τὰ μέλλοντα προγινώσκουσι καὶ θεῷ ἐκθυσίας ἢ εὐχὰς ἢ ἀναθήματα κατασκευάζουσι, τινὲς δὲ καὶ διὰ θεοῦ πρόνοιαν ἀσθένειαν ἢ συνοχὴν ἢ αἰτίαν ἢ πάθος
5 ἢ κίνδυνον [οἱ] ἐκφυγόντες θεῷ εὐχαριστοῦσιν. ὑποστάσεως δὲ μεγάλης οὔσης καὶ τῶν καθολικῶν χρόνων συνεπισχυόντων ἀπὸ βασιλέως δωρεὰς λαμβάνουσι καὶ πίστεις ἡγεμονικὰς ἢ ἐξουσίας, ἢ πραγμάτων καὶ αἰτίας διὰ βασιλικῆς τύχης ἐκπλοκὴν ποιησάμενοι ἐπίδοξοι καθίστανται· οἱ δὲ καὶ ναοὺς ἢ ἱερὰ ἢ βασιλέων τύπους κατασκευάσαντες
10 ἀείμνηστον φήμην ἀναλαμβάνουσι. κακοποιῶν δὲ ἐπόντων ἢ μαρτυρούντων τοῖς τόποις ἐπηρεάζονται ἐπὶ ξένης καὶ ζημίαις ἢ ἐνδείαις περιπίπτουσι καὶ οὐ διευθύνουσι κατὰ τὴν ξένην, πλάναις δὲ καὶ κινδύνοις περιτρέπονται καὶ ὡς ἀπὸ θεοῦ μῆνιν ἔχοντες διατελοῦσι μεμφόμενοι τὴν ἰδίαν εἱμαρμένην. τινὲς δὲ καὶ κατ' ἐκείνους τοὺς χρόνους
15 ἀρνοῦνται τὰ θεῖα καὶ ἑτεροσεβοῦσι ἢ ἀθεμιτοφαγοῦσιν· οἱ δὲ καὶ ἐν προγνώσει γίνονται καὶ χρησμοδοσίαις ἢ μαντείαις ἢ ὡς μανιώδεις λαμβάνονται· οἱ δὲ καὶ ἐν μείζονι τύχῃ καὶ δόξῃ καθεστῶτες ἀπὸ ξένης ἢ ἀπὸ ξένων ταραχὰς ἀναδέχονται περιβοησίας τε καὶ ὄχλων ἐπαναστάσεις ἢ πόλεων, ὧν χάριν κίνδυνον οὐ τὸν τυχόντα διὰ τὴν περὶ αὐτῶν
20 πίστιν ὑπομένουσιν ἔχθρας τε καὶ προδοσίας· ἔσθ' ὅτε μὲν οὖν καὶ κατηγορίαις περιπεσόντες καὶ βασιλικοῖς φόβοις καθαίρεσιν δόξης καὶ βίου κομίζονται.

<ις'.> Περὶ ἀνωμαλίας γενέσεων.

Πρὸ πάντων οὖν ἀναγκαῖον πάσης γενέσεως τὴν ὑπόστασιν καὶ τὴν
25 τάξιν ἐπιγνόντας οὕτως καὶ τὰς τῶν ἀστέρων καὶ τῶν ζῳδίων ἁρμόζεσθαι φύσεις, ἵνα μὴ τὸ αὐτὸ ἀποτέλεσμα ἐπὶ τῶν μετρίων καὶ ἐνδόξων λέγηται, ἀλλὰ διάφορον. καὶ γὰρ ἕκαστος ἀστὴρ καὶ ἕκαστον ζῴδιον καὶ μετρίαν ἔχει φύσιν εὐεργεσίας ἢ κακώσεως καὶ ἔνδοξον ἐπέχει ἢ μείζονα κάκωσιν· ὅθεν καὶ μεγάλων ἀγαθῶν αἴτιοι καθίστα-
30 ται, ὁτὲ δὲ κακῶν. ἐπὰν οὖν ἐπίσημον καὶ λαμπρὰν ὑπόστασιν εὕρωμεν διαφυλασσομένην ὑπὸ τῆς τῶν ἀγαθῶν μαρτυρίας ἐν ταῖς χρονικαῖς παραδόσεσι κακοποιῶν ἐχόντων τοὺς χρόνους ἢ καὶ κατὰ τὴν ἐπέμβασιν τοῖς κέντροις ἢ χρηματιστικοῖς τόποις ἐπεληλυθότων, οὐδὲν

1 πληστάκις V. 2 i. e. deus eis χρηματίζει. 8 ἐκπλοκή etiam apud Artemid., IV, 57, ubi "vox corrupta" Hercher non recte. 9 an ναούς? 13 μήνην V. 15 ἑτέρῳ σέβουσι V. Christianorum Θύεστεια δεῖπνα ei observari videntur; de vetitis Aegyptiorum cibis monet Cumont (cf. *Catal.*, V, 199, 19; 202, 30) [alia praebet Wellmann, *Fragmentsammlung*, I, 30, adn.], non recte opinor. 16 μαντείας V (ας V^b ex?). 17 συλλαμβ. Cumont. 25-26 an ἐναρμόζεσθαι? 29 an ἐπέχει <ὠφέλειαν>? possis καὶ <ὁτὲ μέν>. 32 fors. del. τὴν. 33 ἐπιλεληλυθότων V, corr. dubitans.

fortune, they will be benefited most often or will travel abroad frequently. Some, then, in these places receive oracles from god and foreknow future events, and offer sacrifices or prayers or dedications to god; and some, having escaped illness or imprisonment or accusation or affliction or danger through divine providence, give thanks to god. When the foundation is great and the general periods concur, they receive gifts from a king and gubernatorial trusts or powers, or, having resolved their affairs and accusations through royal fortune, they become distinguished; and some, having built ships or temples or statues of kings, acquire an ever-memorable reputation. But when malefics are present or bear witness to the places, they are harassed in foreign lands and fall into losses or want, and do not prosper abroad, but are caught up in wanderings and dangers, and continue as though bearing the wrath of god, blaming their own fate.And some during those times renounce divine things and worship other gods, or consume what is forbidden; others fall into a state of prophecy and oracular utterance or divination, or are taken as if mad; others, though established in greater fortune and glory, receive troubles from abroad or from foreigners, and face public clamor and uprisings of crowds or cities, on account of which they endure no ordinary danger because of the trust placed in them, as well as enmities and betrayals; and sometimes, having fallen into accusations and royal fears, they suffer the downfall of their glory and livelihood.

<16.> On the Anomaly of Nativities.

Before all else, it is necessary to recognize the constitution and order of every nativity, and then to harmonize the natures of the stars and the zodiac signs, so that the same outcome may not be stated for persons of moderate and distinguished standing, but rather a different one. For each star and each zodiac sign possesses both a moderate nature of beneficence or affliction and holds a distinguished or greater degree of harm; whence they become causes of great good things at one time and of bad things at another. When, therefore, we find a distinguished and brilliant constitution being preserved under the testimony of the benefic planets during the chronological transmissions of the malefics who hold the times, or even when they have advanced to the pivotal or chrematistic places by transit, nothing

1 πληστάκις Y. 2 i. e. deus eis χρηματίζει. 8 ἐκπλοκή also in Artemid., IV, 57, where the word is corrupt; Hercher incorrectly. 9 an ναούς? 13 μήνην V. 15 ἑτέρω σέβουσι V. The Thyestean banquets of the Christians seem to be observed by him; Cumont warns of the forbidden foods of the Egyptians (cf. Catal., V, 199, 19; 202, 30) [other instances furnished by Wellmann, Fragmentsammlung, I, 30, adn.], I think incorrectly. 16 μαντείας V (ας V ex?). 17 ὀυλλαμβ. Cumont 25–26 an ἐναρμόζεσθαι? 29 an ἐπέχει <ὠφέλειαν>? one might add καί <ότέ μέν>. 32 perhaps del. τήν. 33 ἐπιλεληλυθότων V, corr. dubitans.

λέγομεν ἄτοπον πείσεσθαι τὴν γένεσιν· τὰς δὲ οἰκονομίας [ὡς] παντελῶς ἀτάκτως διοικήσει καὶ περιβοησίας ἢ ψόγους ἀναδέξεται ἔν τε θορύβοις καὶ φόβοις γενήσεται. ἐὰν δέ πως ὁ Ἥλιος ἢ ἡ σύνοδος ἢ ἡ πανσέληνος κακωθῇ, παράνομόν τι καὶ βίαιον διαπραξάμενοι ταραχάς τε καὶ πολυθρυλλήτους <κινδύνους> ὑπομενοῦσι καὶ πόλεων ἢ ἐχθρῶν ἐπαναστάσεις, ὧν χάριν ἐπιθορύβως διάγουσιν. ἐπὶ τῶν οὖν τοιούτων συγκρίνειν δεήσει τὴν τῶν ἀγαθοποιῶν συμπαρουσίαν ἢ μαρτυρίαν, ἵνα αἱ αἰτίαι παρεκδράμωσιν, ἤγουν καθαιρέσεις καὶ ἀτιμίας προλέγειν. ἐὰν δὲ μόνη ἡ Σελήνη ἢ ὁ ὡροσκόπος κακωθῇ, διὰ σκυλμοὺς σωματικοὺς καὶ ἐπισφαλεῖς νόσους ἀφαντασίωτος ἡ τῆς ἀρχῆς δόξα γενήσεται ἀνιαρά τε καὶ ἐπώδυνος τοῖς κεκτημένοις. ἐὰν δέ πως ἡ ὑπόστασις τῆς γενέσεως ἄπρακτον καὶ ἰδιοπράγμονα βίον διάγουσα εὑρεθῇ, οὔτε ἐν ταῖς τῶν χρόνων παραδόσεσιν οὔτε ἐν ταῖς τῶν κατ' ἐπέμβασιν σχηματογραφίαις χρὴ λέγειν ποικίλα καὶ παράδοξα πράγματα οὔτε καινοποιίας πράξεων ἢ μεταβολὰς οὔτε τοὺς πάνυ εὐδαίμονας οἱ κακοποιοὶ ἐπεμβάντες εἰς τοὺς χρηματιστικοὺς τόπους καταβλάψουσιν οὔτε μὴν οἱ ἀγαθοποιοὶ τοὺς μετρίους ὠφελήσουσι διὰ τὸ πρόληψιν καθολικὴν ὑπάρχειν, ἣν ἀλλάξαι τὰ κατὰ μέρος οὐ δύνανται. εἰσὶ μὲν οὖν πολλαὶ γενέσεις ἀπὸ μεγάλης τύχης καὶ δόξης εἰς ταπεινότητα κατερχόμεναι, ἄλλαι δὲ ἀπὸ μετρίας τύχης καὶ ἀπὸ γένους ἀδόξου εἰς εὐδαιμονίαν καὶ περιφάνειαν καταντῶσαι. ἐπὰν οὖν εἰς ὕψος φερομένη ἡ γένεσις εὑρεθῇ ἐκ τῶν καθολικῶν αἱρέσεων, ἐν ταῖς κατὰ μέρος χρονογραφίαις ἀγαθοποιῶν μὲν ἐχόντων τοὺς χρόνους λαμπραὶ ἐπισημασίαι καὶ ὠφέλειαι καὶ προκοπαὶ παρακολουθήσουσι, κακοποιῶν δὲ ἐχόντων μετεωρισμοὶ καὶ ταραχαὶ καὶ ἐνοχλήσεις σωματικαί, ἡ δὲ ὑπόστασις ἀκαθαίρετος διαμένει. ἐὰν δέ πως ἡ γένεσις εἰς ταπεινότητα φέρηται ἐκ τῆς καθολικῆς ὑποστάσεως, οἱ μὲν ἀγαθοποιοὶ τοὺς ἐνιαυσίους χρόνους λαβόντες ἢ ἐπεμβάντες ἀσθενέστεροι εἰς τὸ εὐεργετεῖν γενήσονται, παραχωρήσουσι δὲ τοῖς κακοποιοῖς [εἰς] τὸ καταβλάψαι τὴν γένεσιν. οὕτως οὖν πάντοτε οὔτε οἱ ἀγαθοποιοὶ ἀγαθοποιὸν τόπον ἐπέχουσιν οὔτε μὴν οἱ κακοποιοὶ κακοποιόν, ἀλλὰ διὰ τῆς καθολικῆς ὑποστάσεως εἰς τὰς κατὰ μέρος χρονογραφίας ἐναλλασσόμενοι καὶ γινόμενοι ἀγαθοποιοὶ ***.

Ἄλλως τε τὰς πράξεις ἑκάστης γενέσεως δεῖ ἐξετάζειν, πότερον ἀπὸ Ἑρμοῦ ἢ Ἄρεος ἢ Ἀφροδίτης ἢ Κρόνου τὴν ἐνέργειαν ἔχει ἢ ἀπὸ Ἡλίου καὶ Σελήνης καὶ Διός, ἵνα ἔνδοξος ἡ ὑπόστασις εὑρεθῇ. οὕτως γὰρ ἐν ταῖς παραδόσεσιν ἕκαστος τῶν ἀστέρων καλῶς σχηματισθεὶς ἢ κατὰ τὴν ἐπέμβασιν ἐπελθὼν περὶ τὴν τῆς πράξεως ἀσχολίαν ὠφέλιμος καὶ δοξαστικὸς γενήσεται ὁ ἐνιαυτός. οἷον ἐὰν ἔλθῃ Κρόνος ἐπὶ Ἡλίου ἢ Σελήνης τόπους, περὶ ἃ δηλοῦσιν ἐκ τῆς ἰδίας φύσεως ὁ Ἥλιος ἢ ἡ

2 διοικήσεις V. 8 verba subobscura. 18 ἣν] ἢ V. 32 possis ἐναλλάσσονται γινόμενοι ἀγ. <ἢ κακοποιοί>. 37 nominativum absolutum toleravi.

we say that the nativity will suffer misfortune; and the affairs of life he will manage in complete disorder, and he will incur notoriety or censure, and will find himself amid tumults and fears. But if somehow the Sun, or the conjunction, or the full moon is afflicted, having committed some unlawful and violent act, they will endure disturbances and much-talked-of dangers and uprisings of cities or enemies, on account of which they live in a state of turmoil. In such cases, therefore, it will be necessary to weigh the co-presence or testimony of the benefic planets, so that the causes may be averted, or rather to predict degradations and dishonors. But if only the Moon or the Ascendant is afflicted, through bodily torments and precarious illnesses the glory of office will become unsubstantial, and painful and distressing to those who possess it. But if the foundation of the nativity is found to lead a life of inaction and private occupation, neither in the transmissions of the chronological periods nor in the configurations by transit should one speak of varied and extraordinary events, nor of innovations in activity or changes, nor will the malefic planets, when intervening in the profitable places, greatly harm those who are very prosperous, nor indeed will the benefic planets benefit those of moderate means, because there exists a universal predetermination which the particular factors cannot alter.There are indeed many nativities that descend from great fortune and glory into humbleness, while others rise from moderate fortune and obscure birth to prosperity and distinction. Therefore, when a nativity is found to be borne upward according to the universal sects, in the particular chronographies, when the benefic planets hold the times, brilliant distinctions and benefits and advancements will follow, but when the malefic planets hold them, there will be agitations and disturbances and bodily afflictions, yet the underlying foundation remains unshaken. But if somehow the nativity is carried toward humbleness from the universal foundation, the benefic planets, having taken the yearly periods or having intervened, will become weaker in their ability to do good, and will yield to the malefic planets to harm the nativity. Thus, therefore, it is always the case that neither do the benefic planets occupy a benefic place nor do the malefic planets occupy a malefic one, but through the universal foundation they alternate into the particular chronographies and become benefic planets ***.

Moreover, it is necessary to examine the activities of each nativity, whether it has its energy from Mercury, Mars, Venus, or Saturn, or from the Sun, Moon, and Jupiter, so that the underlying basis may be found to be distinguished. For in this way, during the transmissions, each of the planets, when well configured or when coming by intervention upon the matter of the activity, will render the year beneficial and glorious. For example, if Saturn comes to the places of the Sun or Moon, concerning those things which the Sun or the Moon

2 διοικήσεις V. 8 words somewhat obscure. 18 Av] § V. 32 one might read ἐναλλάσσονται γινόμενοι ἀγ. < κὰκοποιοί>. 37 nominativus absolutus tolerated.

Σελήνη ἢ οἱ τόποι, περὶ ἐκεῖνα καταβλάψει· ὁμοίως δὲ κἂν ἐπ' αὐτοῦ ὁ ἐνιαυτὸς <ᾗ> ἢ πρὸς αὐτὸν ἐκπέσῃ, ἤτοι ὅπου ἔκειτο κατὰ γένεσιν ἢ ὅπου κατὰ τὴν ἐπέμβασιν, περὶ ἐκεῖνα ἐροῦμεν τὰ ἀποτελέσματα. καὶ οἱ λοιποὶ δὲ τῶν ἀστέρων καὶ ὁ Ἥλιος καὶ ἡ Σελήνη ἐν τῷ σχολαστικῷ τόπῳ γενόμενοι καὶ χρονοκρατοῦντες ἐνεργέστεροι καθίστανται, ἐναντιούμενοι δὲ ἐπιτάραχοι. ἐπὶ πάσης δὲ γενέσεως ὁ ἀπὸ Ἡλίου καὶ Σελήνης καὶ ὡροσκόπου ἐνιαυτὸς ἐάν τι μηνύῃ, ἀπαράλλακτον καὶ ἤτοι ἀγαθὸν ἢ φαῦλον. οἷον ἐὰν πρὸς Ἀφροδίτην ἢ Δία ἐκπέσῃ ἢ εἰς χρηματιστικοὺς τόπους, ἀγαθόν· εἰ δὲ πρὸς Κρόνον ἢ Ἄρεα ἢ κεκακωμένους τόπους, φαῦλον· ἐὰν δὲ πρὸς ἀμφοτέρους ἡ παράδοσις γένηται, ἃ δηλοῦσιν οἱ ἀστέρες ἢ οἱ τόποι, ἐν τῷ ἔτει γενήσονται· ἐὰν δὲ αἱ τρεῖς ψῆφοι ἀνόμοια δηλοῦσι, ποικίλον τὸ ἔτος καὶ ἀνώμαλον γενήσεται. βέλτιον μὲν οὖν καὶ τοῖς ἀγαθοποιοῖς τοὺς κακοποιοὺς παραδιδόναι ἢ τοῖς κακοποιοῖς τοὺς ἀγαθοποιούς· ἐὰν δὲ ἀστὴρ ἀστέρι παραδιδῷ ὄντι ἐν ἑνὶ ζῳδίῳ τουτέστιν οἰκοδέκτωρ γενόμενος ἐν τοῖς χρηματιστικοῖς τόποις, πρακτικὸν τὸν χρόνον ἀποτελεῖ.

Δοκεῖ δὲ καὶ οὗτος ὁ λόγος φυσικὸς ὑπάρχειν, ἵνα ἀπὸ ἑκάστου τόπου σημαίνοντός τι ἡ ἄφεσις τῶν ἐτῶν γένηται, οἷον ἀπὸ τοῦ μεσουρανήματος ὅταν περὶ πράξεως ζητῶμεν, καὶ ἀπὸ τοῦ περὶ γάμων, ὅταν περὶ γυναικός, καὶ ἀπὸ τοῦ περὶ δούλων, ὅταν περὶ σωμάτων, καὶ ὁμοίως ἀπὸ τοῦ περὶ τέκνων. Ἐὰν οὖν εὕρωμεν εἰς τὸν καταλήξαντα τόπον ἀγαθοποιοὺς ἐπόντας ἢ μαρτυροῦντας ἢ καὶ χρηματιστικὸν τὸ ζῴδιον, ἐροῦμεν κατόρθωσιν ἢ ὠφέλειαν ἢ καταθυμίαν προαιρέσεως τὴν ἔκβασιν. ἐπὶ παντὸς δὲ εἴδους τὸν οἰκοδεσπότην τοῦ οἰκοδεσπότου συνθεωρεῖν δεήσει ἐν ποίῳ ζῳδίῳ ἔπεστι καὶ πῶς ἐσχημάτισται· ἐὰν γὰρ ὁ οἰκοδεσπότης τοῦ ζῳδίου κακῶς πεσὼν αἴτιόν τι δηλοῖ, ὁ δὲ τούτου οἰκοδεσπότης καλῶς πέσῃ, ἀντανάλυσις τοῦ κακοῦ γενήσεται καὶ ἀπὸ μέρους ὠφέλεια ἢ τῶν προσδοκωμένων κατόρθωσις· λαμβάνουσι δὲ καὶ πίστεις τινὲς ἢ δωρεὰς ἀπὸ μειζόνων ἢ βασιλικῶν προσώπων τῶν καθολικῶν χρόνων ὑπὸ Ἡλίου καὶ Σελήνης ἢ τῶν ἀγαθοποιῶν διακρατουμένων καὶ τῆς ἐπιδιαιρέσεως καλῆς γενομένης. μάλιστα δὲ καθολικῶς ἐπὶ γενέσεως, ἐὰν Ζεὺς Κρόνον καθυπερτερῇ ἢ καὶ τετράγωνος ἢ τρίγωνος ἢ διάμετρος ὑπάρχῃ ἢ συμπαρῇ, ὁμοίως δὲ καὶ ἐὰν Ἄρης τρίγωνος ἢ τετράγωνος ἢ ἐν τῇ ἐπικαταδύσει εὑρεθῇ Διὸς ἐν τῷ ὑπογείῳ ὄντος, μείζονες αἱ δωρεαὶ καὶ ἐπωφελεῖς. ἐπὶ δὲ τῶν παρεχομένων ἑτέροις δωρεὰς ἢ φιλοδοξούντων εἰς δήμους καὶ ἀναλισκόντων εἰς ὄχλους, ἐὰν μὲν ὑπὸ Κρόνου καὶ Ἄρεως Ἑρμῆς εὑρεθῇ ἀκαταμαρτύρητος ἐπὶ γενέσεως ὑπὸ Διὸς καὶ Ἀφροδίτης μαρτυρούμενος, φιλόδοξοι γενήσονται καὶ πλείστης εὐφημίας μεθέξουσι καὶ τιμῆς· ἐὰν δὲ ὑπὸ Ἄρεως ἐπιθεωρηθῇ, μετάνοιαν καὶ μέμψιν καὶ ταραχὴν ἕξουσι καὶ εὐθρυλλήτους περιβοησίας, κἂν ἐκτενῶς εἰς τὰς ἀναλώσεις ὑπαχ-

4 novum loci nomen. 7 de integritate dubito. 27 ἀντανάλησις V. 28 προδοκωμένων V.

or the Moon or the places signify, concerning those things he will do harm; and likewise if the year falls upon him or falls toward him — that is, wherever he was positioned at birth or wherever he is by intervention — concerning those things we shall state the outcomes. And the rest of the planets, as well as the Sun and the Moon, when they come to be in the active place and hold chronocratorship, become more effective; but when they are in opposition, they are disturbing. In every nativity, if the year from the Sun, Moon, and horoscope signifies something, it is unalterable and either good or bad. For example, if it falls to Venus or Jupiter or to operative places, it is good; but if to Saturn or Mars or to afflicted places, it is bad; and if the transmission happens to both, those things which the planets or places signify will come to pass in that year; but if the three votes signify unlike things, the year will be varied and irregular. It is indeed better for the malefics to transmit to the benefics than for the benefics to transmit to the malefics; and if a planet transmits to another planet that is in one zodiac sign — that is, having become its house-receiver in the operative places — it renders the time productive.

This account also seems to be natural in principle, so that the release of years should arise from each place that signifies something — for example, from the midheaven when we are inquiring about action, and from the place concerning marriages when inquiring about a wife, and from the place concerning servants when inquiring about persons, and likewise from the place concerning children. If, then, we find in the place where the count ends that benefic planets are present or bearing witness, or that the sign is operative, we shall declare the outcome to be success, benefit, or the fulfillment of one's chosen purpose. In every kind of case it will be necessary to consider also the ruler of the ruler — in what sign it is present and how it is configured; for if the ruler of the sign has fallen badly and indicates some harm, but the ruler of that ruler has fallen well, there will be a dissolution of the evil and a partial benefit or correction of what was expected. And some also receive pledges or gifts from persons of greater standing or of royal rank when the general periods are governed by the Sun and Moon or by the benefics and the subdivision has turned out favorably.Most of all, universally at the nativity, if Jupiter overcomes Saturn or is in quartile, trine, or opposition to it, or is in conjunction with it; and likewise also if Mars is found in trine or quartile or at the setting of Jupiter while Jupiter is under the earth, the gifts are greater and more beneficial. In the case of those who bestow gifts upon others, or who seek public distinction and spend lavishly on crowds, if Mercury is found unwitnessed by Saturn and Mars at the nativity but is witnessed by Jupiter and Venus, they will become lovers of glory and will share in the greatest praise and honor; but if it is beheld by Mars, they will experience regret, blame, and turmoil, and will be talked about with loud notoriety, even if they are earnest in their expenditures.

4 new place name. 7 I have doubts about the integrity. 27 αντανακησις V. 28 προδοκωμένων Γ.

θῶσιν· ἐὰν δὲ ὑπὸ Κρόνου, πεφεισμένως καὶ ἐπιψόγως ἢ ἐπικινδύνως διατελοῦσιν· ἐὰν δὲ καὶ ὑπὸ ἀγαθοποιῶν, ἀμφότερα συμβήσεται.

Πᾶσα μὲν οὖν ἀστέρος μαρτυρία δυναστική, ἐξαιρέτως δὲ ἡ κατὰ τετράγωνον ἢ διάμετρον· κριθήσεται δὲ καὶ ἐν τοῖς ἰσαναφόροις. ἐν δὲ Ταύρῳ καὶ Παρθένῳ ἡ παράδοσις γινομένη ἀπὸ τούτων ἀβέβαια καὶ τὰ ἀποτελέσματα δηλοῖ καὶ ὑπερθετικὰ ἢ ἐπίδικα ἢ παν *** ἐν δὲ Τοξότῃ καὶ Αἰγόκερῳ αἰνιγματώδη καὶ ἐπιζήμια διὰ τὸ εἶναι ἀτελῆ τὰ ζῴδια. φυσικωτέρας δὲ τῆς διαιρέσεως οὔσης οὐ μόνον ἐπὶ γενέσεως σκοπεῖν δεήσει τὰς παραδόσεις, ἀλλὰ καὶ ἐπὶ καταρχῶν καὶ δραπετῶν ἐπιγνόντας τὴν ὥραν καὶ ἀστερίσαντας τῷ αὐτῷ τρόπῳ χρῆσθαι καθάπερ ἐπὶ γενέσεως καταρχῶν. ἐπὰν Κρόνος καὶ Ἄρης λόγον ἔχωσι πρὸς Ἥλιον καὶ Σελήνην ἢ τὸν ὡροσκόπον ἤτοι κατ' ἐναντιότητα ἢ καθυπερτέρησιν ἢ κατὰ ἑτέραν κακώσεως δύναμιν, ἐὰν δέ πως γένεσις παιδὸς δοθῇ μηδέπω δυναμένου χωρεῖν ἀποτέλεσμα οἷον πράξεως ἀρχήν, παραδόσεις δὲ τῶν ἀστέρων εὑρίσκωνται, πρὸς τὸν πατέρα καὶ τὴν μητέρα γενήσεται τὰ ἀποτελέσματα, ἔσθ' ὅτε καὶ πρὸς τὸν δεσπότην, ἕως ἂν τὸν τῆς ἀκμῆς χρόνον καταλαβὼν ὁ γεννηθεὶς αὐτὸς ἀναλάβῃ τὰ σημαινόμενα· μόνον δὲ τὰ δυνάμενα χωρεῖν αὐτῷ προσνέμειν οἷον δωρεὰν κατάλειψιν ἢ διωνυμίαν χάλασμα καὶ ἐξανθήματα καὶ τὰ λοιπά. ἔσθ' ὅτε μὲν οὖν καὶ παράδοξά τινα ἀποτελέσματα τοῖς τοιούτοις εἴωθεν συμβαίνειν, ἅτινα πρόδηλα γίνεται ἐκ τῆς καθολικῆς [καὶ] συγκρίσεως τῶν ἀστέρων. δεῖ οὖν καὶ κατὰ τὰς ἡλικίας καὶ κατὰ τὰ ἔθη τῶν τόπων καὶ τοὺς νόμους καὶ τὰ ἀποτελέσματα συναρμόζεσθαι κατὰ τοὺς σημαινομένους χρόνους· οὕτως γὰρ ἀδιάψευστος ἡ πραγματεία κριθήσεται. πρὸς δὲ δοιοῖν γενέσεων ἤτοι ἀδελφῶν ἢ ἀνδρὸς ἢ γυναικὸς ἢ συγγενῶν ἢ ἄλλων φιλικῶν προσώπων δεῖ κατὰ γένεσιν τῷ προσοικειωμένῳ τὸ ἀποτέλεσμα ἀποφαίνεσθαι κατὰ τὸν ἐπιβάλλοντα χρόνον καὶ λέγειν ἐκείνῳ πρότερον ἢ ὕστερον συμβήσεσθαι, τῷ δ' ἑτέρῳ ἐκ δευτέρου μέρους τὸν τρόπον ἀπονεῖμαι. οἷον ἐάν τινι φέρῃ ὠφεληθῆναι ἀπὸ νεκρικῆς προφάσεως, ἑτέρῳ δὲ καθολικῶς κληρονομίαν, ἐξ ἧς ὁ προειρημένος προσδοκᾷ τὴν ὠφέλειαν, οὐκ ἐν τοῖς χρόνοις τούτοις γενήσεται ἡ ὠφέλεια ἀλλ' ἐν τοῖς τοῦ τὴν κληρονομίαν προσδοκῶντος· ἐκ γὰρ τοῦ μεσουρανήματος καὶ τὸ ἀποτέλεσμα γενήσεται ἢ πολλάκις περὶ ἑνὸς μὲν τάχιον γέγονε τὸ ἀποτέλεσμα, περὶ δὲ τὸν ἕτερον μετὰ χρόνον τὸ αὐτὸ ἤτοι δι' ἀποδημίαν ἢ κρίσιν ἢ κατηγορίαν ἢ ἑτέραν τινὰ αἰτίαν· τὸ δὲ ὅμοιον ἐπὶ δόξης καὶ δωρεᾶς καὶ ἀγορασμῶν

1 πεφησμένως V^b. 4 τετραγώνου per comp. V. possis συγκριθήσεται δὲ καὶ <ἡ> ἐν. 5 sunt videntia signa. 6 post παν lac. VII litt. V possis e. g. πανώλεθρα. 7 haec enim αἰνιγματώδη et ἡμιτελῆ (Maxim. 107, 26; 109, 2 Ludw.; *Catal.*, I, 166, 7). καὶ ἐπιζήμια] κατεζητημία V. 11 an del. καταρχῶν? 13 fors. lacuna post δύναμιν. 15 εὑρίσκονται V. 18 σημαίνοντα V^b. ζ νέμειν V. 19 an χαλάσματα? 25 πρὸς ubi expectas ἐπὶ. δυοῖν S. 28 συμβήσεται V^a. 31 ἑξῆς V. 33 ἀποτέλεσμα scripsi ubi in V signum $\binom{\chi'}{\chi}$. 34 an περὶ ἕνα?

they continue; but if under Saturn, they persist sparingly and with censure or in a dangerous manner; but if also under benefics, both outcomes will occur.

Every testimony of a star is powerful, but especially that according to square or opposition; it will also be judged in the case of signs of equal rising time. When the transmission occurs in Taurus and Virgo, it indicates unstable outcomes and results that are uncertain, or subject to dispute, or wholly *** ; in Sagittarius and Capricorn, enigmatic and harmful, because these signs are incomplete. Since the division is of a more natural character, one must examine the transmissions not only in nativities, but also in inceptions and runaways, having ascertained the hour and erected the chart, and use it in the same manner as in nativities and inceptions. When Saturn and Mars have a relationship to the Sun and Moon or the ascendant, whether by opposition or superior position or some other power of affliction, and if the nativity of a child is given who is not yet capable of bearing an outcome such as the beginning of an action, yet transmissions of the stars are found, the outcomes will apply to the father and the mother, and sometimes also to the master, until the native, having reached the time of his prime, himself takes up the significations; and only those things capable of applying to him should be assigned, such as a gift, a legacy, a name, looseness of bowels, rashes, and the like.Sometimes, indeed, certain unexpected outcomes are accustomed to occur for such persons, which become evident from the general conjunction of the stars. One must therefore also adapt the outcomes to the ages, the customs of the places, the laws, and the times indicated; for in this way the inquiry will be judged as infallible. With regard to the nativities of two persons, whether siblings, husband and wife, relatives, or other persons of friendship, one must declare the outcome according to the nativity of the one to whom it is more closely related, at the appropriate time, and say that it will happen to that person sooner or later, and assign to the other the outcome in a secondary manner. For example, if it is indicated that one person will benefit from a death-related occasion, while another is generally expected to receive an inheritance from which the aforementioned person anticipates the benefit, the benefit will not occur during the times of the latter but during the times of the one who expects the inheritance; for the outcome will also arise from the midheaven, or often the outcome has happened more quickly for one person, while for the other it occurs after some time — whether on account of a journey, a trial, an accusation, or some other cause. The same applies in the case of reputation, gifts, and acquisitions.

1 square V. 4 per comp. V. possis is also compared καὶn<or> in. 5 sunt videntia signa. 6 post pan lac. VII litt. V possis e. g. panolethra.n7 haec enim enigmatodis et ἡmitéli (Maxim. 107, 26; 109, 2 Ludw.; Catal., I, 166, 7).nkaὶ ἐπιζιμια] κατέθημια C. 11 an del. initially 13 fors. lacuna post dyna-nmin. 15 are found V. 18 significant c'. ζ nemein V. 19 am ruins n25 to ubi expectas ἐπὶ. two S. 28 happens to 31 then V. 33 from

I wrote λεσμα where in V the sign (χ) 34 an about one

καὶ πράσεως καὶ κοινωνίας καὶ συναρμογῆς ἢ ξενιτείας καὶ τῶν λοιπῶν τῶν ἐν βίῳ συντελουμένων νοείσθω. ἔνθεν ὁτὲ μὲν εἴωθεν προλαμβάνειν τὰ ἀποτελέσματα, ὁτὲ δὲ ἐπιβραδύνειν διὰ τὰς τῶν γενέσεων συμπαθείας ἢ καὶ ἐναντιότητας· καὶ καθάπερ δι' ὀργάνου ἡ φύσις ἐκ τῆς τῶν ἀστέρων ἀνακυκλήσεως τὰς τῶν ἀποτελεσμάτων δυνάμεις ἀνήπλωσε, ὁτὲ μὲν αἰφνιδίως ἢ ἀπροσδοκήτως ἐπιφέρειν, ὁτὲ δ' ἐπιτείνειν καὶ διακατέχειν μετ' ἀνάγκης, μέχρις οὗ ὁ τὴν ἐναρμόνιον τῶν πραγμάτων κεκτημένος πρόφασιν παραλάβῃ τοὺς ἀστέρας.

Δεῖ δὲ καὶ ἐκ τῶν κοσμικῶν τὰ τοιαῦτα ὑποδείγματα μαθόντας συγκρίνειν, ὅπου οὐ πάντοτε ὁ Ἥλιος ἐκ τῶν τροπικῶν μοιρῶν τὰς μεταβολὰς τῶν ἀέρων τὰς αὐτὰς ποιεῖται, ἀλλ' ὁτὲ μὲν εἰς εὐκρασίαν προλαμβάνων τὸ κοσμικὸν κατάστημα ἄγει, ὁτὲ δὲ τὰς χειμερίους τροπὰς εὔδιος διελθὼν ἐξ ὑστέρου πολλὴν ζάλην καὶ φοβερὰν ἀνέμων ῥοπὴν κατεσκεύασεν· οὔτε μὴν ἡ Σελήνη κατὰ τὰς δοκούσας φάσεις τὰς ἐπομβρίας συντελεῖ ἢ μετὰ τοὺς συνδέσμους ἀνίσχει τὸν ἀέρα, ἀλλ' ὁτὲ μὲν προχειμάζει καὶ προλαμβάνει τὴν τῆς φύσεως αἰτίαν ὡς παρὰ προσδοκίαν σύγχυσιν οὐ τὴν τυχοῦσαν τῶν καιρῶν γίνεσθαι, ὁτὲ δὲ μηδ' ὅλως ἐνδειξαμένη χειμερινὴν στάσιν ἐν αὐτῇ τῇ φάσει εὔδιον τὸν ἀέρα κατέστησεν, ἔσθ' ὅτε δὲ παραλλάξασα τὴν τοῦ συνδέσμου λύσιν εἰς χειμέριον μεταβολὴν ἐχώρησεν. ὁμοίως δὲ καὶ αἱ λοιπαὶ ἐπισημασίαι τῶν ἀστέρων καὶ δύσεις οὐ κατὰ τὰ αὐτὰ γενήσονται, ἀλλ' ὁτὲ μὲν προλήψονται ὁτὲ δὲ ἐξ ὑστέρου τὰς φάσεις ποιήσονται, ἔσθ' ὅτε δὲ οὐδ' ὅλως ἐνδείξονται. ταῦτα δὲ συμβαίνει ἐναλλάσσεσθαι παρὰ τὰς τοῦ ἔτους ἀνατολὰς καὶ συνόδους καὶ πανσελήνους καὶ ἐκλείψεις καὶ τετραετηρίδας καὶ καθολικοὺς καὶ κυκλικοὺς οἰκοδεσπότας καὶ πρὸς τὰς τῶν κατὰ καιρὸν ἐπεμβάσεων ἐναλλαγάς.

<ιζ'.> Περὶ παραδόσεως ἀστέρων καὶ ἀποτελεσμάτων καὶ ὡροσκόπου.

Ἀκολούθως δὲ καὶ τὰς παραδόσεις τῶν ἀστέρων ὑποτάξομεν. Ἥλιος μὲν οὖν Κρόνῳ παραδιδοὺς πονηρὸν τὸ ἔτος ἀποτελεῖ· ἀπραγίας γὰρ καὶ ἐναντιώματα σημαίνει ἔχθρας δὲ ἢ ἀντιλογίας καὶ ἀπὸ ὑπερεχόντων ἢ πρεσβυτέρων κακώσεις καὶ ταγμάτων ἐπαναστάσεις νόσους τε ἢ ὀφθαλμίας ἀνωμαλίας τε βίου καὶ κινήσεις ἐπιφόβους ὑποτακτικῶν τε ἐπιθέσεις καὶ πατρὸς θάνατον ἢ ὁμοίου πατρός. κακῶς πεσὼν καταιτιασμοὺς ἀποτελεῖ καὶ συνοχάς.

Ἥλιος Διὶ παραδιδοὺς τὸ ἔτος λαμπρὸν τὸ ἔτος δηλοῖ καὶ πατρὸς

8 an τοὺς χρόνους? 13 τρόπους V, corr. S. 15 ἀνίσχει haud sanum, possis ἀναψύχει. 18 χειμερεινὴν V^b. 31 δὲ] nempe τε. ἀπολογίας V^a. 32 πραγμάτων V. 35 π. καὶ καταιτιασμοῦ ἀπ. συν. V nisi praestat ἐκ pro καὶ.

and of sale and partnership and agreement, or sojourn abroad, and of the remaining affairs accomplished in life, should be understood. Hence the outcomes are sometimes accustomed to anticipate their time, and sometimes to be delayed, on account of the sympathies or oppositions of the nativities; and just as nature, through the instrument of the revolution of the stars, has unfolded the powers of outcomes, sometimes bringing them suddenly or unexpectedly, and sometimes intensifying and holding them under compulsion, until he who has obtained the harmonious cause of affairs receives the stars.

One must also learn such examples from cosmic phenomena and compare them, since the Sun does not always produce the same changes of atmosphere from the solstitial degrees, but sometimes anticipates and brings the cosmic condition into a state of good temperament, and sometimes, having passed through the winter solstices with fair weather, afterwards occasions great storm and a fearful gust of winds; nor indeed does the Moon accomplish the rainfalls at her apparent phases, she who rises after the conjunctions into clear air, but sometimes she brings on wintry weather in advance and anticipates the natural cause, so that a confusion of the seasons no ordinary one comes about contrary to expectation, and sometimes having given no indication at all of a wintry condition she establishes fair weather at the very phase, and sometimes, having passed the dissolution of the conjunction, she moves into a wintry change. Likewise also the remaining celestial signs of the stars and their settings will not occur in the same manner, but sometimes they will anticipate and sometimes they will produce their appearances later, and sometimes they will give no indication at all. These variations happen to occur according to the annual risings and conjunctions and full moons and eclipses and four-year cycles and the universal and cyclical rulers and in accordance with the changes of the interventions of the stars from time to time.

<ιζ'.> On the Transmission of Planets, their Outcomes, and the Ascendant.

Next we shall set out the transmissions of the planets. When the Sun transmits to Saturn, it makes the year troublesome; for it signifies inactivity and obstacles, enmities or disputes, and harm from those in authority or from elders, uprisings of ranks, illnesses or eye ailments, irregular conditions of life, alarming disruptions, attacks from subordinates, and the death of the father or of one who is like a father. When badly placed, it brings about accusations and imprisonments.

The Sun transmitting to Jupiter indicates a brilliant year and the father's

8 perhaps τοὺς χρόνους? 13 τρόπους V, corr. S. 15 ἀνίσχει unsound, one might ἀναψύχει. 18 χειμερινήν V. 31 δέ] namely τε. 3 defenses. 32 things V. 35 π. καὶ καταιτιασμοῦ ἀπ. συν. V unless it is preferable to read ex in place of καί.

δόξαν τῷ ἔχοντι καὶ ὑπερεχόντων συστάσεις καὶ εὐημερίας καὶ δωρεὰς καὶ πράξεις ἐπισήμους ἢ ἀρχὰς ἢ σπορὰς τέκνων καὶ ἀγάμοις γάμον ἀποτελεῖ καὶ ἐν τοῖς διαπρασσομένοις ἐστὶν ἀνυστικὸς καὶ εὐκατόρθωτος ἀγαθὰς ἐλπίδας προσδεικνύων. — Ἥλιος Ἄρει νοσερὸν καὶ ἐπισφαλὲς τὸ ἔτος δηλοῖ καὶ πατρὸς κίνδυνον ἢ τοῦ ὑπὸ τοιοῦτον χαρακτῆρα· αὐτῷ † ταραχοὺς ἐμπράκτους καὶ μετὰ πολλῆς ἀνακρίσεως κατορθώσεις πραγμάτων ἐξοδιασμούς τε καὶ ἀκαίρους ζημίας καὶ ἀπὸ μειζόνων προσώπων ἔχθρας ἢ πατρός, ὑποτακτικῶν τε κακώσεις τομάς τε καὶ αἱμαγμοὺς ἢ [δι'] αἵματος ἀναβολὴν καὶ τῶν ἡγεμονικῶν τόπων πόνους ἢ ἐπισκιασμοὺς ἐπιφθόνους τε αἰτίας καὶ ἐπηρείας. — Ἥλιος Ἀφροδίτῃ ἀγαθὸν καὶ προσφιλῆ τὸν χρόνον δηλοῖ· συστάσεις γὰρ καὶ φιλίας περιποιεῖ καὶ δωρεὰς καὶ τέρψεις συνηθείας τε καὶ γάμους καὶ τεκνώσεις ἢ ἀγορασμοὺς κόσμου ἢ σωμάτων, τοῖς δ' ἐν ὑπεροχῇ ἀρχὰς καὶ δόξας ἐπισήμους καὶ μειζόνων ἐλπίδων ἐπόπτας πραγμάτων τε καὶ πάσης αἰτίας ἀπαλλακτικός. — Ἥλιος Ἑρμῇ ἀγαθὸς πρακτικὸς ἐπικερδὴς κοινωνικός, εἰς τὰ ὑποτακτικὰ πρόσωπα εὐεργετικός, περὶ τὰς δόσεις καὶ λήψεις ἀνυστικός. ἐὰν δέ πως ὑπὸ κακοποιῶν θεωρηθῇ, δίκας καὶ ταραχὰς ἐπάγει, χάριν ἀργυρικῶν ἢ γραπτῶν φόβους, δουλικῶν τε καὶ φιλικῶν καταγνώσεις ἀκαίρους τε ἐξοδιασμοὺς καὶ ζημίας. — Ἥλιος Σελήνῃ πρακτικὸς καὶ φιλάνθρωπος ἀποτελῶν περικτήσεις καὶ ἀπὸ ἀρρενικῶν καὶ θηλυκῶν ὠφελείας καὶ συστάσεις γάμους τε καὶ συνελεύσεις καὶ γονὰς ἐπισήμους καὶ ἀπὸ ξένων ἢ ἀπὸ ξένης εὐημερίας καὶ δωρεάς. — Ἥλιος ἑαυτῷ ἐπιμερίσας καὶ καλῶς σχηματισθεὶς λαμπρὰς ἐπισημασίας καὶ πράξεις ἀποτελεῖ πρός τε ὑπερέχοντας καὶ μείζονας συστάσεις καὶ ἀπροσδοκήτους ὠφελείας. ἐὰν δὲ καὶ μετὰ ἀγαθοποιῶν τύχῃ ἢ μαρτυρηθῇ, μείζονας τὰς δόξας καὶ τὰς ὠφελείας ἐπάγει· νυκτὸς δὲ ἧσσον ἢ ἐπιτάραχος γενήσεται ἔχθρας ἀποτελῶν καὶ κρίσεις ἢ ἐπιφθόνους αἰτίας. εἰ δὲ καὶ κακοποιὸς συμπέσῃ ἢ ἐπιμαρτυρήσῃ, μείωσιν βίου ἢ καθαίρεσιν δόξης ἐπάγει ξενίας τε ἐπισφαλεῖς καὶ πατρὸς ἔχθραν ἢ κίνδυνον καὶ πραγμάτων ταραχάς.

Πρότερον μὲν οὖν χρὴ σκοπεῖν τὰς τῶν ἀστέρων φύσεις καὶ σχηματογραφίας· τῆς μὲν γὰρ οἰκείας αἱρέσεως ἕκαστος τυχὼν καὶ καλῶς σχηματισθεὶς κατὰ τὴν ὑπόστασιν τῆς γενέσεως τὰς τῶν ἀποτελεσμάτων δυνάμεις ἐνδείξεται, τῆς τῶν λοιπῶν μαρτυρίας καὶ τῆς ἐπεμβάσεως πολὺ δυναμένης θραῦσαι ἢ προσεπιτεῖναι τὸ κακὸν ἢ ὠφελῆσαι καὶ δοξάσαι. βέλτιον μὲν οὖν ἐν χρηματιστικοῖς ζῳδίοις εὑρίσκεσθαι αὐτοὺς καὶ ἀνατολικούς· ἐὰν δὲ ὑπὸ δύσιν τύχωσιν ἢ καὶ παραπέσωσιν ἀνοικείως κακωθέντες, εἰς τοὐναντίον τραπήσονται.

4 nempe προδεικνύων 5 τοῦ] τὸν V. 6 nempe γὰρ καιροὺς vel sim. (ταραχὰς S). 7 κατορθώσει V. πραγμάτω V. 36 πολλῆς V^a.

glory for the native and recommendations from those in authority, prosperity and gifts, distinguished actions or offices, or the begetting of children, and for the unmarried it brings marriage; it is effective and successful in matters being transacted, pointing toward good hopes. The Sun with Mars indicates a sickly and precarious year, and danger for the father or for one of such character; for the native himself, turbulent practical troubles and achievements of affairs with much scrutiny, expenditures and untimely losses, enmities from persons of greater standing or from the father, harm to subordinates, incisions and bloodlettings or a rush of blood, pains or troublesome overshadowings of the governing parts of the body, and malicious charges and harassments. — The Sun with Venus indicates a good and pleasant period; for it brings about connections and friendships, gifts and pleasures, intimate associations and marriages, begetting of children or purchases of adornments or slaves, and for those in high station distinguished offices and honors, and it makes one oversee matters of greater hopes and releases one from every charge. — The Sun with Mercury is good, practical, profitable, sociable, beneficent toward subordinate persons, and effective in matters of giving and receiving. But if it is somehow observed by malefic planets, it brings lawsuits and disturbances, fears on account of monetary or written matters, untimely condemnations of servants and friends, as well as untimely expenditures and losses. — The Sun in aspect to the Moon, being active and philanthropic, brings about acquisitions and benefits from both men and women, introductions, marriages, unions, distinguished offspring, and prosperity and gifts from foreigners or from a foreign land. The Sun, having distributed to itself and being well configured, brings about brilliant distinctions and activities, introductions to superiors and greater persons, and unexpected benefits. But if it should also fall with or be witnessed by benefic planets, it brings greater glories and benefits; by night, however, it will be somewhat diminished or troublesome, producing enmities and judgments or envious causes. But if a malefic planet should also coincide with or bear witness against it, it brings a diminution of livelihood or a reduction of glory, hazardous travels abroad, and enmity or danger from the father, and disturbances of affairs.

First, then, one must examine the natures of the planets and their configurations; for when each planet obtains its own proper sect and is well configured according to the constitution of the nativity, it will display the powers of the outcomes, while the testimony and influence of the remaining planets has great power either to break or to intensify the evil, or to benefit and bring glory. It is better, therefore, for them to be found in operative signs and in eastern position; but if they happen to be under setting or fall into an unsuitable position having been afflicted, they will turn to the contrary.

4 namely προδεικνύων 5 τοῦ] τὸν V. 6 namely γὰρ καιρούς vel sim. (ταραχὰς 5). 7 κατορθώσει V. do V. 36 πολλῆς γ'.

<ιη'.> Ἐπιμερισμοὶ Σελήνης.

Σελήνη ἑαυτῇ ἐπιμερίσασα ἀηδής· ἐπάγει γὰρ ἔχθρας καὶ ἀντιδικίας ἀπὸ μειζόνων προσώπων καὶ βίου αὔξο *** οἰκείων τε ἢ γυναικὸς ἀντικαταστάσεις· ἐὰν δὲ κακοποιὸς ἐπιθεωρήσῃ, σωματικὰς ἀσθενείας καὶ κινδύνους αἰφνιδίους ἀποτελεῖ. σκοπεῖν δὲ δεῖ ἐν τούτῳ τῷ χρόνῳ καὶ αὐτὸ τὸ ζῴδιον ἐν ᾧ ἔπεστι ἡ Σελήνη, μήπως κακοποιὸς ἐπεμβὰς χείρονά τινα ἀποτελέσει· εἰ δ' ἀγαθοποιός, λύσιν τῶν αἰτιῶν, πλὴν ξενιτείας ἐπάγει καὶ μεταβολὰς τόπων, εἶθ' οὕτως ἀπόροις κατόρθωσιν τῶν πραγμάτων καὶ τῶν φαύλων ἴασιν ἀποτελεῖ. — Σελήνη Ἡλίῳ ἐπιμερίσασα κένωσιν βίου καὶ ἐξοδιασμοὺς πλείστους ἀποτελεῖ καὶ μάλιστα, ἐὰν ὑπὸ κακοποιῶν θεωρηθῇ, ἐγκοπὰς τῶν πράξεων καὶ κενὰς ἐλπίδας προδείκνυσι καὶ στάσεις καὶ ταραχὰς οἰκείων τε ἀκαταστασίας καὶ θηλυκῶν ἐπιπλοκὰς ἢ γάμους· τοῖς δ' ἐν εὐσταθείᾳ καὶ δόξῃ βίου ὑπάρχουσιν ἐξοδιασμοὺς εἰς ἀγορασμὸν ἢ κατόρθωσιν πραγμάτων καὶ προκοπὴν ἢ εἰς δωρεάς τινας καὶ εὐεργεσίας. — Σελήνη Κρόνῳ ἐπιμερίσασα ποικίλον καὶ μετέωρον τὸ ἔτος καὶ μητρὸς ἀσθένειαν ἢ θάνατον, ἐὰν περιῇ, ἔχθρας τε καὶ ἀκαταστασίας πραγμάτων καὶ τόπων μεταβολὰς καὶ ψύξεις πράξεων καὶ σωματικοὺς κινδύνους καὶ κρυπτῶν πόνους ἢ αἰσθητηρίων καὶ μάλιστα λειψίφως οὖσα· ἀνατολῆς δὲ οὔσης ἧττον τὸ κακόν, πλὴν βλαβερὸς καὶ λυπηρὸς ὁ χρόνος. — Σελήνη Διὶ ἀγαθὸν καὶ πρακτικὸν τὸν χρόνον δηλοῖ ἐν περιποιήσει καὶ συστάσει μειζόνων, δόξας τε καὶ ἀρχὰς ἀπό τε θηλυκῶν ὠφελείας καὶ δωρεάς· ἀγάμοις γάμον, γεγαμηκόσι τέκνωσιν συνηθείας τε προσφιλεῖς ἢ μητρὸς αὔξησιν βίου ἢ δόξης τοῖς ἔχουσι κατόρθωσίν τε πραγμάτων καὶ προσδοκωμένων ἐλπίδων συντέλειαν. — Σελήνη Ἄρει παραδιδοῦσα χαλεπὸς ὁ ἐνιαυτὸς καὶ μάλιστα ἐὰν ἀπὸ ἀνατολῆς φέρηται ἡμέρας· κινδύνους γὰρ καὶ ἀσθενείας ἀποτελεῖ, αἱμαγμοὺς καὶ πτώσεις ἢ πυρὸς ἐπιφορὰς ζημίας τε καὶ οἰκείων ἀκαταστασίας θηλυκῶν τε θανάτους ἢ χωρισμοὺς ἔχθρας τε καὶ κρίσεις συνοχάς τε καὶ ὄχλων ἐπαναστάσεις. ἐὰν δ' ἀφαιρετικὴ τύχῃ ἡ Σελήνη ἢ ὑπὸ δύσιν φέρηται μάλιστα νυκτός, πρὸς τὰ φαῦλα ἐπιόντων τῶν χρόνων καὶ πρὸς τὰς ἐπιβολὰς εὐκατόρθωτον ἀποτελεῖ μετὰ φόβων καὶ μόχθων. — Σελήνη Ἀφροδίτῃ εὐεπήβολον καὶ ἀνυστικὸν τὸν χρόνον δηλοῖ καὶ δόξας καὶ συστάσεις ἀπό τε ἀρρενικῶν καὶ θηλυκῶν συμπαθείας τε καὶ γάμους. ἐὰν δέ πως ἀνοικείως τύχωσιν ἢ ὑπὸ κακοποιῶν θεωρούμενοι, ἀηδίας καὶ φθόνους καὶ εἰς θηλυκὰ πρόσωπα δαπάνας καὶ ἀθετήσεις. καθολικῶς μὲν οὖν πάντοτε ἡ

3 αὔξο et lac. V litt. V si verum αὔξο, fuit αὐξομειώσεις. 7 ἀποτελέση fort. V[a]. 18 ψύξοις V. 19 λειψόφος V. 20 nempe ἀνατολικῆς. 25 ante ἐλπίδων fort. est καὶ in V. 26 χαλεπὸν V, corr. S. 28 fors. <τε> καὶ. 30 ἀφαιρητικὴ V. 31 haec non sana. 36 εἰς] ἐκ V.

<18.> Distributions of the Moon.

The Moon distributing to itself is unpleasant; for it brings enmities and lawsuits from persons of greater standing and increase of livelihood *** as well as opposition from household members or a wife; but if a malefic casts its gaze upon it, it produces bodily infirmities and sudden dangers. One must also observe, during this period, the very sign in which the Moon is placed, lest a malefic intervening produce something worse; but if a benefic is present, it brings resolution of charges, though it also brings foreign travel and changes of place, and thereafter accomplishes success in difficult affairs and healing of misfortunes. The Moon distributing to the Sun produces depletion of livelihood and very great expenditures, and especially, if it is observed by malefics, it foreshows obstructions of activities, vain hopes, discord and turmoil, instability of household members, and entanglements or marriages with women; but for those who exist in stability and distinction of life, it brings expenditures toward the purchase or accomplishment of affairs, and advancement, or toward certain gifts and benefactions.The Moon distributing to Saturn makes the year varied and unsettled, and brings illness or death of the mother, if she still lives, as well as enmities and instability of affairs, changes of places, cooling of activities, bodily dangers, pains in hidden parts or in the sense organs, especially when it is waning; when it is rising the evil is lessened, yet the period remains harmful and grievous. — The Moon distributing to Jupiter indicates a good and active period in the acquisition and establishment of relations with greater persons, glories and offices, benefits and gifts from women; for the unmarried, marriage; for the married, begetting of children, agreeable associations, or increase of the mother's livelihood or glory for those who possess it, as well as accomplishment of affairs and fulfillment of anticipated hopes. — The Moon transmitting to Mars makes the year harsh, especially when it travels from the east by day; for it produces dangers and illnesses, bloodshed and falls or onslaughts of fire, losses and instability of household members, deaths of women or separations, enmities and lawsuits, imprisonments and uprisings of crowds. But if the Moon happens to be subtractive or travels under setting, especially by night, as the periods approach toward troubles and against schemes it renders them easy to accomplish, yet with fears and toils.— The Moon distributing to Venus indicates a period that is favorable in undertakings and productive, bringing glories and associations from both males and females, mutual sympathies and marriages. But if they happen somehow to be in an unsuitable condition or are observed by malefics, it brings unpleasantness, envy, expenditures and disappointments concerning female persons. In general terms, therefore, always the

3 auxo et lac. V litt. V si verum increase, fuit fluctuations. 7 result fort. Ven18 psyxois V. 19 leipsophos V. 20 nempe of the east. 25 ante hope fort. estnkaì in V. 26 halepon V, corr. S. 28 fors. <tes and 30 ablative V. 31 haecnnon sana.36 εἰς] ἐκ V.

παράδοσις αὕτη ζηλοτυπίας καὶ στάσεις καὶ ἀκαταστασίας ἐπάγει ἔχθρας τε πρὸς συγγενικὰ ἢ οἰκεῖα καὶ φιλικὰ πρόσωπα. — Σελήνη Ἑρμῇ πρακτικὸν καὶ εὐκατόρθωτον πρός τε θηλυκὰ πρόσωπα καὶ τὰς συστάσεις, καὶ ἐὰν μάλιστα μετὰ ἀγαθῶν συσχηματίζηται· ἐὰν δὲ μετὰ κακοποιῶν, δίκας καὶ ταραχὰς ὑπομενοῦσι χάριν ἀργυρίων ἢ γραπτῶν ἢ ψηφικῶν πραγμάτων καὶ ἀγῶνα μέγαν ὑπομενοῦσι· καὶ ἐὰν μὲν ἐπιτόπως ὁ Ἑρμῆς εὑρεθῇ κείμενος, περιγίνονται· ἐὰν δὲ ἀτόπως, καταδικασθήσονται καὶ ἐξοδιασμοὺς πλείστους ποιήσονται.

<ιθ'.> Ἐπιμερισμοὶ ὡροσκόπου.

Ὡροσκόπος ἐὰν κακοποιῷ παραδιδοῖ, κάκιστον τὸν χρόνον ἀποτελεῖ, μάλιστα Κρόνῳ νυκτός, ἡμέρας δὲ Ἄρει· κινδύνους γὰρ σωματικοὺς καὶ βιωτικὰς ἀνωμαλίας ἐπάγει φόβους τε καὶ αἰτίας ἐπιταράχους πτώσεις τε ἢ σίνη. — Ὡροσκόπος Διὶ λαμπρὸν καὶ περικτητικὸν τὸν χρόνον δηλοῖ καὶ δόξας καὶ τάξεις ἐπισήμους· οἱ δὲ ἀπὸ μειζόνων ὠφελοῦνται καὶ προάγονται, τινὲς δὲ καὶ κινδύνων ἢ αἰτιῶν ἀπαλλαγέντες εὐπαρηγόρητοι καθίστανται, οἱ δὲ καὶ ἐλευθερίας πειρῶνται. — Ὡροσκόπος Ἀφροδίτῃ ἀγαθὸν καὶ ἐπαφρόδιτον τὸν χρόνον δηλοῖ συστάσεις τε καὶ θηλυκῶν ἐπιπλοκὰς ἀγορασμούς τε καὶ εὐφροσύνην καὶ κακῶν ἀπαλλαγήν. — Ὡροσκόπος Ἡλίῳ πρὸς τὰ μείζονα καὶ ὑπερέχοντα συμπαθέστερον καὶ περιποιητικὸν τὸ ἔτος δηλοῖ· τοῖς δὲ ἐν δόξῃ μείζονας τὰς τάξεις καὶ προκοπάς. — Ὡροσκόπος Σελήνῃ ἀμετάβολον καὶ πρακτικὸν ἀπό τε θηλυκῶν ὠφελείας καὶ συστάσεις καινισμοὺς πράξεις τε καὶ ξενιτείας εὐκατορθώτους, καὶ μάλιστα ἐὰν ἀγαθοποιοὶ μαρτυρήσωσιν, ἐπὶ ξένης εὐημερίας· ἐὰν κακοποιοί, τὰ ἐναντία, πρὸς ἐπὶ τούτοις δὲ καὶ ταραχάς. — Ὡροσκόπος Ἑρμῇ πρακτικὸν καὶ ἐπικερδῆ καὶ εὐκατόρθωτον· ἐὰν δ' ὑπὸ κακοποιῶν βλάπτεται, ἐπίδικον καὶ ἐπιζήμιον.

Ὁμοίως δὲ καὶ οἱ ἀστέρες τῷ ὡροσκόπῳ παραδιδόντες τὰ αὐτὰ ἀποτελοῦσι· κατὰ δὲ τὴν ἑκάστου οἰκείαν τοποθεσίαν ἢ ὡς ἐναλλὰξ καὶ τὸ ἀποτέλεσμα κριθήσεται εἴτε ἀγαθοποιὸν ἢ φαῦλον.

<κ'.> Ἐπιμερισμοὶ Κρόνου.

Κρόνος ἑαυτῷ ἐπιμερίσας σκυλμοὺς καὶ ἀπραξίας σημαίνει καὶ ἀπὸ μειζόνων ἢ πρεσβυτέρων ἔχθρας καὶ ἀτιμίας πρός τε τὰς ἐπιβολὰς ἐγκοπτικὸς γενήσεται ἢ καὶ ἐάν τι πράξῃ ἀβέβαιον ἔσται. ἐὰν δὲ καὶ ὑπὸ Ἑρμοῦ καὶ Ἄρεως θεωρηθῇ, ἕνεκα γραπτῶν συκοφαντίας ἕξει καὶ κρίσεις καὶ παλαιῶν πραγμάτων ἢ θανατικῶν ἀνασκευὰς ἢ κακουργίας δόλους τε καὶ ὡς ἀπὸ θεοῦ μῆνιν ἔχων διατελέσει *** ἠπιώτερος

5 nempe ἀργυρικῶν. 6 μέγα V. 7 ἐπιτόμως V. ἀτόπως aut ἀτιτῶς aut sim. V. 29 an del. ὡς? 37 ὡς] ὅσα V. εἶχον V. excidit fere ἐὰν δ' ἀγαθοποιοὶ μαρτυρήσωσιν.

This transmission brings jealousy, strife, and instability, as well as enmities toward relatives, household members, and friends. — Moon to Mercury: active and successful regarding women and social connections, especially if configured with benefics; but if with malefics, they will endure lawsuits and disturbances on account of money, written documents, or accounting matters, and will undergo great struggle; and if Mercury is found well-placed, they prevail; but if ill-placed, they will be condemned and will incur very great expenses.

〈19.〉 Distributions of the Ascendant.

If the Ascendant transmits to a malefic, it produces a very bad period, especially to Saturn by night and to Mars by day; for it brings bodily dangers, irregularities in livelihood, fears and troublesome accusations, as well as falls or injuries. — Ascendant to Jupiter: signifies a brilliant and acquisitive period, with notable honors and offices; some benefit and advance from those of greater standing, and some, having been freed from dangers or accusations, find themselves well consoled, while others experience freedom. Ascendant to Venus: signifies a good and charming period, with social connections and involvement with women, acquisitions, joy, and release from troubles. Ascendant to the Sun: signifies a more favorable and profitable year in relation to those of greater standing and prominence; for those already in honor, higher offices and advancements. Ascendant to the Moon: unchanging and active, with benefits from women, social connections, new undertakings, successful activities and travels abroad, and especially if benefics bear witness, prosperity in foreign lands; if malefics, the contrary, and in addition to these things, disturbances. Ascendant to Mercury: active, profitable, and successful; but if harmed by malefics, litigious and harmful.

Likewise, the stars transmitting to the ascendant produce the same effects; but according to the particular placement of each, the outcome will be judged either as benefic or malefic, and whether it is alternating. 30

<20> The Sub-periods of Saturn.

Saturn, distributing to itself, signifies troubles and inactivity, and will bring enmities and dishonor from superiors or elders, and will be obstructive toward undertakings, or even if something is accomplished it will be unstable. But if it is also observed by Mercury and Mars, he will have slanders on account of written matters and trials and overturnings of old affairs or death-related matters or acts of wickedness, and deceits, and he will continue as though bearing divine wrath *** more gently

5 namely of monetary matters. 6 μέγα V. 7 officially V. ατόπως or ἀτιτῶς or similar V. no V. omitted is approximately ἐὰν δ᾽ ἀγαθοποιοί 29 perhaps del. us? 37 ὡς] ὅσα V. μαρτυρήσωσιν.

γενήσεται καὶ μετὰ βραδυτῆτος καί τινων ἀνυστικός. — Κρόνος Ἡλίῳ πατρὸς κίνδυνον ἢ θάνατον, ἐὰν παρῇ ἤδη ἀσθένεια αὐτῷ, καὶ μετέωρον τὸν ἐνιαυτὸν ἀποτελεῖ ἔχθρας τε καὶ ζημίας ἢ κρίσεις αἰσθητηρίων τε πόνους καὶ παθῶν ὑπομνήσεις καὶ πρὸς φίλους καὶ οἰκείους
5 μικροψυχίας· ἐὰν δ' ἡμέρας σχηματιζόμενος καλῶς τύχῃ, μετὰ ἐγκοπῶν καὶ ἐξοδιασμῶν ποιήσονται ἢ ἀπὸ θανάτου ὠφεληθήσονται. — Κρόνος Σελήνῃ μητρὸς κίνδυνον τοῖς ἔχουσιν· εἰ δὲ μή, θηλυκῶν προσώπων· ἔχθρας τε καὶ χωρισμοὺς βλάβας τε καὶ κακουργίας καὶ πραγμάτων ταραχὰς καὶ κινήσεις ἐπισφαλεῖς καὶ σωματικὰς ἀσθενείας
10 καὶ χρονικὰ πάθη τῶν τε ἐντὸς ὀχλήσεις καὶ νεύρων αἰσθήσεις ἐκλύσεις τε καὶ σκοτισμοὺς καὶ πάθη ἀπροσδόκητα. — Κρόνος Ἄρει κάκιστον καὶ ἐπικίνδυνον τὸ ἔτος δηλοῖ· ἀσθενείας γὰρ καὶ ἐπιβουλὰς καὶ ὀχλήσεις ἀποτελεῖ καὶ κινδύνους ἰδίων τε θανάτους καὶ ὑπὲρ ἰδίων ταραχὰς ἢ κρίσεις ὑπομένοντας φίλων ἀχαριστίας οἰκείων ἀκατασταση-
15 σίας ἀπολογίας τε καὶ πρὸς μείζονας φόβους καὶ ἔχθρας πατρός τε θάνατον τοῖς ἔχουσιν ἢ πρεσβυτέρων προσώπων ξενιτείας τε ἐπισφαλεῖς ἢ ἀπράκτους. ἐὰν δέ πως κακῶς πέσωσι, καὶ ναυάγια καὶ καθαιρέσεις πάθη τε καὶ σίνη ἀποτελοῦσιν· ἐὰν δὲ ἐν χρηματιστικοῖς ζῳδίοις καλῶς σχηματισθῶσιν ἢ ὑπὸ ἀγαθοποιῶν μαρτυρηθῶσιν, αἱ πλείους
20 αἰτίαι διασκεδασθήσονται. — Κρόνος Διὶ καλὸν καὶ πρακτικὸν τὸν χρόνον δηλοῖ· κληρονομίας γὰρ ἢ καταλείψεις λαμβάνουσι καὶ ἀπὸ πρεσβυτέρων ἢ νεκρικῶν ὠφελοῦνται καὶ θεμελίων ἢ κτημάτων κυριεύσουσιν. οἱ δὲ καὶ ἐξ ὑγρῶν περικτῶνται ἢ ναυκληροῦσιν ἢ ἀγορασμοὺς πλοίων ποιοῦνται ἀνοικοδομοῦσί τε ἢ καταφέρουσι παλαιῶν τε πραγ-
25 μάτων κατορθώσεις ποιούμενοι συγκοσμοῦνται τῷ βίῳ. ἐὰν δέ πως ὁ τοῦ Ἄρεως ἢ ὁ τοῦ Ἑρμοῦ συνεπιμαρτυρήσῃ, κρίσεις ἢ ἀντιδικίας ὑπομένοντες ἀκαίρους ἐξοδιασμοὺς ποιήσονται. — Κρόνος Ἀφροδίτῃ χωρισμοὺς γυναικῶν ἢ ἀπὸ θηλυκῶν ἀδικουμένους· τινὲς δὲ καὶ θανάτους θεωροῦσι ἀστατοῦσί τε περὶ τὰς συμβιώσεις καὶ τὰς ἐπιπλοκάς.
30 οἱ δὲ καὶ ἐπιβουλεύονται ἢ φαρμάκων πεῖραν λαμβάνουσιν καὶ τῶν ἐντὸς ὀχλήσεις ὑπομένουσιν ἀσθενείαις τε καὶ ψυγμοῖς καὶ ῥευμάτων ἐπιφοραῖς περιπίπτουσι καὶ ἐναντιώμασι καὶ κρίσεις καὶ καινοποιίας πράξεων. ἐὰν δὲ γυναικὸς ἡ γένεσις εὑρεθῇ, ἐπωδύνως διάξει καὶ μάλιστα ἐὰν κατὰ γαστρὸς ἔχῃ· καὶ τοῖς κατ' ἄνδρα φίλοις ἀκαταστα-
35 τήσει. — Κρόνος Ἑρμῇ παλαιῶν πραγμάτων ἢ μυστικῶν ἀμφισβητήσεις ἀργυρικῶν τε ἢ ψηφικῶν δόσεών τε καὶ λήψεων ἔν τε τοῖς διαπρασσομένοις ἐγκοπὰς καὶ ζημίας προδοσίας τε καὶ ἔχθρας· θεωροῦσι δὲ καὶ

5 κενεῶς (et o supra ω ut vid.) V. fort. <προκοπὰς> ποιήσονται. 6 θανατ' V possis etiam θανατικῶν. 10 αἰσθήσεις " dolores „? ἀναισθησίας Cumont. 15 possis ἀντιλογίας. 16 οὖσιν V. 20 διασχεδασθήσονται V. 21 καταλήψεις V. 22 κυριεύσωσιν V. 24 καταφέρουσι " destruunt „. 28 an <γυναικῶν> θανάτους? 30 λαμβάνουσαι V^b. 31 ἀσθενείας V. 32 aut dativi restituendi aut verbum (velut ὑπομένουσι) addendum. 34 " cum meriti amicis rixabitur „? 35 an μυστικῶν <ἕνεκα>?

he will become so, and with slowness yet somewhat effectual. — Saturn to the Sun indicates danger or death of the father, if illness is already present for him, and makes the year unsettled, bringing enmities and losses or trials and pains of the senses and recollections of sufferings and pettiness toward friends and kinsmen; but if it happens to be configured favorably by day, they will act amid obstacles and expenditures, or they will benefit from a death. — Saturn to the Moon brings danger to the mother for those who have it; if not, then to female persons; and it brings enmities and separations, injuries and acts of wickedness, and disturbances of affairs and precarious movements and bodily illnesses and chronic sufferings and disturbances of the internal organs and sensations of the nerves and dissolutions and darknesses and unexpected afflictions. Saturn to Mars indicates that the year [redacted] is very evil and dangerous; for it produces illnesses and plots and disturbances and dangers of deaths of one's own people and turmoils on behalf of one's own, or undergoing trials, ingratitudes of friends, instabilities of kinsmen, acts of self-defense and fears toward superiors and enmities, and death of the father for those who have it, or of elder persons, and precarious or fruitless sojourns abroad.But if they fall badly in some way, they also produce shipwrecks and downfalls, afflictions and injuries; but if they are configured favorably in profitable signs or testified by benefics, most of the causes will be dissolved. — Saturn to Jupiter indicates that the time is favorable and productive; for they receive inheritances or bequests and benefit from elders or matters of the dead, and they will acquire control of foundations or properties. Some also acquire from watery sources or engage in shipping or make purchases of ships, and they build up or bring down old things, and by setting right old affairs they adorn their life. But if Mars or Mercury also testifies together, they will undergo trials or disputes and incur untimely expenditures. — Saturn to Venus brings separations from women or being wronged by females; some also witness deaths and are [redacted] unstable regarding cohabitations and entanglements. Some are also plotted against or subjected to the experience of poisons, and they endure disturbances of the internal organs, and fall into illnesses and chills and onsets of fluxes, and into oppositions and trials and innovations in their affairs. But if the nativity of a woman is found, she will pass the time in pain, especially if she is with child; and she will be unsettled with regard to her male friends.— Saturn to Mercury brings disputes over old affairs or secret matters, and over monetary or calculated [redacted] matters of giving and receiving, and obstructions and losses in what is being transacted, and betrayals and enmities; they also observe

5 empty (et o supra w ut vid.) V. fort. <before they are done. 6 thanat gnpossis eliam of mortals. 10 senses "dolores, anesthesia Cumont. 15 possisnȧantilogias. 16 oὖsin V. 20 amuse V. 21 occupations V. 92 dominate V. 24 manage * destruunt,. 28 an <women's > deaths 30 receive c'. 31 disease V. 32 aut dativi restituendi aut verbum (velut ὑπομένουσι) addendum. 34 cum meriti amicis rixȧbitur, 35 an secret <ἕneka>

ἰδίων θανάτους καὶ πολυΐστορες καὶ περίεργοι γίνονται ἐν τούτοις τοῖς χρόνοις ἐγγύαις τε καὶ δάνεσι περιπίπτουσι καὶ διὰ γραπτὰ ἐπιταράσσονται κατὰ τὴν τοῦ θέματος σχηματογραφίαν αὐτῶν οἰκείαν ἢ ἀλλοτρίαν· τετράγωνοι γὰρ ἢ διάμετροι κάκιστοι τυγχάνουσι καὶ καθαιρετικοί· ἐπάγουσι γὰρ καὶ διὰ νεκρικὰς ἀφορμὰς φόβους καὶ ταραχάς. 5

<κα'.> Ἐπιμερισμοὶ Διός.

Ζεὺς ἑαυτῷ ἐπιμερίσας ἀγαθὸν καὶ πρακτικὸν τὸν χρόνον ἀποτελεῖ καὶ ὠφελείας ἀπὸ φίλων καὶ δωρεὰς καὶ πραγμάτων κατορθώσεις πίστεις τε καὶ οἰκονομίας καὶ συστάσεις μειζόνων καὶ τέκνων σποράς· ἐὰν δέ πως ὑπὸ Ἄρεως θεωρηθῇ, ἀνωμαλίας καὶ ἀκαίρους ἐξοδιασμοὺς 10 προδηλοῖ. — Ζεὺς Ἡλίῳ ἐπιμερίσας λαμπρὸν καὶ περιποιητικὸν τὸν χρόνον δηλοῖ ** πρὸς τὰ ὑπερέχοντα πρόσωπα καὶ ὀχλικὰς εὐημερίας ἐπάγει ἀρχάς τε καὶ προκοπάς, καὶ τιμῶν καὶ στεμμάτων καταξιοῖ ἡγεμονίας τε καὶ στραταρχίας καὶ ἐξουσιαστικῆς τύχης πρόδηλος κατὰ τὴν τοῦ θέματος τάξιν καὶ τοποθεσίαν. τοῖς δὲ μετρίοις πράξεις καὶ 15 κακῶν ἀπαλλαγὴν καὶ ἐλευθερίαν συστάσεις ἐπωφελεῖς μεταβολὰς καὶ φιλίας συμπαθεῖς τεκνοποιίας ἐπικτήσεις σωμάτων, καὶ μάλιστα ἡμερινὸς καλῶς σχηματιζόμενος. — Ζεὺς Κρόνῳ μετεώρους κινήσεις καὶ ἐξοδιασμοὺς ποιεῖ καὶ οἰκείων ἀπειθείας, τινῶν δὲ καὶ θανάτους καὶ τόπων καὶ πραγμάτων μεταβολὰς καὶ κοινωνίας ἀβεβαίους καὶ φίλων 20 ἔχθρας καὶ ἐν τοῖς διαπρασσομένοις δυσεπιτεύκτως ἢ μετὰ ὑπερθέσεως κατορθοῦντας καὶ ἐντεύξεις ποιουμένους καὶ αἰτήσεις καὶ ἐν ὀχλήσει γινομένους. — Ζεὺς Ἄρει βλαβερὸς καὶ ἐπιτάραχος ὁ ἐνιαυτὸς καὶ πρὸς ὑπερέχοντας ἔχθρας καὶ διαβολὰς καταγνώσεις τε καὶ προδοσίας ἐπέχων ἐπικινδύνους τε ξενιτείας καὶ νόσους ἐπισφαλεῖς 25 ἰδίων τε κλιμακτῆρας ἢ θανάτους ἀνωμαλίας τε βίου καὶ ἐξοδιασμούς. ἐὰν δὲ δημοσία ἢ στρατιωτικὴ ἡ γένεσις εὑρεθῇ καὶ τὸ σχῆμα καλῶς τύχῃ, συστάσεις καὶ προκοπὰς μετὰ ἐξοδιασμῶν ἀποτελεῖ δωρεάς τε καὶ ὑποσχέσεις, ἐπιφόβως δὲ ἢ ὑπόπτως διάγοντας. — Ζεὺς Ἀφροδίτῃ ὠφέλιμος καὶ περικτητικὸς ἐπαφροδισίας ἐπάγων συστάσεις τε 30 καὶ δωρεὰς καὶ ἀπὸ γυναικῶν ἢ διὰ γυναικῶν ὠφελουμένους συνηθείαις τε καὶ ἐπιπλοκαῖς καὶ φιλίαις περιτρεπομένους ἀγάμοις τε γάμον γεγαμηκόσι τε σποράν ἢ τέκνωσιν. ἐπὶ δὲ τῶν ἐνδόξων γενέσεων στεμματοφορίας καὶ τάξεις ἐπισήμους ἀρχάς τε πολιτικὰς καὶ δωρεὰς εἰς ὄχλους καὶ προκοπὰς μείζονας καὶ προστασίας ἀποτελεῖ καὶ σωμά- 35 των καὶ κόσμου ἐπικτήσεις. — Ζεὺς Ἑρμῇ πρακτικὸς ἐπικερδὴς ἐκπλοκὰς πραγμάτων καὶ τοῖς διὰ λόγων ἢ ψήφων ἢ γραπτῶν ἐπωφελὴς καθέστηκε κοινωνίας τε καὶ φιλίας μειζόνων ἐπάγει καὶ δωρεὰς ἢ

3 αὐτῶν] an ἤτοι? 12 fors. δηλοῖ <καὶ συστατικὸν>. 25-26 ἐνοχλήσεις V. 26 γινομένας ut vid. V^a. 36 κόσ$^{\mu}$ V. 37 subaudi aut adde παρέχει vel sim.

deaths of their own and become learned and curious in these times; they fall into suretyships and loans, and on account of written documents they will be thrown into turmoil, according to the configuration of the nativity, whether it be their own or another's; for squares and oppositions prove to be most malefic and destructive; for they also bring fears and disturbances on account of death-related matters.

⟨Chapter 21.⟩ The Sub-periods of Zeus.

Zeus, allotting a sub-period to himself, brings about a good and active time, and produces benefits from friends, gifts, and the successful accomplishment of affairs, along with trustworthiness, good management, associations with those of higher standing, and the sowing of children. But if he should happen to be aspected by Ares, he portends irregularities and untimely expenditures. — Zeus allotting to the Sun indicates a brilliant and acquisitive time; it brings prosperity in relation to persons of superior rank and popular good fortune, and confers offices and advancements, and deems worthy of honors and garlands, of commands and generalships and a fortune of authority, according to the rank and placement of the nativity. For those of moderate station it produces actions, release from evils, freedom, advantageous associations, harmonious changes and friendships, the begetting of children, and the acquisition of slaves — especially when he is a day chart and well configured. — Zeus allotting to Kronos produces unsettled movements and expenditures, disobedience from household members, and for some even deaths, changes of places and affairs, unstable partnerships, enmities from friends, and in their undertakings they succeed with difficulty or after delay, while engaging in meetings and petitions and finding themselves in a state of harassment.— Zeus allotting to Ares makes the year harmful and turbulent, bringing enmities and slanders toward those in superior positions, condemnations and betrayals, dangerous travels abroad and perilous illnesses, critical periods or deaths of family members, irregularities of life, and expenditures. But if the nativity is found to be of a public or military character and the configuration turns out well, it produces associations and advancements along with expenditures, gifts and promises, though they live in a state of fear or suspicion. — Zeus allotting to Aphrodite is beneficial and acquisitive, bringing amorous associations, introductions and gifts, and benefits received from or through women; they are drawn into intimacies, entanglements, and friendships; for the unmarried it brings marriage, and for the married, conception or the begetting of children. For illustrious nativities it produces the wearing of garlands, distinguished ranks, civic offices, gifts to the masses, greater advancements, patronages, and the acquisition of slaves and adornments. Zeus allotting to Hermes is active and profitable, bringing the resolution of affairs, and proves beneficial to those who work through speech, calculation, or writing; it also brings associations and friendships with those of higher standing, and gifts or

3 αὐτῶν] perhaps ἤτοι? 12 perhaps δηλοί <καὶ συστατικόν». 25-26 ἐνοχλήσεις V. 36 γινομένας as seen in V. 36 κόσμ V. 37 understand or add παρέχει or similar.

καταγραφὰς καὶ ἐκ παραθηκῶν ἢ εὑρεμάτων ὠφελουμένους· ὅθεν καὶ σωμάτων ἀγορασμοὺς ποιοῦνται καὶ φιλόκαλοι καθίστανται. τινὲς δὲ καὶ προβιβάζονται καὶ μάλιστα ἐὰν καλῶς τύχωσι κείμενοι· καθολικῶς δὲ ἐν ὄχλοις διαβάλλονται καὶ ἐπιταράσσονται ἢ περιβοησίας ὑπομένουσι, μάλιστα κακῶς σχηματισθέντες ἢ ὑπὸ κακοποιῶν διαμετρούμενοι ἢ συνόντες ἢ τετραγωνιζόμενοι ἀγῶνα οὐ τὸν τυχόντα ὑπομένουσι καὶ ἐπιφόβως διάγουσιν. — Ζεὺς Σελήνῃ εὐκατόρθωτον καὶ περικτητικὸν τὸν χρόνον δηλοῖ ἀπό τε θηλυκῶν καὶ μειζόνων προσώπων συστάσεις καὶ ὠφελείας δόξας τε καὶ ἀρχὰς καὶ προστασίας καὶ ἀπαλλαγὴν κινδύνων καὶ περίκτησιν κόσμου ἢ σωμάτων, σποράς τε ἢ τεκνώσεις καὶ ἐπιπλοκὰς θηλυκῶν δωρεάς τε καὶ καταγραφὰς καὶ μητρὸς εὐεργεσίαν τοῖς ἔχουσιν. ἐὰν δὲ καλῶς τὸ σχῆμα τύχῃ, καὶ παραθηκῶν κυριεύσουσιν ἢ θησαυρῶν εὑρετὰς ἀποτελεῖ εὐχρη<μάτους> καὶ θεῷ εὐχαριστοῦντας κακώσεως τε ἢ δουλείας ἀπαλλακτικούς.

<κβ'.> Ἐπιμερισμοὶ Ἄρεως.

Ἄρης ἑαυτῷ ἐπιμερίζων ἡμερινὸς ἀηδὴς καὶ ἐπιτάραχος γενήσεται· ἐπάγει γὰρ ἔχθρας καὶ βλάβας καὶ δημοσίων πραγμάτων ἐπηρείας ἢ εἰς δημόσια ἀναλίσκοντας· τινὲς μὲν οὖν καὶ ἀπὸ στρατηγικῶν ἢ ἐξουσιαστικῶν προσώπων ἐπηρεάζονται ἢ συνέχονται. νυκτὸς δὲ οὐ κακός, ἀλλὰ κατορθωτικὸς καὶ ἐπωφελὴς καὶ μάλιστα <εἰ> ἐν τοῖς χρηματίζουσι ζῳδίοις καθίσταται, καὶ μάλιστα τοῖς τὰς Ἀρεϊκὰς πράξεις μετερχομένοις ἢ δημοσίας καὶ στρατιωτικάς.

Ἄρης Ἡλίῳ παραδιδοὺς πατρὸς κίνδυνον τοῖς ἔχουσιν, εἰ δὲ μή γε ὁμοίου πατρός, ἔχθρας τε μειζόνων καὶ φίλων χωρισμοὺς ἀποτελεῖ νόσους τε ἐπισφαλεῖς καὶ αἰσθητηρίων πόνους καὶ ἀπὸ πυρὸς ἢ ὕψους ἢ τετραπόδων κίνδυνον [f. 35ᵛ] αἱμαγμούς τε καὶ τομὰς καὶ καταπτώσεις φθόνους τε καὶ ἀμφισβητήσεις ἐπάγει καὶ ξενιτείας ἐπιφόβους. ἐὰν δέ πως ἐπὶ χρηματιζόντων ζῳδίων τύχωσιν ἢ ὑπὸ ἀγαθοποιῶν μαρτυρηθῶσι, πράξεις καὶ ὠφελείας καὶ δόξας ἐπάγει καὶ ὑπερεχόντων συστάσεις μετὰ φόβων τε καὶ ταραχῶν καὶ ἐπιβουλῶν καὶ περὶ τὰς πράξεις ἐπιφθόνους καὶ ἐγκοπτικούς.

Ἄρης Σελήνῃ σφαλερὸς καὶ ἐπικίνδυνος ἀκαταστασίας καὶ συνοχὰς καὶ δίκας καὶ φόβους ἐπέχων καὶ ξενιτείας ἐπισφαλεῖς ἢ ἀπὸ ξένων ἐπιθέσεις καὶ ἐπηρείας μητρός τε κίνδυνον ἢ θηλυκῶν προσώπων μάχας τε καὶ χωρισμοὺς καὶ πρὸς ὄχλον ἢ πόλιν ἐπιτάραχος, ἐπάγει δὲ καὶ ἀσθενείας καὶ αἱμαγμοὺς ἢ πτώσεις παθῶν τε ὑπομνήσεις ἢ ἀπὸ πυρὸς κίνδυνον καὶ ναυάγια. μάλιστα δὲ ἐὰν ἡμερινὴ ᾖ ἡ γένεσις καὶ

5 nempe μάλιστα <δὲ>. 7 εὐκαθόρτωτον V. 11 ἢ] possis καὶ. 13-14 εὐχρη V in fine lineae. 14-15 possis ἀπαλλακτικός. 21 εἰ add. Cumont 34 possis ἐπάγων aut παρέχων, sed cf. 106, 25; 108, 31. 37 scripsitne ὑπομονήσεις? at cf. 105, 4. 38 ᾖ] ἦν V.

registrations and those who benefit from deposits or finds; wherefore they also make purchases of slaves and become lovers of beauty. Some are also advanced, especially if they happen to be well-placed; but in general they are slandered among crowds and disturbed, or endure notoriety, especially when badly configured or in opposition to malefics, or in conjunction with them or in square aspect — they endure no ordinary struggle and live in fear. — Jupiter–Moon indicates a period that is successful and acquisitive, bringing introductions and benefits from women and persons of higher standing, as well as honors and offices and patronage, release from dangers and acquisition of property or slaves, pregnancies or births and entanglements with women, gifts and registrations and the benefaction of a mother to those who have one. If the configuration happens to be favorable, it also makes them masters of deposits or discoverers of treasures, well-provided with resources, giving thanks to god, and freed from harm or slavery.

<22> The Distributions of Mars.

Mars distributing to itself by day will be unpleasant and troublesome; for it brings enmities and injuries and harassment in public affairs, or expenditure on public matters; some are harassed or detained by military or authoritative persons. By night, however, it is not bad, but conducive to success and beneficial, especially if it is established in the operative signs, and especially for those who pursue Martial activities or public and military ones.

Mars transmitting to the Sun brings danger to the father for those who have it, or if not that, enmity with those of higher station and separations from friends, and it produces perilous illnesses and pains in the senses, and danger from fire or falling from a height or from four-footed beasts, [f. 35v] and bloodshed and cuttings and falls, and it brings envy and disputes and fearful sojourns in foreign lands. But if they happen to be in money-making signs or are witnessed by benefics, it brings actions and gains and glory, and associations with those of superior rank, along with fears and disturbances and plots, and those who are envious and obstructive regarding one's affairs.

Mars transmitting to the Moon is unstable and dangerous, bringing instability and confinements and lawsuits and fears, and perilous sojourns abroad or attacks from foreigners and maltreatment, and danger to the mother or conflicts with female persons and separations, and it is turbulent in relation to the masses or the city; it also brings illnesses and bloodshed or falls and reminders of past sufferings, or danger from fire and shipwrecks. Especially if the nativity is diurnal and

5 namely μάλιστα <δέ>. 7 εὐκαθόρτωτον V. 11] one may read καί. 13–14 εύχρη ν at the end of the line. 14–15 one may read ἀπαλλακτικός. 21 ei add. Cumont. 34 one may read ἐπάγων or παρέχων, but cf. 106, 25; 108, 31. 37 did the author write ύπομονήσεις? but cf. 105, 4. 38 ή] ήν ν.

αὐξιφωτοῦσα ἡ Σελήνη τύχῃ καὶ κακῶς πέσωσιν, ἔτι χεῖρον τὰ προγεγραμμένα ἀποβήσεται, ἔτι δὲ καὶ ἐπισκιασμοὺς τραύματα συνθραύσεις μελῶν ὀφθαλμῶν πόνους καὶ σίνη. ἐὰν δὲ ὑπὸ ἀγαθοποιῶν μαρτυρούμενοι τύχωσιν ἐν χρηματιστικοῖς τόποις, ἐπιφόβους πράξεις καὶ προκοπὰς ἀποτελοῦσιν· ἐπὶ δὲ θηλυκῶν κινδύνους σωματικοὺς αἱμαγμούς 5 τε καὶ φθορὰς ἢ ἐμβρυοτομίας φυσικῶν τε τόπων πόνους ἐπάγει.

Ἄρης Κρόνῳ κάκιστον καὶ ταραχῶδες τὸ ἔτος δηλοῖ· γίνονται γὰρ ἐν δίκαις καὶ ἐπηρείαις ζημίαις τε καὶ ἀθετήσεσι καὶ ἰδίων κινδύνους ἢ θανάτους καὶ φθορὰς ὁρῶσι βιαίοις τε πράγμασι καὶ ἐπιταράχοις περιπίπτουσι ξενιτείαις τε ἐπιβλαβέσι καὶ ἐπιλύποις ἢ ληστηρίων 10 ἐπιδρομαῖς ἀσθενείαις τε καὶ αἰφνιδίοις κινδύνοις, ἐχθρῶν ἐπαναστάσεις καὶ ἀπὸ δουλικῶν ἀδικίας ἢ λύπας, ἐγγύς τε συνοχῆς καὶ φόβων ἢ ἀπολογιῶν γενόμενοι ἀνιαρῶς διατεθήσονται, ἐκτὸς εἰ μή πως ἐν οἰκείοις ζῳδίοις τυχόντες ἢ ὑπὸ ἀγαθοποιῶν μαρτυρηθέντες ἀκροθιγεῖς τὰς αἰτίας ἀναδέξονται. 15

Ἄρης Διὶ καλὸν καὶ πρακτικὸν τὸ ἔτος δηλοῖ, ἐπάγων κατορθώσεις ἢ μειζόνων ὠφελείας καὶ συστάσεις καὶ ἐλπίδας ἀγαθὰς καὶ τῶν προσδοκωμένων συντέλειαν· καὶ ἂν λόγον ἔχῃ στρατείας, στρατευθήσεται ὁ τοιοῦτος ἢ προκόψει. οἱ δὲ ἐν μείζονι τύχῃ ὄντες ἐν ἡγεμονίαις καὶ δόξαις ἐπίσημοι γενήσονται καὶ τόπων μεταβολὰς ἐπ' ἀγαθῷ 20 ποιήσονται καὶ συγκοσμηθήσονται τῇ περὶ αὐτοὺς ὑποστάσει, πρότερον ἐν ἀνωμαλίαις καὶ ἐξοδιασμοῖς γενόμενοι. ἐὰν δὲ διάμετρος τύχῃ, ἐναντιωμάτων καὶ ζημίας δηλωτικός.

Ἄρης Ἀφροδίτῃ ἔχθρας καὶ χωρισμοὺς θηλυκῶν προσώπων καὶ ἀκαταστασίας οἰκείων καὶ μητρὸς θάνατον τοῖς ἔχουσιν εἴτ' οὖν θηλυ- 25 κῶν συνηθείας τε καὶ μοιχείας ἀπαραμόνους τε φιλίας δειγματισμούς τε. ἐὰν δὲ καὶ συμπάθειάν τινα ἔχωσι, ψύξεις ὑπομενοῦσι καὶ περὶ τὰς πράξεις ἀστάτως ἐνεχθήσονται, αἱ δὲ γυναῖκες ἐν αἱμαγμοῖς ἢ ἐκτρώσεσι γινόμενοι ἐπικινδύνως διάγουσιν.

Ἄρης Ἑρμῇ παραδιδοὺς ἐπιτάραχον τὸ ἔτος δηλοῖ· κινδύνους γὰρ 30 καὶ ζημίας ἐπέχων χάριν γραπτῶν καὶ ἀργυρικῶν ἢ ψηφικῶν ἀμφισβητήσεις μυστικῶν τε κακουργίας ἐγγύας τε καὶ χρεωστίας ἐπιθέσεις τε καὶ ἀπολογίας· καὶ ἐὰν εἰς δίσωμα ζῴδια τύχωσι, καὶ αὐτοὶ τὰ ὅμοια ἑτέροις ἐνδείξονται ἢ ῥαδιουργήσουσι. καὶ ἐὰν μὲν αἱ τρεῖς ἀφέσεις σώζωνται, τῶν προειρημένων περιγενήσονται· ἐὰν δὲ κἀκεῖναι κακῶς 35 τύχωσιν, ἐν τοῖς διαπρασσομένοις ἀστατήσουσι, καὶ ἐὰν δίκην σχῶσιν, ἡττηθήσονται ἢ καὶ μείωσιν πλείστην ὑπομείναντες αἰτίαις οὐ ταῖς τυχούσαις περιτραπήσονται.

1 αὐξηφωτοῦσα V. 6 τόπων πόνους] τόπους V. 8 ἰδίους V. 19 τύχῃ ὄντες] τυχόντες ἢ V. 21 τύχοι V. 26 εἴτ' οὖν] εἰ δ' οὖν V. 27 ψύξοις V. 31 participium pro verbo finito; cf. Marci Diac. ind., p. 137; Raderm., *Demetr.*, 116; Hartel, *Patrist. Stud.*, II, 42; IV, 49. possis <καὶ> χάριν. 34 ῥαδιουργήσωσι V. 35 σώζονται V.

When the Moon is waxing and they happen to fall badly by chance, the aforementioned outcomes will turn out even worse, and it will also bring eclipses, wounds, fractures of limbs, pains of the eyes, and injuries. But if they happen to be witnessed by benefic planets in chrematistic places, they bring about fearful actions and advancements; in the case of women, however, it brings bodily dangers, bleedings, miscarriages or embryotomies, and pains of the natural parts.

Mars with Saturn indicates a most wretched and turbulent year; for people fall into lawsuits and harassments, losses and disgraces, and witness dangers or deaths and ruin among their own, and fall into violent and deeply troubled affairs, into harmful and grievous foreign travels or attacks by brigands, illnesses and sudden dangers, uprisings of enemies and injustices or sorrows from servants, and finding themselves on the verge of imprisonment and fears or trials, they will be disposed in a state of distress — unless somehow, having found themselves in their own domicile signs or being witnessed by benefic planets, they will receive the causes only superficially.

Mars with Jupiter indicates a good and productive year, bringing successes or benefits from greater sources, alliances, good hopes, and the fulfillment of expectations; and if it bears any relation to military affairs, such a person will serve in the military or will advance. Those who are of greater fortune will become distinguished in positions of command and glory, and will make changes of place for the better, and will be adorned in their own substance, having previously been in irregularities and expenditures. But if it happens to be in opposition, it is indicative of adversities and loss.

Mars [and] Venus indicate enmity and separations from female persons, and instability of household affairs and death of the mother for those who have them, or else female associations and adulteries, unstable friendships and scandals. But if they also have some mutual sympathy, they will endure chilling setbacks and will be carried along unsteadily in their affairs, while women pass through dangerous conditions involving hemorrhages or miscarriages.

Mars transmitting to Mercury indicates a turbulent year; for it brings dangers and losses on account of written documents and monetary or arithmetical disputes, secret wrongdoings, guaranties and debts, accusations and defenses. And if they happen to be in bicorporeal signs, they themselves will display the same things to others or will act recklessly. And if the three apheses are preserved, they will overcome the aforementioned troubles; but if those too fall out badly, they will be unstable in their transactions, and if they have a lawsuit, they will be defeated, or having suffered very great diminishment, they will be overthrown on charges of no ordinary kind.

1 αὐξη φωτοῦσα V. 6 ̣τόπων πόγους] τόπους V. 8 ιδίους V. 19 τύχη ὄντες] τυχόντες ἢ ν. 21 τύχοι V. 26 εἴτ᾽ οὖν] εἰ δ᾽ οὖν V. 27 ψύξοις V. 31 participium pro verbo finito; cf. Marci Diac. ind., p. 137; Raderm., Demetr., 116; Hartel, Patrist. Stud., II, 42; IV, 49.

possis <καὶ> χάριν. 34 ῥαδιουργήσωσι V. 35 σώζονται ν.

<κγ'.> Ἐπιμερισμοὶ Ἀφροδίτης.

Ἀφροδίτη ἑαυτῇ ἐπιμερίζουσα καλῶς κειμένη ἐπάγει φιλίας καὶ συστάσεις ἀρρενικῶν καὶ θηλυκῶν συμπαθείας καὶ δωρεὰς καὶ συνηθείας ἐπιτερπεῖς καὶ γάμους καὶ οἰκείων εὐνοίας καὶ ἡδονὰς καὶ ὠφε-
5 λείας. ἐὰν δὲ <μετὰ> Κρόνου ἢ Ἄρεως εὑρεθῇ ἢ ὑπὸ τούτων θεωρηθῇ ἢ καὶ ἐν ἀχρηματίστοις ζῳδίοις τύχῃ, ψόγους καὶ δειγματισμοὺς καὶ μοιχείας ἐπάγει ζημίας τε καὶ ἀθετήσεις καὶ δόλους γυναικῶν κρίσεις τε καὶ ἀκαταστασίας· ὁμοίως δὲ καὶ ταῖς γυναιξὶν ἐξ ἀνδρῶν.

Ἀφροδίτη Ἡλίῳ δοξαστικὸν καὶ περιποιητικὸν ἀποτελεῖ τὸν χρόνον
10 πρός τε ἀρρενικὰ καὶ θηλυκὰ πρόσωπα συστατικὸν καὶ ὠφέλιμον συνηθείας τε καὶ γάμους καὶ τεκνώσεις ἀγορασμούς τε καὶ δωρεὰς κόσμου καὶ σώματος, καὶ πατρὸς τοῖς ἔχουσι δόξαν ἢ καὶ συμπάθειαν ἀπὸ τοιούτων καὶ ὠφελείας, μάλιστα δ' ἂν καὶ καλῶς σχηματιζόμενοι τύχωσι. τοῖς δὲ ἐν ὑπεροχῇ στεμματηφορίας καὶ ἀρχιερωσύνας καὶ
15 προκοπὰς καὶ ἀρχὰς ἐπάγει καὶ εἰς ὄχλους δωρεὰς χρηματισμοὺς καὶ μυστικῶν πραγμάτων ἢ θείων συνίστορας καὶ ἐπαφροδισίας καὶ εὐφροσύνας ἀποτελεῖ.

Ἀφροδίτη Σελήνῃ καλῶς κειμένη καὶ ἐπὶ ἐπικαίρων τόπων σχηματιζομένη περικτητικὸν καὶ ὠφέλιμον τὸν χρόνον δηλοῖ καὶ τῇ περὶ τὸν
20 βίον συγκοσμεῖ φαντασίᾳ καὶ δόξας ἐπισήμους παρέχει, πλὴν μετὰ ζηλοτυπίας καὶ φιλονεικίας καὶ στάσεως καί τινων λαθραίων φθόνων· τὰς δὲ περικτήσεις καὶ τὰς ὠφελείας ἀτελέστους ἢ ἀπὸ μέρους εἴωθεν ἐπάγειν. κακῶς δὲ σχηματισθεῖσα ἀδικίας καὶ ἔχθρας ἀπό τε ἀρρενικῶν καὶ θηλυκῶν προσώπων ποιεῖ μετεωρισμούς τε καὶ ἀκαταστασίας
25 πρὸς τὰ συγγενικὰ καὶ φιλικὰ πρόσωπα· ἀντίζηλος γὰρ καὶ φιλόνεικος ἡ παράδοσις αὐτῶν ὑπάρχει καθόλου.

Ἀφροδίτη Κρόνῳ μετέωρον καὶ βλαβερὸν τὸν χρόνον δηλοῖ θηλυκῶν τε χωρισμοὺς μάχας ὕβρεις δειγματισμοὺς ἀδικίας ἐπάγει καὶ μητρὸς ἢ θηλυκῶν ἔχθρας τε συγγενικῶν ἢ ἀτιμίας καὶ πρὸς πρεσβύτερα
30 πρόσωπα ἢ κοινωνικὰ ἀμφιλογίας ψόγους τε ἢ πάθεσιν ἐπαίσχροις περιβάλλει καὶ φιλίαις καὶ συνηθείαις ἀβεβαίοις. δικάζονται δὲ πρὸς γυναῖκας καὶ ἀντικαταστάσεις ὑπομένουσι τόπων τε ἢ πραγμάτων ψύξεις ποιοῦνται ἀσθενείαις τε περιπίπτουσι καὶ κρυπτῶν ἢ αἰσθητηρίων πόνοις ἐπιβουλαῖς τε καὶ φαρμάκοις ἐπηρεάζονται καὶ χρονικοῖς
35 πάθεσι, μάλιστα Ἄρεως ἢ Ἑρμοῦ συνεπιμαρτυρούντων.

Ἀφροδίτη Διὶ ἀγαθὸν καὶ περικτητικὸν τὸ ἔτος δηλοῖ καὶ μειζόνων προσώπων συστάσεις καὶ δωρεὰς ἐπάγει ἀρχάς τε καὶ πολιτικὰς καὶ ὀχλικὰς φαντασίας δόξας τε καὶ προκοπὰς γάμους τε καὶ συμβουλὰς θηλυκῶν προσώπων καὶ φιλίας σποράς τε καὶ τεκνώσεις καὶ ἐπαφρο-

12 nempe σωμάτων " mancipiorum ". 15 nempe δωρεὰς <καὶ>. 28 καὶ] nempe διὰ. 32 fort. τε <μεταβολὰς>. 37 fors. τε [καὶ]. 38 an συμβολάς?

<κγ'.> Subdivisions of Venus.

Venus allocating to itself, when well-placed, brings friendships and associations of men and women, sympathies and gifts and pleasant companionships, and marriages and goodwill of family members and pleasures and benefits. But if it is found with Saturn or Mars, or is observed by them, or happens to be in unproductive signs, it brings censures and public shaming and adulteries, as well as losses and slights and the deceits of women, and lawsuits and instabilities; and likewise for women, these things come from men.

Venus to the Sun renders the period glorious and acquisitive, conducive to association and beneficial with respect to both male and female persons, and brings companionships and marriages and the begetting of children, and purchases and gifts of adornment and of the body, and glory from the father for those who have it, or sympathy and benefits from such persons — especially if they happen to be well configured; and for those in positions of eminence it brings the wearing of crowns and high priesthoods and advancements and offices, and gifts to the masses, and financial dealings, and makes them participants in mystical or divine matters, as well as charm and joy.

Venus to the Moon, when well-placed and configured in significant positions, indicates an acquisitive and beneficial period and adorns one's life with splendid appearances and confers notable glories, though accompanied by jealousy and rivalry and discord and certain secret envies; and the acquisitions and benefits it tends to bring are incomplete or only partial. When badly configured, it produces injustices and enmities from both male and female persons, as well as agitation and instability toward relatives and friends; for the transmission between them is altogether marked by rivalry and contentiousness.

Venus with Saturn indicates a troubled and harmful period, bringing separations from women, quarrels, insults, public disgrace, injustice, and enmity from a mother or female relatives, or dishonor; and with older persons or those in public life it brings disputes, censures, or casts one into shameful passions, unreliable friendships and associations. They go to law against women and endure counter-placements, and suffer cooling of places or affairs; they fall into illnesses and pains of hidden or sensory organs, and are harassed by plots and poisons and chronic ailments, especially when Ares or Hermes also bear witness.

Venus with Jupiter indicates that the year will be good and conducive to acquisition, and it brings introductions to greater persons and gifts, offices and public and popular distinctions, glories and advancements, marriages and the counsel of female persons, friendships, procreations and begetting of children, and charm

12 namely σωμάτων * mancipiorum 15 namely δωρεάς <καὶ>. 28 καὶ] namely διά. 32 fort. τε <μεταβολάς>. 37 fore. τε [και]. 38 an συμβολάς ?

δισίας ἐν τοῖς ἐγχειρουμένοις. ἐὰν δὲ καὶ μέτριός τις ᾖ, εὐπρακτήσει καὶ τῶν φαύλων ἢ ὑποταγῆς ἀπόλυσιν ἕξει πίστεώς τε ἢ τιμῆς καταξιωθήσεται καὶ συγκοσμηθήσεται τῇ περὶ αὐτὸν ὑποστάσει.

Ἀφροδίτη Ἄρεϊ μετέωρος ὁ ἐνιαυτός· γυναικῶν μάχας χωρισμοὺς αἱμαγμοὺς φθορὰς θηλυκῶν ἢ μητρὸς θάνατον· οἱ δὲ καὶ δίκας λέγουσι διὰ γυναῖκας ἀντιζηλίας καὶ ἔχθρας ὑπομένοντες καὶ δειγματισμοὺς ψόγους τε ἢ μοιχείας· ἀδικοῦνται δὲ ἢ προδίδονται καὶ παρὰ προαίρεσιν πράσσοντες ἢ ὑποκρινόμενοι φέρουσι τὴν κόλασιν. ἐσθ' ὅτε μὲν οὖν καὶ εὐκταῖον τὸν χωρισμὸν τῆς συμβιώσεως ἡγούμενοι διακρατοῦσι διά τινας προσδοκωμένας ἐλπίδας εὐθρυλλήτους περιβοήσεις.

Ἀφροδίτη Ἑρμῇ πρακτικὸν καὶ εὐεπήβολον τὸν χρόνον δηλοῖ περί τε τὰς δόσεις καὶ λήψεις καὶ ἐμπορίας καὶ τοῖς περὶ λόγον ἢ παιδείαν ὁρμωμένοις φιλίας περιποιεῖ ἀγορασμούς τε κόσμου καὶ σωμάτων κοινωνίας τε καὶ συναρμογὰς ἀρρενικῶν καὶ θηλυκῶν δόξας τε καὶ τιμὰς κατορθώσεις πραγμάτων συνίστοράς τε μυστικῶν καὶ παραθηκῶν πίστεις καὶ συγγενῶν συμπαθείας.

<κδ'.> Ἐπιμερισμοὶ Ἑρμοῦ.

Ἑρμῆς ἑαυτῷ ἐπιμερίσας πρακτικὸς καὶ ἐπωφελὴς περί τε τὰς ἐπιχειρήσεις καὶ πίστεις καὶ εὐεπηβόλους ἀποτελεῖ καὶ ἐχθρῶν ὑπερτέρους ὑποκριτικῶς καὶ μυστικῶς διαπρασσομένους πραγμάτων τε κατορθωτὰς καὶ τὰς ἀπὸ λόγων ἢ ψήφων εὐημερίας ἀναδεχομένους· καὶ μάλιστα ἐὰν ἀνατολικὸς τύχῃ ἢ ἐν χρηματιστικοῖς ζῳδίοις ἢ ὑπὸ Διὸς καὶ Ἀφροδίτης ἐπιθεωρηθῇ, μείζονας πίστεις καὶ ἐπωφελεῖς δηλοῖ· ὑπὸ δὲ κακοποιῶν, φόβων καὶ ἐναντιωμάτων δηλωτικός.

Ἑρμῆς Ἡλίῳ παραδιδοὺς τὸ ἔτος εὐεπήβολος κοινωνικὸς πρακτικὸς συστάσεις ἐπάγων μειζόνων καὶ αἰτήσεις καὶ δωρεάς, μεθ' ὑπερθέσεων δὲ καὶ ἐμποδισμῶν, διοικονομίας τε καὶ προστασίας καὶ ἱστορήσεις μυστικῶν πραγμάτων, τοῖς τε ἀπὸ λόγου καὶ παιδείας δοξαστικὸς καὶ ὠφέλιμος. τὰ δὲ πλεῖστα μυστικῶς καὶ μεθ' ὑποκρίσεως τελοῦντες περιγίνονται.

Ἑρμῆς Σελήνῃ πρακτικὸν τὸ ἔτος δηλοῖ, μάλιστα δὲ ἐὰν καὶ καλῶς σχηματιζομένη καὶ ἀνατολικὴ ἡ Σελήνη τύχῃ καὶ ἐν χρηματιστικοῖς τόποις τύχωσι, συστάσεις τε ἀρρενικῶν καὶ θηλυκῶν προσώπων ἐπάγει καὶ ὠφελείας πραγμάτων καὶ κατορθώσεις καὶ πίστεις καὶ ἐν τοῖς διαπρασσομένοις ἐπιτευκτικὸς καὶ πρὸς τὰ μείζονα πρόσωπα συμπαθής. ἐὰν δὲ ἀνοικείως τύχῃ ἢ ὑπὸ κακοποιῶν θεωρηθῇ, κρίσεις καὶ ἐξοδιασμοὺς ἢ ἐπηρείας τε καὶ μειζόνων ἀπειλὰς ἐπάγει συνοχάς τε ἢ φόβους μυστικῶν τε προδοσίας.

3 συγκομισθήσεται V. 5 οἱ] εἰ V. 10 post ἐλπίδας lacuna esse vid. 29 τοῖς] τῆς V. 34 an del. τύχωσι.

in undertakings. And if a person is also of moderate means, he will fare well and will obtain release from servitude to the base or from subjection, and will be deemed worthy of trust or honor, and will be adorned in the substance surrounding him.

Venus with Ares makes the year unsettled: quarrels of women, separations, bloodshed, ruin of women or death of a mother; and some speak also of lawsuits on account of women, enduring rivalries and enmities and public disgraces, censures or acts of adultery; and they are wronged or betrayed, and acting or dissembling against their own will, they bear the punishment. Sometimes, however, regarding the separation from their partnership as desirable, they hold on to it on account of certain hoped-for expectations of widespread renown.

Venus transmitting to Mercury indicates a practical and well-aimed period concerning giving and receiving, trade, and brings about friendships for those engaged in matters of letters or education, as well as purchases of ornaments and persons, partnerships and unions of males and females, glories and honors, successes in affairs, acquaintance with secret matters and deposits, good faith, and sympathy among kin.

<24.> The Sub-divisions of Mercury.

Mercury distributing to himself is practical and beneficial concerning undertakings and matters of trust, producing those who are well-aimed and superior to their enemies, conducting affairs in a dissembling and secret manner, rectifying situations and receiving prosperity from words or calculations; and especially if he happens to be oriental or in money-making signs or is beheld by Jupiter and Venus, he indicates greater and more beneficial matters of trust; but under malefics, he is indicative of fears and oppositions. 25

Mercury transmitting the year to the Sun is well-aimed, sociable, and practical, bringing about introductions to superiors, petitions and gifts, but with delays and hindrances, management of affairs and oversight, and knowledge of secret matters, and for those engaged in letters and education he is honorable and beneficial. Most things are accomplished in a secret and dissembling manner, and they prevail.

Mercury transmitting to the Moon indicates a practical year, especially if the Moon happens to be well-configured and oriental and they are both in money-making places; it brings about introductions of male and female persons, benefits in affairs, successes, matters of trust, and it is effective in what is undertaken and favorable toward persons of greater standing. But if it falls unfavorably or is beheld by malefics, it brings about judgments, expenditures, or harassments and threats from superiors, as well as confinements or fears and betrayals of secret matters.

3 is gathered V. 5 οι] εἰ V. 10 post of hope lacuna esse vid. 29 τοῖς]ντις V. 34 an del. tychosi.

Ἑρμῆς Κρόνῳ ἐπιτάραχον καὶ ἐπικίνδυνον τὸ ἔτος δηλοῖ, πραγμάτων ἀνασκευὰς ἐπηρείας ζημίας τε καὶ κρίσεις ἐπάγων μυστικῶν τε ἢ γραπτῶν χάριν ἢ δανείων. γίνονται δὲ ἐν ἀσθενείαις ἢ φθίσεσι καὶ νόσοις καὶ ὑπὸ χολῆς ὀχλοῦνται ἢ καὶ φαρμάκων πεῖραν λαμβάνουσι θανάτους τε ἰδίων ἢ ἀδελφῶν ἢ τέκνων θεωροῦσι καὶ περὶ νεκρικῶν δικάζονται ἢ ἀμφισβητοῦσιν. ἐὰν δὲ καὶ διάμετροι ἢ τετράγωνοι ἢ κακῶς πεσόντες ὑπὸ Ἄρεως θεωρηθῶσι, καὶ καθ' ἑαυτῶν κινδυνῶδές τι μηχανῶνται ναυαγίοις τε καὶ κυλίσεσι περιπίπτουσι καὶ ἐπωδύνως διάγουσιν. οἰκείως δὲ σχηματισθέντες μετὰ ἐξοδιασμῶν καὶ ὑπερθέσεως δόξας καὶ κατορθώσεις πραγμάτων ἐπάγουσι, ἀπόστροφοι δὲ μέτριοι πρὸς τὰς αἰτίας γενήσονται.

Ἑρμῆς Διὶ πρακτικὸς μὲν καὶ εὐεπήβολος συστάσεις καὶ φιλίας ἐπάγων κατορθώσεις τε πραγμάτων καὶ διοικονομίας καὶ μάντεις καὶ περὶ λόγους καὶ ψήφους εὐημερίας· πλὴν καθολικῶς ἐν ὄχλοις ἐπιτα-ράσσονται καὶ περιβοησίας καὶ φόβους ὑπομένουσιν ἀκαίροις τε ἐξοδιασμοῖς περιτρέπονται καὶ πρὸς οἰκεῖα ἢ φιλικὰ ἢ συγγενικὰ ἀκαταστατοῦσι καὶ ἀγῶνα σώματος ὑπομένουσι, κἂν μὴ ἴδιον πλὴν ὑπὲρ ἑτέρων.

Ἑρμῆς Ἄρεϊ οὐκ ἀγαθός· ἔχθρας καὶ κρίσεις ζημίας τε καὶ κακουρ-γίας ἐπάγει πλαστογραφίας καὶ ἐγγύας καὶ δάνη ἐπιθέσεις τε καὶ συλήσεις ἀναστασίας τε καὶ προδοσίας οἰκείων τε ἀκαταστασίας. ἔσθ' ὅτε μὲν οὖν καὶ αὐτοὶ ἑτέροις τὰ αὐτὰ ἐνδείξονται· πλὴν περὶ τὰς ἐπιβολὰς θρασεῖς καὶ πρακτικοὶ γίνονται καὶ ποικίλως διευθύνουσιν ἐπιβολὰς μηχανώμενοι καὶ ἐπιφόβως καὶ ἐπιταράχως διάγουσιν ὑπόπτους αἰτίας ἢ καθαιρέσεις προσδοκῶντες.

Ἑρμῆς Ἀφροδίτῃ ἀγαθὸν καὶ πρακτικὸν τὸν χρόνον δηλοῖ περί τε τὰς δόσεις καὶ τὰς λήψεις ἀγορασμούς τε καὶ συναλλαγὰς ἐπαφροδίτους καὶ τοῖς διὰ λόγου ἢ παιδείας ἢ δι' οἰκονομίας ὠφέλιμον, συστάσεις τε καὶ φιλίας καινοτέρας ἐπικτῶντας καὶ συνηθείας, καὶ ἐπιπλοκαῖς ἀρρενικῶν καὶ θηλυκῶν περιτρέπονται. τοῖς δ' ἐν μείζονι τύχῃ καθεστῶσι σωμάτων καὶ κόσμου περίκτησιν ἐπάγει εἴς τε τὰς αἰτήσεις καὶ φιλίας καὶ προκοπὰς εὐεπιτεύκτους ἀποτελεῖ καὶ πρὸς ἰδίους εὐεργετικούς.

<κε'.> Τῶν τεττάρων κλήρων μερισμοί.

Ὁ κλῆρος τῆς τύχης παραδιδοὺς ἢ παραλαμβάνων ἐν χρηματιστικοῖς τόποις ἀγαθοποιῶν ἐπόντων ἢ μαρτυρούντων εὐτυχίαν δηλοῖ καὶ προκοπὴν πράξεις τε καὶ δόξας καὶ πραγμάτων κατορθώσεις καὶ προσδοκωμένων συντέλειαν καὶ ἀπὸ νεκρικῶν ὠφελείας. ἀποκεκλικὼς δὲ ἢ

3 dele τε (aut adde δανείων <κινδύνους> vel sim.). 8 συλήσεσι opinor. κύλισις de iactatione navis accipit Cumont. 13 facile μαντείας. 17 χρώματος V. 21 possis ἀστασίας. 27 τοῖς] τοὺς V. possis ὠφέλιμος. 34 τετάρτων V.

Mercury with Saturn indicates a turbulent and dangerous year, bringing disruptions of affairs, harassment, losses, and disputes on account of secret or written matters or loans. They fall into illnesses, wasting diseases, and sicknesses, and are troubled by bile or even experience the effects of drugs; they witness the deaths of family members, brothers, or children, and go to law or dispute over matters relating to the dead. But if they are also in opposition or square or fall badly and are beheld by Mars, they contrive something dangerous against themselves, fall into shipwrecks and tumbles, and live in pain. When configured favorably, however, they bring, along with expenditures and delays, renown and success in affairs; but when averse they will be moderate in relation to the causes.

Mercury with Jupiter is active and well-aimed, bringing introductions, friendships, successes in affairs, good management, diviners, and prosperity in matters of words and calculations; yet generally they are disturbed among crowds and endure notoriety and fears, are upset by untimely expenditures, fall into disorder in domestic, friendly, or family matters, and endure bodily struggle — even if not their own, at least on behalf of others.

Mercury with Mars is not good: it brings enmities, disputes, losses, and wrongdoings — forgeries, sureties, and loans, attacks and plunderings, upheavals and betrayals, and disorder among family members. Sometimes they themselves will inflict the same things on others; yet in their undertakings they become bold and effective, and they direct their plans in varied ways, contriving schemes, and they live in a state of fear and turmoil, anticipating suspicious charges or downfall.

Mercury and Venus indicate a good and productive period concerning gifts and receipts, purchases and transactions that are charming, and beneficial to those engaged in discourse, education, or household management; they acquire newer associations and friendships and social bonds, and they become involved in entanglements of males and females. For those established in greater fortune, it brings an abundance of bodies and adornment, and renders requests, friendships, and advancements easily attained, and makes them beneficent toward their own people.

<25.> Distributions of the Four Lots.

35 The Lot of Fortune, transmitting or receiving in financially productive places, with benefics present or bearing witness, indicates good fortune and advancement, successful actions and reputations, accomplishments of affairs, fulfillment of expectations, and gains from matters related to the dead. But when cadent or

3 delete τε (or add δανείων κινδύνους or similar). 8 συλήσεσι I believe. κύλισις Cumont takes to mean the tossing of a ship. 13 easily μαντείας. 17 χρώματος V. 21 one might read ἀστασίας. 27 τοῖς] τούς V. one might read ὠφέλιμος. 34 τετάρτων V.

ὑπὸ κακοποιῶν μαρτυρούμενος ἥττονας μὲν τὰς πράξεις ἢ τὰς δόξας παρέχει, ἀπαραμόνους δὲ ἢ ὅσα ἂν διαπράξωνται μετὰ ἐναντιωμάτων καὶ κινδύνων ἢ κρίσεων καὶ ἐπηρειῶν.

Ὁ δαίμων παραδιδοὺς ἢ παραλαμβάνων ἐν χρηματιστικοῖς τόποις ἀγαθοποιῶν ἐπόντων καταθυμίους προαιρέσεις ἀποτελεῖ κριτικούς τε καὶ εὐκατορθώτους λογισμοὺς καὶ φίλων συμβουλίας ἐπωφελεῖς συστάσεις τε μειζόνων δωρεάς τε καὶ δόξαν καὶ εἰς τὰς ἐπιβολὰς εὐεπιτεύκτους παρεπηρμένους τε τῇ διανοίᾳ οἴησιν πλείστην ἔχοντας. παραπεπτωκὼς δὲ ἢ ὑπὸ κακοποιῶν μαρτυρούμενος μετεωρισμοὺς καὶ ψυχικὰς βασάνους ἐπάγει ἀναισθησίας τε καὶ ἐναντιοβουλίας τὰ ἴδια ἁμαρτήματα κατορθώσεις νομίζοντας καὶ ἄλλοις τὰς αἰτίας ἐπιφέροντας, τῶν δὲ πλείστων ἀστοχοῦντας. ὅθεν οἱ τοιοῦτοι ἐκκακοῦντες ἔσθ' ὅτε καὶ καθ' αὑτῶν κινδυνῶδές τι μηχανῶνται καὶ ὡς μανιώδεις διαλαμβάνονται καὶ ἐν ἐκστάσει φρενῶν γίνονται.

Ὁ ἔρως παραδιδοὺς ἢ παραλαμβάνων ἐν χρηματιστικοῖς τόποις καὶ ἀγαθοποιῶν ἐπόντων ἢ μαρτυρούντων εὐπροαιρέτους ἐπιθυμίας κατασκευάζει καὶ καλῶν ἐραστάς· οἱ μὲν γὰρ περὶ παιδείαν καὶ ἄσκησιν σωματικὴν ἢ μουσικὴν τρέπονται καὶ μεθ' ἡδονῆς κολακευόμενοι τῇ μελλούσῃ ἐλπίδι ἀκοπίαστον ἡγοῦνται τὴν ἀνίαν, οἱ δὲ ἀφροδισίοις καὶ συνηθείαις θελχθέντες θηλυκῶν τε καὶ ἀρρενικῶν ἀγαθὸν ἡγοῦνται. Ἄρης μὲν οὖν καὶ Ἑρμῆς ἐπιμαρτυρήσαντες ἢ ἐπόντες τῷ τόπῳ καὶ μάλιστα ἐν ἰδίοις ζῳδίοις παιδεραστὰς ποιοῦσιν ἢ ἐπ' ἀμφοτέροις ψογίζονται ἢ φιλόπλους τε καὶ φιλοκυνήγους καὶ φιλοπαλαίστρους· Ἀφροδίτη δὲ θηλυκῶν συνηθείας, ἔσθ' ὅτε μὲν οὖν καὶ στερχθέντες ἀντιστέργουσιν. ὁμοίως δὲ καὶ ἕκαστος τῶν ἀστέρων ὁ κεκληρωμένος τὸν τόπον ἢ ἐπιμαρτυρῶν ἢ παραλαμβάνων τὸν χρόνον κατὰ τὴν ἰδίαν φύσιν τὸ εἶδος τῆς ἐπιθυμίας κατασκευάσει. καθόλου μὲν οὖν κακοποιῶν ἐπόντων ἢ μαρτυρούντων ἐπὶ βασάνῳ καὶ ζημίᾳ καὶ κινδύνῳ τὰ τῆς ἐπιθυμίας γενήσεται. ἐὰν δέ πως ὁ τοῦ Κρόνου σὺν τῷ τῆς Ἀφροδίτης καὶ τῇ Σελήνῃ συμπαρῇ ἢ ἐπιμαρτυρήσῃ, αἰσχρῶν καὶ ἀσελγῶν ἔργων ἐρῶσι ἐπί τε ἀρρενικῶν καὶ θηλυκῶν ψογίζονται καὶ περιβοησίας ὑπομένουσιν ἢ μετανοοῦντες ἀντιστρεπτοῦσιν ὑπὸ τοῦ πάθους νικώμενοι. ἐὰν δέ πως ὁ τοῦ Διὸς συνεπιμαρτυρήσῃ, ἀξιοπίστως ἢ δυνατῶς τὸ γενόμενον ἔσται ἢ μυστικῶς. Ἄρεως δὲ καὶ Ἑρμοῦ ἐπόντων ἢ ἐπιμαρτυρούντων ἢ παραλαμβανόντων τὸν χρόνον κακούργων πραγμάτων ἢ ληστρικῶν ἐρῶσι· γίνονται γὰρ πλαστογράφοι ἅρπαγες θυρεπανοῖκται κυβευταὶ τεθηριωμένην τὴν διάνοιαν ἔχοντες. ἐὰν δὲ καὶ ὁ τῆς Ἀφροδίτης ἐπιμαρτυρήσῃ, φαρμακοὶ μοιχοὶ

1 κακοποιῶν : hic deest folium unum in V quod antequam periit descripsit S, f. 87 sqq. 11 κατορθώσειν S. 14 ἐκτάσει S. 19 ἀνίαν non intellego, expecto παιδιάν vel sim.; de dolore exercitationis interpretatur Cumont, cf. Senec., *Ep.*, 78, 16. 20 fors. ἡγ. <τοιοῦτον βίον>. 22 ἢ] fors. οἳ vel ἢ <οἳ>; quid voluerit, indicat l. 31. 27 possis μετασκευάσει. 34 γενώμενον S. 36 αἱρῶσι S.

when witnessed by malefics, it renders actions and reputations lesser, and whatever they accomplish is unstable, accompanied by oppositions and dangers, or judgments and afflictions.

The Daimon, transmitting or receiving in financially productive places, with benefics present, brings about desired intentions, sound and successful deliberations, beneficial advice from friends, introductions to greater men, gifts and renown, and easy attainment in one's undertakings, while those so favored are lifted up in mind and possessed of the greatest self-confidence. But when fallen or witnessed by malefics, it brings instability and mental torments, insensibility and contrary-mindedness, causing them to regard their own errors as accomplishments and to cast blame upon others, while failing in most of their aims. Hence such people, becoming discouraged, sometimes even contrive something dangerous against themselves, and are regarded as frenzied and fall into a state of mental derangement.

Eros, transmitting or receiving in financial places, with benefics present or witnessing, produces noble desires and lovers of beautiful things; for some turn to education and physical training or music, and being flattered with pleasure by future hope, they consider the toil painless, while others, captivated by erotic pleasures and the companionship of women and men alike, consider it a good thing. Mars and Mercury, when they witness or are present at the place, especially in their own signs, produce pederasts, or they are reproached with regard to both, or they produce lovers of weapons, hunting, and wrestling; Venus produces associations with women, though sometimes those who are loved love in return. Likewise each of the stars that has received the place by lot, or is witnessing or receiving the period, will produce the type of desire according to its own nature; in general, when malefics are present or witnessing, the affairs of desire will come about with torment, loss, and danger. But if somehow Saturn is together with Venus and the Moon, or witnesses them, they desire shameful and licentious acts, and are reproached with regard to both men and women, and endure notoriety, or repenting they turn back, overcome by the passion.But if Jupiter also witnesses together, what occurs will be credible, powerful, or mysterious. When Mars and Mercury are present or witnessing or receiving the period, they desire criminal or piratical deeds; for they become forgers, plunderers, burglars, gamblers, having a bestial mind. And if Venus also witnesses, they become poisoners, adulterers

1 κακοποιών : here one leaf is missing in V, which S,nf described before it perished. 87 sqq. 11 κατορθώσειν S. 14 εκτάσει S. 19 I do not understand ἀνίαν, expectonπαιδιὰν or sim.; Cumont interprets the pain of exercise, cf. Senec., Ep., n78,

16.n20 fors. ἥγ. τοιοῦτον βίον>. 22 ἡ] fors‹of or h <oi >; He says what he wills. 31. 27 you can change. 34 γενώμενον S. 36 αἱρῶσι S.

αὐτόχειρες· ὅθεν κατὰ τοὺς ἐπιβάλλοντας χρόνους ἐγγύαις καὶ δάνεσι περικυλιόμενοι καὶ κακουργίαις συνοχῆς ἢ κρίσεως πεῖραν λαμβάνοντες ἐπικινδύνως διάγουσιν. ἰσχυρὸς ὁ τόπος πρὸς πολλὰ ὑπάρχει, ὅθεν αὐτῷ προσεκτέον. λαμβάνεται δὲ ὁ κλῆρος τοῦ ἔρωτος ἡμέρας μὲν
5 ἀπὸ τοῦ κλήρου τῆς τύχης ἐπὶ τὸν τοῦ δαίμονος καὶ τὰ ἴσα ἀπὸ ὡροσκόπου, νυκτὸς δὲ τὸ ἀνάπαλιν.

[Περὶ ἀνάγκης·] Ἀνάγκη παραδιδοῦσα ἢ παραλαμβάνουσα ἐν χρηματιστικοῖς τόποις ἀγαθοποιῶν ἐπόντων ἢ μαρτυρούντων οἰκειώσεις μὲν ἐπάγει καὶ μείζονας συστάσεις καὶ ἐχθρῶν καθαιρέσεις ἢ θανάτους,
10 κακοποιῶν δὲ ἐπόντων ἀντιδικίας καὶ κρίσεις ἐπάγει καὶ ἐξοδιασμούς· ὅθεν καὶ παρὰ προαίρεσιν διαπράξαντες ἀνιαρῶς διάγουσιν. ἐὰν δέ πως τὸ σχῆμα κακωθῇ, τινὲς καταδικάζονται ἢ καθαιροῦνται. λάμβανε δὲ ἀπὸ δαίμονος ἐπὶ τύχην, νυκτὸς δὲ τὸ ἀνάπαλιν.

Ταῦτα μὲν οὖν ἐπὶ τῶν ἀρρενικῶν γενέσεων καὶ χρόνων διέσταλται·
15 ὁμοίως δὲ κατὰ τὰ οἰκεῖα σχήματα τῶν παραδόσεων καὶ τὰ δυνάμενα χωρεῖν ἁρμόσει καὶ ἐπὶ θηλυκῶν γενέσεων.

<κς'.> Τὸ τέταρτον περὶ χρόνων διαιρέσεως καὶ τὴν ἑπτάζωνον ἀνωφερῶς κατὰ Κριτόδημον.

Σελήνη α' ἔτος α'· Ἑρμῆς β' ἔτη β'· Ἀφροδίτη γ' ἔτη γ'· Ἥλιος δι
20 <ἔτη δ'>· Ἄρης ε' ἔτη ε'· Ζεὺς ς' ἔτη ς'· Κρόνος ζ' ἔτη ζ'· γίνοντα ἔτη κη'· μονομοιρία δὲ γίνεται οὕτως· ἐν ᾧ ἐὰν ἡ Σελήνη ζῳδίῳ ᾖ, αὐτὸς γίνεται πρῶτος [ὁ] κύριος τοῦ ζῳδίου καὶ λήψεται, εἶτα κατὰ ζώνην οἱ ἄλλοι. οἷον ὑποδείγματος χάριν ἔστω Σελήνην εἶναι Ζυγῷ μοίραις ς'· πρώτη Ἀφροδίτη λήψεται, δεύτερος Ἑρμῆς, τρίτη Σελήνη,
25 τέταρτος Κρόνος, πέμπτος Ζεύς, ἕκτος Ἄρης· γίνεται Ἄρεως μονομοιρία. Ἄρης οὖν πρῶτος λήψεται, ὁ κύριος τῆς μονομοιρίας τῆς Σελήνης, ἔτη ε', εἶτα οἱ ἑξῆς κατὰ γένεσιν μετὰ τὸν Ἄρεα κείμενοι ἀστέρες· μετὰ δὲ τὸ συμπληρωθῆναι ἔτη κη' ἄρχου πάλιν ἀπὸ τοῦ μετὰ τὸν Ἄρεα κειμένου ἀστέρος. ποίει δὲ καὶ τὰ ι' ἔτη καὶ μῆνας θ',
30 ἡμέρας μὲν ἀπὸ Ἡλίου, νυκτὸς δὲ ἀπὸ Σελήνης. ἐὰν δὲ ἡμέρας ὁ Ἥλιος μὲν κακῶς κεῖται, ἀπὸ Σελήνης ἄρχου· ὁμοίως καὶ νυκτὸς ἀπὸ Ἡλίου. ἐὰν δὲ ὁ Ἥλιος καὶ ἡ Σελήνη ἀκυρολόγητοι γένωνται, ἀπὸ τοῦ οἰκοδεσπότου ἢ ἄλλου τινὸς ἀστέρος καλῶς κειμένου.

3 possis sane <γὰρ> ὁ. 8 οἰκείως S. 9 possis μείζονος. 21 ἦν S. 22 ζωδίου] χρόνου Cumont. 27 κείμενον S^b. 31 μέν] μή S.

self-murderers; hence, during the relevant periods, they are entangled in sureties and loans, and experiencing the trial of imprisonment or judgment due to criminal acts, they live in danger. The place is powerful with respect to many things, and therefore attention must be paid to it. The Lot of Eros is taken by day from the Lot of Fortune to the Lot of Daimon, and the same distance from the Horoscope; by night, the reverse.

[Concerning Necessity:] Necessity, when transmitting and receiving in operative places with benefics present or bearing witness, brings associations and greater introductions and the overthrow or deaths of enemies; but when malefics are present, it brings lawsuits and judgments and expenditures; hence, those who act contrary to their own will live in distress. And if the configuration is somehow afflicted, some are condemned or removed from office. Calculate from the Daimon to Fortune; by night, the reverse.

These matters, then, have been set out for masculine nativities and periods; likewise, what is applicable and can be accommodated to the proper configurations of the transmissions shall also be fitted to feminine nativities.

<κς'.> The twenty-sixth. On the Fourth, Concerning the Division of Times and the seven-zoned ascending order according to Critodemus.

Moon 1st, year 1; Mercury 2nd, years 2; Venus 3rd, years 3; Sun 4th, 20 <years 4>; Mars 5th, years 5; Jupiter 6th, years 6; Saturn 7th, years 7; total years 28. The single-degree period is determined as follows: in whatever zodiac sign the Moon may be, that sign's lord becomes the first ruler and will receive, then the others in order of zone. For example, for the sake of illustration, let the Moon be in Libra at 3 degrees: Venus will receive first, Mercury second, the Moon third, 25 Saturn fourth, Jupiter fifth, Mars sixth — it becomes Mars's single-degree period. Mars therefore will receive first, as the lord of the single-degree period of the Moon, for 5 years, then the stars positioned after Mars in order of nativity; and after the completion of 28 years, begin again from the star positioned after Mars. Also reckon the 10 years and 9 months: 30 by day from the Sun, by night from the Moon. But if by day the Sun is badly placed, begin from the Moon; likewise by night, from the Sun. But if both the Sun and the Moon become without authority, begin from the oikodespotes or some other star that is well placed.

3 one may read <γάρ> δ. 8 οἰκείως S. 9 one may read μείζονος. 21 ἦν S. 22 Zodiac] χρόνου Cumont. 27 κείμενον S. 31 μέν] μὴ S.

<κζ'.> Ἄλλως ἐκ τοῦ Σεύθου περὶ ἐνιαυτῶν ἐκ τοῦ Ἑρμείου † σχολὴν τὴν ἄφεσιν ποιοῦσα ἀπὸ Ἡλίου ἢ Σελήνης ἢ ὡροσκόπου ἢ κλήρου τύχης.

Τόποι δ' εἰσὶν ἀφ' ὧν ἡ ἀρχὴ τοῦ ἔτους λαμβάνεται, οἷον Ἡλίου ἢ Σελήνης ἢ ὡροσκόπου ἢ κλήρου τύχης. ἔστι δὲ ἡ κατάκρισις ἥδε· Ἡλίου ἐπικέντρου ὄντος ἀπὸ αὐτοῦ ψηφίζειν δεῖ· ἐπὶ δὲ νυκτὸς ἀπὸ Σελήνης ὁμοίως ἐπικέντρου μοιρικῶς οὔσης· τούτων δὲ ὑστερούντων ἀπὸ τοῦ ὡροσκόπου· ἐὰν δὲ ὁ κλῆρος τῆς τύχης ἐπίκεντρος ὑστερούντων τῶν φώτων, ἀπὸ αὐτοῦ τὴν ἀρχὴν τοῦ ἐνιαυτοῦ ποιοῦ. ἀλλότριον δὲ ὁμοίως ἔσται ἐπὶ τῶν τὰ φῶτα ἐπιφερόμενα τοῖς κέντροις ἐχόντων ἀπὸ τοῦ παρ' ἰδίαν αἵρεσιν ἄρχεσθαι· ἰσχυροτέρως γὰρ κατὰ τὴν ἡμετέραν ἀγωγὴν ἐπιγνώσῃ, ἐπὶ ποίων ζῳδίων χρηματίζει ἐπιφερόμενος τῆς γενέσεως ὁ ἐνιαυτός. ἡμέρας μὲν ἀπὸ Ἡλίου, ἐὰν μὲν τύχῃ ὡροσκοπῶν ἢ μεσουρανῶν· εἰ δὲ μή γε, ἀπὸ τοῦ ὡροσκοποῦντος ζῳδίου ἔκβαλλε, καὶ εἰς ὃ ἂν καταλήξῃ ὁ ἐνιαυτός, ἀπὸ τοῦ κυρίου τοῦ τόπου οὗ ἦν ἐπὶ γενέσεως διέκβαλλε τὸν ἐνιαυτόν. νυκτὸς δὲ ἀπὸ Σελήνης, ἐάνπερ τύχῃ ὡς προεῖπον ἐπὶ τοῦ Ἡλίου, μάλιστα ἐὰν ἀνατολικὴ ᾖ καὶ τοῖς ἀριθμοῖς προσθετική· ἐπὶ δὲ τῶν δύο φώτων † τῶν πνευμάτων ἐὰν μὴ καὶ πλήρη κἂν ἀφαιρῇ τὸν ἀριθμὸν τύχῃ ἀπὸ τοῦ συνδέσμου ἐὰν ἐπίκεντρος μόνον ἐπὶ μέγιστα κείμενος †. εἰ δὲ μή γε καθὼς προγέγραπται, ἀπὸ τοῦ κυρίου τοῦ καταλήγοντος τόπου ἀπὸ τοῦ ὡροσκόπου. ἐὰν γὰρ εὕρῃς τὰ ζῴδια κεντρούμενα ἢ ἀγαθοποιούμενα ἢ καὶ αἴτια ἀπὸ τῶν ἐπιπαρόντων ἢ καὶ ἐφορώντων κατὰ τὴν πρώτην τάξιν καὶ ἐπὶ τῆς παρόδου, δηλοῖ ὅτι καλὰ ἔσται τὰ ἐνιαυτῶν ἀποτελέσματα· κακῶν δὲ ὄντων τῶν τόπων τὸ ἐναντίον ἀποβήσεται ὡς τῶν ἐφορώντων ἀνατολικῶν ἀστέρων καὶ τὸ πράσσειν παρεχόντων, τῶν δὲ δυτικῶν ἀπραγίας καθαιρέσεις <τε> τῶν πρασσομένων, ἐὰν μὴ τὰ πράγματα κρύφιμα τύχῃ.

<κη'.> Περὶ μηνὸς ποῦ ἔσται.

Τὸν δὲ μῆνα λήψῃ οὕτως. ἀπὸ τοῦ παροδικοῦ Ἡλίου ἐπὶ τὸν κατὰ γένεσιν Ἥλιον καὶ τὰ ἴσα ἀπὸ τοῦ κεκληρωμένου τὸν ἐνιαυτὸν ζῳδίου. ἐπιτηρεῖν καὶ τὸ ζῴδιον, ἐν ᾧ ἡ σύνοδος γέγονεν, ἐάνπερ ᾖ συνοδικὴ ἡ γένεσις· ὁμοίως δὲ καὶ τὸ ζῴδιον, ἐν ᾧ ἔσται [καὶ] ἡ πανσέληνος, [καὶ] ἐάνπερ ᾖ πανσεληνιακή· ἐν γὰρ τούτοις τοῖς ζῳδίοις οἱ μῆνες χρηματίζουσι καὶ τὴν ἀρχὴν ἔχουσιν· ὁποίαν ἂν τύχῃ ἐπὶ γενέσεως

1 nempe ἐκ τῶν Σ. π. ἐ. ἐκ τῶν Ἑ. σχολῶν; ad ποιοῦσα adde vel subaudi αἵρεσις. In sequentibus ipsa Hermiae verba afferuntur. 8 possis ἐπίκεντρος <ᾖ>, sed cf. Wenkebach, *Quaest. Dioneae*, 24. 17 ἐπὶ] ἀπὸ S. 18 ᾖ] ἢ S. προθετική S. 23 αἴτια non intelligo. 24 ὅτι] ἐὰν S. nempe τὰ τῶν. 26 καὶ suspectum.

<κζ'.> Twenty-seventh. Otherwise, from Seuthes, concerning years, from the Hermeion,

† performing the aphesis from the Sun or the Moon or the Ascendant or the Lot of Fortune.

The places from which the beginning of the year is taken are, for example, those of the Sun, the Moon, the Ascendant, or the Lot of Fortune. The judgment is as follows: when the Sun is angular, one must count from it; at night, similarly from the Moon when it is angular by degree; when these are deficient, from the Ascendant; and if the Lot of Fortune is angular while the luminaries are deficient, take the beginning of the year from it. It will likewise be inappropriate, in the case of those who have the luminaries applying to the angles, to begin from the one contrary to their own sect; for you will recognize more powerfully, according to our method, in which signs the year is active as it applies to the nativity. By day, from the Sun, if it happens to be on the Ascendant or Midheaven; if not, count from the ascending sign, and wherever the year concludes, count the year from the lord of the place where it was at the nativity. By night, from the Moon, provided it is situated as I said regarding the Sun, especially if it is oriental and additive in numbers; but for the two luminaries † of the winds, if it neither happens to have a full number nor to subtract the number, from the conjunction, provided it is angular only, placed at the greatest points †. If not, as written above, from the lord of the place where the count from the Ascendant concludes.For if you find the signs angulated or benefited or also caused by those present or overseeing them according to the first order and in the transit, it indicates that the annual results will be good; but when the places are bad, the opposite will result — since the overseeing oriental stars provide activity and enterprise, while the occidental ones bring inactivity and the undermining of ongoing affairs, unless the matters happen to be hidden.

<κη'... On which month it will be.

You will take the month thus: from the transiting Sun to the natal Sun, and the same distance from the zodiac sign that has been allotted the year. Observe also the zodiac sign in which the conjunction occurred, if indeed the nativity is a conjunction nativity; and likewise the zodiac sign in which the full moon will be, if it is a full moon nativity; for in these zodiac signs the months are active and have their beginning; whatever condition the Moon happened to have at birth, whether from a conjunction or from a full moon, the month also fulfills the like condition. For example, if it is the third or fifth day either from the conjunction or the full moon, from that point the beginning of the month will also be.

1 namely ἐκ τῶν Σ. π. ἐ. ἐκ τῶν Ἑ. σχολῶν; to ποιοῦσα add or supply αἵρεσις. In what follows, Hermias's own words are adduced. 8 one might read ἐπίκεντρος <>, but cf. Wenkebach, Quaest. Dioneae, 24. 17 ἐπί ἀπό 5. 18 ἡ] ἡ S. προθετική 5. 23 αἴτια I do not understand. 24 ὅτι ἐὰν S. namely τὰ τῶν. 26 καὶ suspected.

ἔχουσα ἡ Σελήνη ἤτοι ἀπὸ συνόδου ἢ ἀπὸ πανσελήνου, καὶ ἐπὶ τὴν ὁμοίαν ἀναπληροῖ ἡ τοῦ μηνός. οἷον ἐὰν τριταία ἢ πεμπταία ἤτοι ἀπὸ τῆς συνόδου ἢ πανσελήνου, ἔκτοτε ἔσται καὶ ἡ ἀρχὴ τοῦ μηνός.

<κθ'.> Περὶ ἡμέρας χρηματιστικῆς.

Τὰς δὲ ἡμέρας οὕτως εὑρήσεις. τὰ καταγόμενα ἔτη πλήρη τῆς γενέσεως πολυπλασίασον ἐπὶ ε' δ' καὶ τὰς ἀπὸ τῆς γενεθλίου ἡμέρας μέχρις οὗ ζητεῖς προσυπολάμβανε μετὰ τῶν πολυπλασιασθέντων ἀριθμῶν· κἂν μὲν ᾖ κατὰ Ἀλεξανδρεῖς, πρόσθες τὰς ἐμβολίμους τουτέστι τῶν πλήρων ἐτῶν τὸ δ' καὶ ταῦτα ἀπὸ τοῦ πλήθους διέκβαλλε ὁσάκις δύνασαι ἀνὰ ιβ'. τὰς λοιπὰς πολυπλασίασον ἐπὶ τὸν ε' καὶ ἐπὶ τὰς ἀπὸ γενέσεως ἡμέρας μέχρις οὗ ζητεῖς καὶ μέριζε εἰς τὸν ιβ'· καὶ τὰ καταλειφθέντα ἔκβαλλε ἀπὸ τῆς Σελήνης τῆς κατὰ γένεσιν καὶ ἑκάστῳ ζῳδίῳ μίαν ψῆφον διδοὺς ἀπὸ τοῦ κεκληρωμένου ζῳδίου τὸν μῆνα διέκβαλλε. καὶ ὅπου δᾶν καταντήσῃ ὁ ἀριθμός, ἐκείνου τοῦ ζῳδίου τὸν κύριον σκόπει καὶ πρὸς τοὺς ἐφορῶντας ἀστέρας τὴν ποιότητα τῆς ἡμέρας δήλωσον.

Τὰς δὲ ὥρας οὕτως. ἀπὸ τοῦ κεκληρωμένου ζῳδίου τὴν ἡμέραν διέκβαλλε περὶ τὴν τῆς ἡμέρας ἀρχὴν ἀνὰ δύο ἀπὸ τῆς γενεσιακῆς ὥρας, καὶ γνώσῃ τὰς καλὰς καὶ ἐμπράκτους ὥρας. εὔχρηστον δὲ καὶ πρὸς παντὸς πράγματος ἐπιβολὴν καὶ καταρχήν· καὶ μάλιστα τὰς ἀσθενικὰς καὶ κατακλιτικὰς ἀκριβῶς ἐπιγνώσῃ <ἐκ> τῶν ὡροσκοπικῶν πρὸς τὰ φῶτα καὶ τὰ λοιπὰ κέντρα τῶν ἀστέρων.

Ὅσα μὲν κύρια ἦν ἐπὶ ἑτοιμοτέρας σκέψεως, ἐν τούτοις εἴρηται· ὅσον δὲ [τῆς] ἐκ τῆς συντόμου ταύτης ἀναπτύξεως, πολλὴν ἐπίδοσιν ἑαυτῷ παρέξει, ἐάνπερ ᾖ εὐφυεῖ χρώμενος ψυχῇ καὶ πρὸς ὃν ἂν ὁ νοῦς τοῦ ἀνθρώπου ἔρχηται λογισμὸν κἂν ἐν φύσει κεχορηγημένος.

Τὸν περίπατον ἐὰν ποιῇς, τοῖς ὁρίοις χρῶ, οἷον η' ζ' ς' ε' δ', ἐὰν ᾖ τὸν ἀπὸ Ἡλίου ἐνιαυτὸν ἢ τὸν μῆνα ἀπὸ τοῦ κατὰ πάροδον Ἡλίου ἐπὶ τὴν κατὰ γένεσιν Σελήνην καὶ τὰ ἴσα ἀπὸ ὡροσκόπου *** τῶν ἐνιαυτῶν ἢ ὡς παρετηρησάμην ἐγὼ Ἑρμείας. δεῖ δὲ ἀπὸ πάντων τῶν ἀστέρων ἐπὶ πάντας τοὺς ἀστέρας [ἀφέσεις] τὸν περίπατον ποιεῖσθαι κατὰ τὰς ἀναφορὰς τῶν ζῳδίων καὶ τὰ κλίματα. οἷον ἐὰν περὶ γυναικός, ἀπὸ Ἀφροδίτης, ἢ θυγατέρων ἢ θηλυκῶν εἰδῶν· ὅταν δὲ περὶ πράξεως, ἀπὸ Ἑρμοῦ, καὶ τῶν ἀνηκόντων· ὅταν δὲ περὶ κινδύνων ἢ θανάτου ἢ νόσων ἢ αἱμαγμῶν, ἀπὸ τῶν κακοποιῶν ἐπὶ τὸν ὡροσκόπον ἢ Ἥλιον ἢ Σελήνην· καὶ ἀπὸ τῶν ἄλλων ὁμοίως. προσέχειν δὲ δεῖ καὶ ἐν τίσιν

1 aut ἐπὶ del. aut ἀναπληροῖ mutandum (ἀναποδοῖ?). 3 καὶ ἡ] 6 (nota ἡμέρας) ἢ S. 9 πλήρη S. nempe ταύτας. 10 τὸν] τὸ S. 10-11 ἐπὶ τὰς] περὶ τὰς S. 12 καταληφθέντα S. 16 δηλώσει S. 24 de ὅσον, cf. Dem., *De cor.*, 153, Matthiae, 479ᵇ. 25 ἐάνπερ ᾖ] ἐνπέρ τι S. 26 an ἔρρωται? λογισμῶν S. κἂν ἐν spurium (ἱκανῇ Rad., potius ἱκανόν) iunge λογισμὸν φύσει κεχορ. 27 ὡρίοις S.

the Moon having, whether from a conjunction or from a full moon, the month also completes the like condition. For example, if it is the third or fifth day either from the conjunction or the full moon, from that point the beginning of the month will also be.

<κθ'.> On a significant day.

You will find the days as follows. Multiply the completed elapsed years of the nativity by 365¼, and add to the multiplied numbers the days from the birthday up to the point you are seeking; and if it is according to the Alexandrian reckoning, add the intercalary days, that is the quarter of the completed years, and cast these out from the total as many times as possible by 12. Multiply the remainder by 5 and by the days from the nativity up to the point you seek, and divide by 12; then cast out the remainder from the natal Moon, assigning one count to each zodiac sign, and cast out the month from the sign that has been allotted. And wherever the number arrives, examine the lord of that zodiac sign and declare the quality of the day with reference to the overseeing planets.

The hours [are determined] as follows. From the allotted zodiac sign, project the day around the beginning of the day, two at a time from the natal hour, and you will know the favorable and active hours. It is also useful for the undertaking and commencement of any matter; and especially you will accurately recognize the weak and bedridden hours from the ascendant positions in relation to the luminaries and the remaining angles of the stars.

All that was essential for more immediate consideration has been stated in these [passages]; and as much as anyone will gain great progress for themselves from this brief exposition, provided they employ a naturally gifted soul and whatever reasoning the mind of a person arrives at, even if endowed by nature.

If you perform the progression, use the terms, such as 8, 7, 6, 5, 4, whether for the solar year or the month from the transiting Sun to the natal Moon and the equal [distances] from the ascendant *** of the years, or as I, Hermes, have observed. It is necessary to carry out the progression from all the stars to all the stars according to the ascensions of the zodiac signs and the climates. For example, if the matter concerns a woman, [start] from Venus, or daughters or feminine types; when it concerns an occupation, from Mercury and related matters; when it concerns dangers or death or illnesses or bloodshed, from the malefics to the ascendant or the Sun or the Moon; and from the others likewise. One must also pay attention to in what

1 either delete ἐπὶ or change ἀναπληροῖ (ἀναποδοῖ?). A S. 9 πλήρη 5. namely ταύτας. 10 τὸν] τὸ 5. 12 καταληφθέντα S. 16 δηλώσει S. 24 on 800v, cf. Dem., De cor., 153, Malthiae, 479. 25 ἐάνπερ ἡ] ἔνπέρ τι S. 26 or ἔρρωται? λογισμῶν 5. κἂν ἐν spurious (ἱκανή Rad., rather (κανόν) join λογισμόν φύσει κεχορ. 27 ὠρίοις S.

3 and the] 6 (note of the day) n10-11 on the] about the S

ὁρίοις οἱ περίπατοί εἰσι καὶ τίνες τῶν ἀστέρων ἀκτινοβολοῦσι καὶ τίνες κατ' ἐπέμβασιν ἐν τῷ ζῳδίῳ τοῦ περιπάτου εἰσίν· ὁμοίως καὶ τὸν παραδεδωκότα ἢ παραλαμβάνοντα πῶς ἔχουσι πρὸς τὴν γένεσιν καὶ πῶς ἀνέτειλαν καὶ πῶς ἐν τῇ γενέσει ἐγένοντο.

Ἄλλως περὶ ἐνιαυτοῦ. Τοὺς δὲ ἐνιαυτοὺς οὕτως λήψῃ· ἀπὸ 5 Ἡλίου, ὃς δηλοῖ τὰ ψυχικά· ἀπὸ Σελήνης, ἣ δηλοῖ τὰ σωματικὰ καὶ περὶ μητρός· ἀπὸ κλήρου τύχης. τούτους δὲ ἐξεταστέον πῶς ἔχουσι πρὸς ἀλλήλους· ἐὰν γὰρ ἀγαθοποιοῖ ὦσι καὶ συμφώνως φανῶσι, καὶ ἀγαθὸν τὸν ἐνιαυτὸν σημαίνουσιν· ἐὰν δὲ κακοποιοί, ἐναντίον· ἐὰν δὲ ἀγαθοποιοὶ καὶ κακοποιοί, μεμιγμένον καὶ τὸ ἔτος ἀποτελοῦσι. χρηστέον 10 δὲ καὶ τῷ λεγομένῳ κυνικῷ ἐνιαυτῷ.

<λ'.> Περὶ χρόνων ἐμπράκτων καὶ ἀπράκτων πρὸς τὸ τέταρτον τῆς περιόδου.

Διαίρεσις χρόνων ἐμπράκτων πρὸς τὰ τέταρτα. οἷον Κρόνου ἔτη λ', τὸ τέταρτον ζ' ἥμισυ· Διὸς ἔτη ιβ, τὸ τέταρτον ἔτη γ'· Ἄρεως ἔτη ιε', 15 τὸ τέταρτον ἔτη γ' μῆνες θ'· Ἡλίου ἔτη ιθ', τὸ τέταρτον ἔτη δ' μῆνες θ'. Ἀφροδίτης ἔτη η', τὸ τέταρτον ἔτη β'· Ἑρμοῦ ἔτη κ', τὸ τέταρτον ἔτη ε'· Σελήνης ἔτη κε', τὸ τέταρτον ἔτη ς' μῆνες γ'. ταῦτα οἱ μικροὶ κύκλοι αὐτῶν, ὁ δὲ μέγιστος αὐτῶν Ἡλίου ρκ', Σελήνης ρη', Κρόνου νζ', Διὸς οθ', Ἄρεως ξς', Ἀφροδίτης πβ', Ἑρμοῦ ος'. μερίζουσι δὲ τὰς 20 ἡμέρας οὕτως· οἷον Κρόνου εἰσὶν ἡμέραι χλζ', Διὸς σνε', Ἄρεως τιη', Ἡλίου υλγ', Ἀφροδίτης τξη' ιη', Ἑρμοῦ υκγ' ιη', Σελήνης φλα'. Ζεὺς ἐκ τῶν γ' ἐτῶν μερίζει ἑαυτῷ ἡμέρας ρβ', Ἄρει ρκζ' ιβ', Ἡλίῳ ρξα' ς', Ἀφροδίτῃ ξζ' ιβ', Ἑρμῇ ρο' ιβ', Σελήνῃ σιβ' ς', Κρόνῳ σνε'. Ἄρης ἐκ τῶν γ' ἐτῶν καὶ μηνῶν θ' ἑαυτῷ ρνθ' ε', Κρόνῳ τιη', Διὶ ρκζ', Ἡλίῳ σιθ', 25 Ἀφροδίτῃ πδ' ιη', Ἑρμῇ σιβ' κα', Σελήνῃ σξε' δύο τρίτα. Ἥλιος ἐκ τῶν ἐτῶν δ' καὶ μηνῶν θ' Κρόνῳ υγ', Διὶ ρξα' ὥρας ιβ', Ἄρεϊ σα', Ἡλίῳ σνε' η', Ἀφροδίτῃ ξς' κα', Ἑρμῇ σξζ' δ', Σελήνῃ τλς' ς'. Ἀφροδίτη ἔτη β'· Κρόνῳ ρο', Διὶ ξη', Ἄρεϊ πε', Ἡλίῳ ρζ' ιβ', ἑαυτῇ με', Ἑρμῇ ριγ' ιβ', Σελήνῃ ρμα' ιβ'. Ἑρμῆς ἔτη ε'· Κρόνῳ υκε', Διὶ ρο', Ἄρεϊ σιβ, 30 Ἡλίῳ σξη' ιζ', Ἀφροδίτῃ ριβ', ἑαυτῷ σπγ' ιβ', Σελήνῃ τνη' ιη'. Σελήνη

7 τούτοις S. 14 cf. cap. I. 21 cf. cap. III. accuratius χλζ' ἥμισυ. debebat τιη' <δύο τρίτα>. 22 Solis debent esse 403 3/4 (53 5/6 × 7 1/2). Venus supra p. 76, 6 habet 170 dies. Mercurio competunt 425 dies, Lunae 531 1/4. 23 γ'] νγ' S. sc. 102 = 3 × 34 etc., totus numerus 1096 = 3 × 365 1/4. 25 rectius ρνθ' δ' η'. τιη' (rectius τιη' ἥμισυ τέταρτον)] σιη' S. ρκζ' (rectius ρκζ' ἥμισυ)] ρλζ' S. Solis numerus 201 7/8. 26 Veneri 95, Mercurio 212 1/2, Lunae 265 5/8 dies dare debebat. 27 υγ' (rectius υγ' ιη')] υπ' S. σα' (rectius σα' κα')] σια' S. Soli competunt 255 17/24 ergo fort. scripsit σνε' ιη'. 28 Veneris dies 107 2/3. rectius σξθ' δ' et τλς' ια'. 29 β'] ιβ'. Ἡλίῳ] Martis signum S. ἑαυτῷ S. 30 ρμδ' ιβ' geminat S reposui ρμα' (horarum numerus verus ις'). 31 Sol habet 269 1/6. Lunae competunt 354 1/6.

in the terms the peripatoi are, and which of the stars cast their rays, and which are in the zodiac sign of the peripatoi by intervention; likewise also how the one who has transmitted or the one who receives stand in relation to the nativity, and how they rose and how they were positioned at the nativity.

Another method concerning the year. You shall take the years thus: from the Sun, which indicates matters of the soul; from the Moon, which indicates matters of the body and concerning the mother; from the Lot of Fortune. These must be examined as to how they stand in relation to one another; for if they are benefics and appear in harmony, they also signify a good year; but if they are malefics, the contrary; but if both benefics and malefics, they produce a mixed year as well. One must also make use of the so-called canicular year.

⟨Concerning Active and Inactive Times⟩

in relation to the fourth part of the period.

Division of active times in relation to the quarters. For example, Saturn's years 30, the quarter 7½; Jupiter's years 12, the quarter 3 years; Mars's years 15, the quarter 3 years 9 months; Sun's years 19, the quarter 4 years 9 months. Venus's years 8, the quarter 2 years; Mercury's years 20, the quarter 5 years; Moon's years 25, the quarter 6 years 3 months. These are their minor cycles, and the greatest of them: Sun 120, Moon 108, Saturn 57, Jupiter 79, Mars 66, Venus 82, Mercury 76. They divide the days as follows: Saturn's are 337 days, Jupiter's 255, Mars's 318, Sun's 533, Venus's 318 [and] 18, Mercury's 423 [and] 18, Moon's 531. Jupiter from the 3 years distributes to himself 102 days, to Mars 127 [and] 12, to the Sun 161 [and] 6, to Venus 67 [and] 12, to Mercury 170 [and] 12, to the Moon 212 [and] 6, to Saturn 255. Mars from the 3 years and 9 months to himself 159 [and] 5, to Saturn 318, to Jupiter 127, to the Sun 219, to Venus 84 [and] 18, to Mercury 212 [and] 21, to the Moon 265 two-thirds. The Sun from the 4 years and 9 months to Saturn 403, to Jupiter 161 [and] 12 hours, to Mars 201, to the Sun 255 [and] 8, to Venus 66 [and] 21, to Mercury 267 [and] 4, to the Moon 336 [and] 6. Venus 2 years: to Saturn 170, to Jupiter 68, to Mars 85, to the Sun 107 [and] 12, to herself 45, to Mercury 113 [and] 12, to the Moon 141 [and] 12.Mercury 5 years: to Saturn 425, to Jupiter 170, to Mars 212, to the Sun 268 [and] 17, to Venus 112, to himself 283 [and] 12, to the Moon 358 [and] 18. Moon

7 these S. **14 cf. cap. I.** **21 cf. cap. III.** more precisely χλζ' ἥμισυ. should have been ntii <two thirds>. 22 The values for the Sun should be 403 3/4 (53 5/6 × 7 1/2). Venus above p. 76, 6 has 170 days. To Mercury belong 425 days, to the Moon 531 1/4. 23] γ W'S. sc. 102: ॥ = rnth d' n. 3 × 34 etc., totus numerus 1096 - 3 × 365 1/4. 25 rectius rlz's. τιη' (rectius τιη ἥμισυ τέταρτον)] σιη' S. κζ' (rectius ρκζ' ἥμισυ)] Solis numerus 201 7/8. 26 Veneri 95, Mercurio 212 1/2, Lunae 265 5/8 dies dare debebat. 27 UT' (rectius vy' in')] un' S. σα' (rectius σα' κα']) σια' S. Soli competunt 255 17/24 ergo fort. scripsit ove' in'. 28 Veneris dies 107 2/3. rectius σεθ' δ' εἰ τλς' ια'. 29 β'] ιβ'. Ἡλίῳ] Martis signum S. ἑαυτῷ S. 30 ρμδ' ιβ' genuinat S reposui ρμα' (horarum numerus verus ις'). 31 The sun has 269 1/6 Lunae competunt 354 16.

ἐκ τῶν ἐτῶν ς καὶ μηνῶν γ' Κρόνῳ υκε', Διὶ ρο', Ἄρεϊ σξε' ιε', Ἡλίῳ τλς', Ἀφροδίτῃ ρμα' ις', Σελήνῃ υμβ'. ὅπου δ' ἂν καταλήξῃ τὸ ἔτος, ὁ κύριος τοῦ ζῳδίου πρῶτος δίδωσιν· οἷον Κρόνος πε', εἶτα Ἥλιος νγ' ὥρας ιη', Ἑρμῆς νς' ὥρας ιη', Ἀφροδίτη κβ' ὥρας ιη',
5 Ζεὺς λδ', Σελήνη ο' ὥρας ιη', Ἄρης μβ' ὥρας ιβ'.

Ἄλλη ἀγωγή. Ὅσα ὅρια ἔχει τις τῶν ἀστέρων ἐν τοῖς ιβ' ζῳδίοις, τοσαῦτα ἔτη δίδωσιν. οἷον ὡροσκόπος Ζυγῷ· κατάγονται ἔτη κη'· Αἰγόκερως τὰς πρώτας νζ' Κρόνῳ δίδωσιν, εἶτα Ἑρμῇ ος', εἶτα Ἀφροδίτῃ πβ', εἶτα Διὶ οθ', εἶτα Ἄρεϊ ξε', εἶτα Σελήνῃ ο', εἶτα Ἡλίῳ ὥρας ς'.
10 Ἄλλη διαίρεσις. Τὰ ἐλάχιστα τοῦ ἀστέρος πολυπλασίασον ἐπὶ τὸν δ' καὶ δίδου Σελήνῃ κε' Ἡλίῳ ὥρας ς'· ἕξει οὖν ὁ τοῦ Κρόνου διὰ τὸν Αἰγόκερω ἡμέρας ρκ', εἶτα Ἑρμῆς π', εἶτα Ἀφροδίτῃ λβ', εἶτα Ζεὺς μη', εἶτα Ἄρης ξ', εἶτα Σελήνη κε', εἶτα Ἥλιος ὥρας ς'· ὁ ἐνιαυτὸς ἡμέρας καὶ νυκτὸς ἀπὸ τοῦ ὡροσκόπου. κατάγει τις ἔτη κη' ἐλάχιστα
15 ἀπὸ Ζυγοῦ, ἔστι δὲ Κρόνος Ταύρῳ· τὰ κη' καταλήγει εἰς Λέοντα· Ζυγῷ οὖν Κρόνος παρέδωκεν Ἡλίῳ καὶ ἔχει τὸν ἐνιαυτὸν Ἥλιος. τοῦτο ἀρέσκει Αἰγυπτίοις Βαβυλωνίοις καὶ Ἕλλησιν.

Τὰ τρίγωνα συγκρίνουσιν οὕτως [κη']. Ἀφροδίτη κυρία τοῦ τριγώνου· ἀπὸ οὖν Ἀφροδίτης τῆς ἐν Καρκίνῳ καταλήγει εἰς Ζυγόν· ὁ
20 κύριος τοῦ τριγώνου ἡμέρας Κρόνος Ζυγῷ· Κρόνος ἀπὸ Ἀφροδίτης παρέλαβε τὸν ἐνιαυτόν· ἡ διαίρεσις μάχεται.

E libro sexto.

VI, 5. Περὶ ἐπεμβάσεων.

Εὔτονοι μὲν οὖν αἱ ἐπεμβάσεις τῶν ἀστέρων κριθήσονται, ὁπόταν
25 τῶν χρόνων δεσπόζοντες ἐπεμβῶσι τοῖς τόποις ἢ καὶ εἰσὶ τούτων τετράγωνοι ἢ διάμετροι, ὅνπερ τρόπον καὶ ἐπὶ τῶν ἀρχὰς ἢ καὶ ἡγεμονίας λελογχότων ἕκαστος καθ' ἣν ἐκληρώσατο ὥραν τὴν ἐπέμβασιν ποιησάμενος εὐτονεῖ εἰς τὸ σώζειν ἢ ἀναιρεῖν καὶ οὐδεὶς τὴν τούτου ἀπειλὴν ἢ καὶ πρός τινας εὐεργεσίαν κωλῦσαι δύναται, κἂν πάνυ
30 μείζων γένει βίῳ δόξῃ τυγχάνῃ, ἀλλ' εἴκει τοῖς τοῦ καιροῦ νόμοις,

1 Saturni dies 531 1/4, Iovis 212 1/2 (aberravit ad p. 116, 30). 2 ρμα'] ρμδ' S. 4-5 horarum numeri plerique non congruunt. 6 cf. Procl. paraphr. 66. 8 Capricornus quadrata radiatione videtur a Libra et est domus Saturni. 9 Mars LXVI annos dat (hic dies); Sol quartam partem diei. 14 diei et noctis signa recte me soluisse spero. aut ἐλάχιστα aut Αἰγόκερῳ signum dicit in S. 15 Sol est Leonis dominus; ♒ signum quid sibi velit nescio. 18 Venus per diem τριγωνοκράτωρ Cancri. 20 Saturnus per diem τριγωνοκράτωρ Librae. 25 εἰσὶ] ἐπὶ V possis ἐπὶ <τὸ> τούτων τετράγωνον ἢ διάμετρον; at extat □^ot in V. 26 τῶν] τὰς V. 28 οὐδὲ V.

From the years 6 and months 3: to Saturn 425, to Jupiter 170, to Mars 235 15, to the Sun 336, to Venus 141 16, to the Moon 442. Wherever the year ends, the lord of the zodiac sign gives first; for example Saturn 85, then the Sun 53 hours 308, Hermes 56 hours 308, Venus 22 hours 308, Zeus 34, the Moon 200 hours 308, Ares 42 hours 12.

Another method. However many terms each of the planets holds in the 12 zodiac signs, so many years it gives. For example, the ascendant in Libra: 28 years are reckoned. Capricorn gives the first 57 to Saturn, then to Hermes 76, then to Venus 82, then to Zeus 79, then to Ares 5, then to the Moon 70, then to the Sun 6 hours. Another division. Multiply the minimum years of the planet by 4 and give to the Moon 25, to the Sun 6 hours; thus Saturn's share on account of Capricorn will be 120 days, then Hermes 80, then Venus 32, then Zeus 48, then Ares 5, then the Moon 25, then the Sun 6 hours; the year being days and nights from the ascendant. One reckons 28 minimum years from Libra, and Saturn is in Taurus; the 28 years end in Leo; therefore Saturn in Libra handed over to the Sun, and the Sun holds the year. This is accepted by the Egyptians, the Babylonians, and the Greeks.

The triangles are compared in this way [28]. Venus is the ruler of the triangle; therefore, from Venus in Cancer it ends at Libra; the ruler of the triangle by day is Saturn in Libra; Saturn received the year from Venus; the division is in conflict.

From the sixth book.

VI, 5. On Transits.

The transits of the stars will be judged as powerful whenever those who rule the periods transit the places or are in square or opposition to them, in the same way that also among those who have obtained offices or commands, each one, having made his transit at the hour he was allotted, is powerful for saving or destroying, and no one is able to prevent his threat or his beneficence toward certain persons, even if one happens to be very superior in birth, livelihood, or reputation, but he yields to the laws of the moment,

1 Days of Saturn 531 1/4, of Jupiter 212 1/2 (it strayed to p. 116, 30). 2 ρμα'] ρμδ' S. 4–5 The numbers of the hours mostly do not agree. 6 cf. Procl. paraphr. 66. 8 Capricorn appears to be in square aspect from Libra and is the house of Saturn. 9 Mars gives LXVI years (here days); the Sun a quarter of a day. 14 I hope I have correctly resolved the signs of day and night. Either ἐλάχιστα or Capricorn is what ♑ the sign means in S. 15 The Sun is the lord of Leo; what the sign intends I do not know. 18 Venus by day is τριγωνοκράτωρ of Cancer. 20 Saturn by day is τριγωνοκράτωρ of Libra. 25 εἰσὶ] ἐπὶ V; one might read ἐπὶ <τός τούτων τετράγωνον ἢ διάμετρον; but it stands in V. 26 τῶν] τὰς V. 28 οὐδὲ V.

μέχρις οὗ τὴν ἀρχὴν ἀπόθηται· ἐπὰν δὲ συμπληρώσῃ τὸν χρόνον, παραδιδοὺς ἑτέρῳ τὴν ἡγεμονίαν ἄτονος πρὸς [τε] τὸ ἀγαθὸν ἢ φαῦλον ἀποκαθίσταται. αἱ μὲν οὖν ἀποτελεσματογραφίαι τῶν παραδόσεων καὶ συγκρατικαὶ πρὸς ἀλλήλους μαρτυρίαι τε καὶ συμπαρουσίαι ἐν τοῖς ἔμπροσθεν ἡμῖν δεδήλωνται· αἷς καὶ προσχρηστέον, ἑκάστου κατὰ τὴν ἰδίαν φύσιν καὶ κατὰ τὸν ἐπιβάλλοντα χρόνον ἐνεργοῦντος καὶ τὸ εἶδος τοῦ ἀποτελέσματος ἐνδεικνυμένου.

VI, 6. Περὶ τῆς εἰς ι' ἔτη καὶ μῆνας θ' διαιρέσεως ἐμπράκτων τε καὶ ἀπράκτων χρόνων.

Καὶ ταύτην δὲ τὴν διαίρεσιν κωφῶς καὶ εἰκαίως παρερριμμένην διὰ τὸ τὰς εἰσόδους αἰνιγματώδεις ἐσχηκέναι δοκιμάσας καὶ ἀνευρὼν καὶ συγκομίσας ὑπέταξα, ὅπως οἱ φιλόκαλοι διὰ πολλῶν εἰς μίαν δύναμιν ἀποτελέσματος κατελθόντες ἐκθειάσωσι τὴν φύσιν, λογισάμενοι διὰ πολλῶν εὐθειῶν ὁδῶν τε καὶ δυσβάτων εἰς ἓν χωρίον κατηντηκέναι.

Ἔστω οὖν ἡμῖν ὁ λόγος ἐπὶ μὲν τῶν ἡμερινῶν γενέσεων λαμβάνειν ἀφέτην Ἥλιον, ἐάνπερ ᾖ καλῶς κείμενος, ἐπὶ δὲ τῶν νυκτερινῶν Σελήνην, ἐπεὶ καθὼς προγέγραπται ἡμῖν ἐν ταῖς ἐπικρατήσεσιν ἐκεῖνον <δεῖ> κρίνειν ἀφέτην τῶν ἡμερινῶν καὶ νυκτερινῶν τὸν καλῶς κείμενον. ἐὰν δὲ κατ' ἀμφότερα παραπέσῃ τὰ φῶτα, ὁ μετὰ τὸν ὡροσκόπον εὑρισκόμενος ἀστὴρ πρῶτος μεριεῖ τοὺς χρόνους καὶ δεύτερος ὁ μετ' αὐτὸν κείμενος καὶ ἑξῆς οἱ λοιποί.

Ὑποδείγματος χάριν τῆς διαιρέσεως τῆς δεκαετηρίδος καὶ μηνῶν θ' ἔστω Ἥλιος ἀφέτης· λήψεται αὐτὸς ἔτη δέκα μῆνας θ', καὶ μετ' αὐτὸν ἑξῆς ὁ κείμενος ἀστὴρ ἐπὶ τῆς γενέσεως κατὰ τὴν τοῦ ζῳδιακοῦ κύκλησιν ἔτη ι' καὶ μῆνας θ', καὶ μέχρις οὗ ἐὰν ἐπιδέχηται ὁ ἀριθμὸς τῶν ἐτῶν διδόναι τοὺς ἐνιαυσιαίους χρόνους. ἐπεὶ τοὺς περιοδικοὺς ἑκάστου ὡριαίους ἡμερησίους μηνιαίους συναναλαμβάνειν χρὴ τοῖς ἐνιαυσιαίοις καὶ συγκρίνειν τόν τε καθολικὸν τῶν χρόνων δεσπόζοντα καὶ τὸν τῶν μηνιαίων καὶ τῶν ἡμερῶν τε καὶ ὡρῶν τούς τε κύκλους πόσοι ἦσαν καὶ τίς ἀπὸ τίνος δέχεται τὸν κύκλον καὶ τὴν ἑβδομάδα. οὕτως γὰρ ἀνακυκλούμενοι οἱ χρόνοι κἂν εἰς τοὺς αὐτοὺς καταντῶσιν ἀστέρας, οὐ μέντοι ἐκ τῶν αὐτῶν ἑβδομάδων οὐδὲ τῶν αὐτῶν κύκλων· ἕτερος δ' ἑτέρῳ κύκλῳ συναρμοζόμενος κατὰ τὴν ἀκολουθίαν τοῦ χρόνου τὰς τῶν ἀστέρων ἐναλλοιοῖ δυνάμεις, καὶ γίνεται ὁ αὐτὸς ἀστὴρ ὁτὲ μὲν ἀγαθῶν αἴτιος ὁτὲ δὲ φαῦλος κατὰ τὴν τοῦ παραδιδόντος καὶ παραλαμβάνοντος ἐνέργειαν καὶ διάθεσιν οἰκείαν ἢ ἐναντίαν. προβλέπειν δὲ δεῖ τοὺς ἐνεστῶτας καὶ μέλλοντας χρόνους καὶ σκοπεῖν,

1 ἀποθουται V (o et αι ex corr.). 4 συγκρατητικαὶ V. 10 εἰκέως V. 14 possis εὑρειῶν. 25 κύκλησιν] notae in V ad explicandum difficiles. 26 ἐπὶ V. 31 nempe καὶ. 32 οὐδὲ] οὐ V. 33 συναμοζομένω V^a, συναμοζόμενος V^b. 37 καὶ σκοπεῖν otiosum.

until it lays down its authority; and when it has completed its time, handing over the rulership to another, it is restored to a state of inactivity with respect to good or ill. The outcome-descriptions of the transmissions and the mutually blending testimonies and co-presences have been set out by us in the preceding sections; and one must make use of them, since each planet acts according to its own nature and according to the allotted time and indicates the kind of outcome.

VI, 6. On the Division into 30 Years and 9 Months of Active and Inactive Times.

This division too, having been carelessly and randomly discarded because its entries seemed enigmatic, I tested, discovered, and compiled and set out below, so that those who love what is noble, having arrived through many paths at a single force of outcome, might glorify Nature, having reckoned that through many straight roads and difficult ones they have arrived at one place.

Let our discussion proceed then as follows: for diurnal nativities, take the Sun as apheta, provided it is well-placed; for nocturnal nativities, the Moon — since, as we have written before in the sections on domination, one must judge as apheta of both diurnal and nocturnal nativities the one that is well-placed. But if both luminaries happen to fall short in both respects, the star found first after the horoscope will distribute the times first, and second the one lying after it, and in succession the rest.

By way of example of the division of the ten-year period and 9 months: let the Sun be the apheta; it will itself receive ten years and 9 months, and after it the next star placed in the nativity according to the revolution of the Zodiacal circle receives 10 years and 9 months, and so on for as long as the count of the years allows the giving of the annual times. For the periodic hourly, daily, and monthly times of each must be taken together with the annual ones and compared — both the lord of the general times and that of the monthly and of the days and hours — as well as how many cycles there were, and who receives the cycle and the week from whom. For when the times recycle in this way, even if they arrive at the same stars, they do not do so from the same weeks nor from the same cycles; and one cycle being fitted to another in accordance with the sequence of time alters the powers of the stars, and the same star becomes at one time a cause of good things and at another base, according to the activity and proper or contrary disposition of the one transmitting and the one receiving. One must foresee the present and future times and consider,

1 missing V (o el at ex corr.). 4 retentive V. 10 ekēos V.14 possisneẖreion. 25 cycle] notae in V ad explicandum difficiles. 26 on V.31 nempenkai. 32 οὐὲ] οὐ V. 33 synamozomeno V, synamozomenos ge. 37 and aim idle

κἂν μὲν εἰς ἀγαθοποιοὺς χωρῶσι, προλέγειν τὸ ἀγαθόν, κἂν ἔτι διακατέχῃ ὁ κακοποιὸς ἐλάχιστον χρόνον· προμαραίνεται γὰρ ἡ τοῦ κακοποιοῦ δύναμις ὑπὸ τῆς τοῦ παραλαμβάνοντος ἀστέρος ἀγαθοποιίας προκατασκευάζοντος ἀφορμὰς ποικίλας, φιλίας συμπαθείας συστάσεις εὐημερίας δόξας ὠφελείας καταθυμίων συντέλειαν. ἔσθ' ὅτε μὲν οὖν καὶ μυστικαῖς πράξεσιν ἢ ἀπορρήτοις ἢ παραβόλοις μολύνας εὐτυχίαν εἰργάσατο, ὡς τοὺς γενομένους ἥδεσθαι ἢ μέσως φέρειν ἐφ' οἷς πρότερον ἤχθοντο καὶ μετανοεῖν ὡς μάτην ἀπολέσαντας ἄπρακτον χρόνον. ὁμοίως δὲ καὶ ὁπόταν ἀγαθοποιῶν εἰς κακοποιοὺς χωρῶσιν οἱ χρόνοι, εἰς ἔχθραν καὶ ἀτιμίαν καὶ προδοσίαν καὶ ζημίαν καὶ κίνδυνον προσλαμβάνονται καὶ εἰς αἰφνιδίους καὶ ἀπροσδοκήτους αἰτίας καὶ καθαιρέσεις· ὅθεν πολλοὶ μετανοοῦσι μὴ προαμυνόμενοι τοὺς ἐχθρούς, ἀλλὰ καὶ πίστιν καὶ συμπάθειαν φυλάξαντες ματαίως, μὴ περιγινόμενοι δὲ ὧν θέλουσιν ἐπὶ τοῖς ἀλλοτρίοις ἀγαθοῖς ὀδυνῶνται καὶ ἄκοντες ὑποτάσσονται.

Ἔστω δὲ ἡμῖν ἐπὶ ὑποδείγματος γένεσις, ἵνα συντομώτερον τὴν εἴσοδον ἐνδειξώμεθα. Σελήνη Ἰχθύσι μοίραις ιη', Ἀφροδίτη Κριῷ, Ζεὺς Ζυγῷ, Κρόνος ὡροσκόπος Τοξότῃ, Ἄρης Ὑδροχόῳ, Ἥλιος Ὑδροχόου ἀρχαῖς, Ἑρμῆς Ἰχθύσιν· οὕτως γὰρ διέκειντο ἐφεξῆς. ζητοῦμεν ἔτη νβ' καὶ τοῦ νγ' Παῦνι ιε'. ἐπεὶ οὖν ἐπὶ ταύτης τῆς διαιρέσεως <αἱ> ἡμέραι καὶ οἱ κύκλοι πρὸς τξ' ἡμέρας τὴν πραγματείαν ἔχουσι, τὰ δὲ γενεθλιακὰ ἔτη πρὸς τὸν τξε' δ', ἔλαβον τῶν ὁλοκλήρων ἐτῶν νβ' τὰς ἀνὰ ε' δ'· γίνονται σογ'· καὶ ἀπὸ Μεχὶρ ιβ' ἕως Παῦνι ιε'· γίνονται ρκδ'· καὶ ὁμοῦ γίνονται ἡμέραι τϛζ'. ἀφεῖλον κύκλον τξ', λοιπαὶ ἡμέραι λζ'. ἐκρίθη οὖν νυκτερινῆς οὔσης τῆς γενέσεως Σελήνη, ὑπόγειος οὖσα ἐν θηλυκῷ ζῳδίῳ τριγώνῳ συναιρετιστοῦ καὶ οἰκείως κειμένη, ἀφέτης τῶν καθολικῶν χρόνων. πρώτη οὖν ἔλαβεν ἐκ τῶν προκειμένων ἐτῶν ἔτη ι' μῆνας θ', εἶθ' ἑξῆς Ἀφροδίτη ἐν Κριῷ ἔτη ι' μῆνας θ', εἶτα ἑξῆς Ζεὺς Ζυγῷ ἔτη ι' μῆνας θ', εἶθ' ἑξῆς Κρόνος Τοξότῃ ἔτη ι' μῆνας θ'· γίνονται κύκλοι δ' ἔτη μγ'. μετ' αὐτοὺς ἑξῆς ἀκολουθεῖ Ἄρης· τούτου ὁ κύκλος ἔτη ι' μῆνες θ' εἰς συμπλήρωσιν ἐτῶν νγ' καὶ μηνῶν θ'. ἐπεὶ οὖν ὑπὲρ τὸν προκείμενον χρόνον καὶ ζητούμενον ὑπερβάλλει ὁ ἐνιαύσιος χρόνος, εἰς τὸν μηνιαῖον κατέδραμον καὶ ἔδωκα αὐτῷ τῷ Ἄρει τῷ κυρίῳ τοῦ κύκλου μῆνας ιε', προσθεὶς δὲ τῷ συντελεσθέντι τετάρτῳ κύκλῳ ἐτῶν δι' ἀριθμοῦ μγ'· καὶ ἐγένοντο ἔτη μδ' μῆνες γ'. εἶτα Ἡλίῳ ἔτος α' μῆνας ζ', εἶτα Ἑρμῇ μῆνας κ', εἶτα Σελήνῃ μῆνας κε', εἶτα Ἀφροδίτῃ μῆνας η', εἶτα Διὶ μῆνας ιβ'· καὶ γίνονται ἔτη να' καὶ μῆνες γ'. ἑξῆς Κρόνος λαμβάνει μῆνας λ' εἰς συμπλήρωσιν

2 fors. del. ὁ. 6 ἀπαραβόλοις V. 7 ὡς τοὺς] εἰς τοῦ V. ἀμέσως V. 20 ιβ' V^a (pro νβ'). παυνι] ἰουνίω superscr. V. 22 γενεθλικὰ V. 23 νγ' V^a. 26 Pisces trigonum sunt Veneris quae item ac Luna nocte gaudet. 30 αὐτοὺς] αὐτὸν V^a, αὐτῶν V^b. 31 μῆνας V. 34 δὲ fors. del. 36 μῆνες ζ' V. 38 μῆνας V.

And if the periods pass into benefic planets, foretell the good; and even if the malefic still holds sway, its power withers away in a very short time, for the power of the malefic is undermined beforehand by the beneficence of the receiving star, which prepares various opportunities — friendships, sympathies, associations, prosperities, glories, benefits, and the fulfillment of desires. Sometimes, indeed, through mysterious, secret, or hazardous dealings it has produced good fortune, so that those born under it rejoice or bear with equanimity what previously grieved them, and repent as though they had uselessly wasted unproductive time. Likewise, when the periods pass from benefics into malefics, they are drawn into enmity, dishonor, betrayal, loss, and danger, and into sudden and unexpected accusations and downfalls; wherefore many repent of not having defended themselves against their enemies in advance, but having kept faith and sympathy in vain, and failing to prevail in what they desire, they grieve over others' good fortune and are involuntarily subjugated.

Let there be for us as an example a nativity, so that we may demonstrate the method more concisely. Moon in Pisces 18 degrees, Venus in Aries, Jupiter in Libra, Saturn as Ascendant lord in Sagittarius, Mars in Aquarius, Sun at the beginning of Aquarius, Mercury in Pisces; for thus they were arranged in sequence. We seek year 52 and the 53rd, Payni 15. Since in this division both the days and the cycles relate to 45 days in the calculation, while the natal years relate to 365¼, I took for the 52 complete years each 5¼; the result is 273; and from Mecheir 12 to Payni 15 the result is 124; and together the total is 397½ days. I subtracted one cycle of 45, leaving 37 days. It was judged, then, since the nativity was nocturnal, that the Moon — being below the earth, in a feminine sign, in trine with the sect partner, and well-placed — was the releaser of the universal periods. She therefore received first from the allotted years 10 years 9 months, then next Venus in Aries 10 years 9 months, then next Jupiter in Libra 10 years 9 months, then next Saturn in Sagittarius 10 years 9 months; these make 4 cycles, 43 years. After these, Mars follows next; his cycle of 10 years 9 months completes 53 years and 9 months.Since, then, the annual period exceeds the proposed and sought time, I ran down to the monthly period and assigned to Mars himself, the lord of the cycle, 15 months, and adding to the completed fourth cycle the number of 43 years, the result was 44 years 3 months. Then to the Sun 1 year 7 months, then to Mercury 20 months, then to the Moon 25 months, then to Venus 8 months, then to Jupiter 12 months; and the total is 51 years and 3 months. Next Saturn receives 30 months toward the completion

2 fors. del. 6. 6 irrevocable V. 7 as those in V.n(þro nv'). pauni] June superscr. V. 29 birthdays V.ntrigonum sunt Veneris quae item ac Luna nocte gaudet.naὐτῶν c. 31 month V. 34 δὲ fors. del. 36 months G' N.

immediately 20 I' nan26 n.n23 ng' Pisces c'.n30 αὐτοὺς αὐτὸν 3', n38 month V.

τοῦ Ἀρεϊκοῦ κύκλου ἐτῶν νγ' καὶ μηνῶν θ'· ἐπεὶ οὖν καὶ οὗτος ὁ χρόνος ὑπερβάλλει τὸν προκείμενον, εἰς ἡμέρας ἀνέλυσα οὕτως· ἕως τοῦ Διὸς συνήγετο ἔτη να' μῆνες γ'· ἀνέλαβον τὰς λοιπὰς ἡμέρας τοῦ νβ' ἔτους σο' καὶ τοῦ νγ' τΕ' καὶ τοῦ νδ' ἔτους ἡμέρας λΖ'· καὶ γίνονται ὁμοῦ ἡμέραι χΕΖ' Κρόνου ταῦ ἀπὸ Ἄρεος παραλαμβάνοντος. ἐξ ὧν παρέδωκεν ἑαυτῷ καὶ τοῖς ἑξῆς κειμένοις κύκλον α' ἡμερῶν ρκθ'· εἶτα τὸν β' κύκλον παρεχώρει Ἄρεϊ ὁμοίας ἡμέρας ρκθ', κἀκεῖνος ἐμέρισεν ἑκάστῳ τὰς ἰδίας ἡμέρας· τὸν δὲ γ' κύκλον Ἥλιος διεδέξατο ἀπὸ Κρόνου καὶ ἐμέρισεν ρκθ' ἡμέρας, τὸν δὲ δ' Ἑρμῆς, τὸν δὲ ε' Σελήνη καὶ ἐμέρισεν ἡμέρας ρκθ'. λοιπὸν περιλείπονται ἡμέραι κβ' τοῦ ς' κύκλου, ὅς ἐστιν Ἀφροδίτης. ἐμέρισεν οὖν ἑαυτῇ ἡμέρας η', ἔπειτα Διὶ ἡμέρας ιβ'· λοιπαὶ β' ἡμέραι εἰς τὴν ζητουμένην ἡμέραν, αἵ εἰσιν Κρόνου [πρώτη].

Γέγονεν οὖν ὁ μὲν καθολικὸς χρονοκράτωρ τῶν ἐτῶν Ἄρης ἀπὸ Σελήνης παραλαβών, ὁ δὲ τῶν μηνιαίων Κρόνος ἀπὸ Ἄρεως παραλαβών, τῶν δὲ ἡμερῶν Ἀφροδίτη παρὰ Κρόνου τὸν κύκλον παραλαβοῦσα. τῷ οὖν νβ' ἔτει ἐγένετο γυναικὸς θάνατος ἐπίλυπος καὶ νόσοι ἐπισφαλεῖς αὐτῷ ἐπηκολούθησαν καὶ ζημίαι· ἐν δὲ ταῖς προκειμέναις ἡμέραις ἡ γένεσις κατεδικάσθη δίκην ἔχουσα ὑπὲρ γυναικὸς καὶ πρὸς γυναῖκα περὶ νεκρικῶν καὶ παλαιῶν πραγμάτων καὶ ὑπὸ μειζόνων κατεσπουδάσθη καὶ μικροῦ δεῖν ἐκινδύνευσε καὶ οἰκείων ἢ ἀλλοτρίων λύπην ἀνεδέξατο, ὡς εἰς ἀπόγνωσιν χωρῆσαι, καὶ ἑτέροις πράγμασι καὶ ἐπισφαλέσι καὶ ἐπιζημίοις περιεπλάκη. ἔτι γὰρ διεκράτει τὸν χρόνον Κρόνος παρ' αἵρεσιν ὡροσκοπῶν καὶ καθυπερτερῶν Σελήνην, τὴν ἄφεσιν, καὶ Ἑρμῆν· ὅθεν καὶ πλαστογραφίαι πλεῖσται παρηκολούθησαν καὶ ψευδηγορίαι καὶ πλάναι καὶ ἐξοδιασμοὶ πλεῖστοι καὶ νόσοι ἐπισφαλεῖς.

Παράδοσις χρόνων ἀστέρων β'. ἐπιμερισμοὶ ἐκ τῶν Κριτοδήμου. V, f. 106v.

Ἥλιος Ἑρμῆς Λέοντι, Σελήνη Σκορπίῳ, Κρόνος ὡροσκόπος Κριῷ, Ζεὺς Ἰχθύσιν, Ἄρης Ἀφροδίτη Παρθένῳ, κλῆρος τύχης Αἰγόκερῳ, δαίμων Καρκίνῳ. ὁ τοιοῦτος κυρτός.

Ἥλιος Ἑρμῆς Ἄρης Ζεὺς Ἀφροδίτη Αἰγόκερῳ, Σελήνη Ὑδροχόῳ, Κρόνος Ταύρῳ, ὡροσκόπος Κριῷ. καὶ οὗτος ἐτραχηλοκοπίσθη.

Ἥλιος Ἀφροδίτη Ὑδροχόῳ, Σελήνη Διδύμοις, Κρόνος Σκορπίῳ, Ζεὺς Ἰχθύσιν, Ἄρης Καρκίνῳ, Ἑρμῆς ὡροσκόπος Αἰγόκερῳ, κλῆρος τύχης Παρθένῳ, ὁ θανατικὸς Κριῷ. οἱ τούτων κύριοι ἠναντιώθησαν

1 νγ'] ιγ' V. 4 νγ'] νε' V. 5 τοῦ] καὶ V. 7 an ὁμοίως? 10 fors. ἐμέρισαν. 17 fort. νόσος ἐπισφαλὴς Vb. 28 inscr. (in qua etiam post χρόνων interpungi poterat) vix huc pertinet. 34 καὶ otiosum. 37 θαναστικὸς V. Virginis dominus Mercurius et Arietis Mars.

of the Martial cycle, 53 years and 9 months. Since this period also exceeds the proposed time, I resolved it into days as follows: up to Jupiter, 51 years and 3 months had been accumulated; I took the remaining days of the 52nd year, 270, and of the 53rd, 305, and of the 54th year, 37 days; and together these come to 667 days, with Saturn receiving from Mars. Of these, he transmitted to himself and to those placed next in the cycle 1 cycle of 129 days; then he yielded the 2nd cycle to Mars, likewise 129 days, and that one distributed his own days to each; the 3rd cycle was taken over by the Sun from Saturn and distributed 129 days, the 4th by Mercury, the 5th by the Moon, and it distributed 129 days. The remaining 22 days are left over from the 6th cycle, which belongs to Venus. She distributed to herself 8 days, then to Jupiter 12 days; the remaining 2 days fall to the day being sought, which are of Saturn [first].

The general chronocrator of the years was therefore Mars, receiving from the Moon, the monthly one was Saturn, receiving from Mars, and that of the days was Venus, having received the cycle from Saturn. In the 52nd year there occurred the grievous death of a wife, and dangerous illnesses followed him, and losses; and in the aforementioned days, the nativity was condemned in a lawsuit concerning a woman and against a woman over funerary and old matters, and by persons of higher standing. He was harassed and came very close to danger, and from relatives or strangers he received grief, so as to fall into despair, and he became entangled in other affairs that were both dangerous and harmful. For Saturn was still holding power over the period, appearing on the ascendant contrary to sect and overcoming the Moon, the apheta, and Mercury; whence also very many forgeries followed, and false statements, and deceits, and very great expenditures, and dangerous illnesses.

Transmission of the Years of the Stars 2. Distributions
From the works of Critodemus. V, f. 106.

Sun Mercury in Leo, Moon in Scorpio, Saturn as Ascendant in Aries, 30
Jupiter in Pisces, Mars Venus in Virgo, Lot of Fortune in Capricorn,
Daemon in Cancer. Such a person is hunchbacked.

Sun Mercury Mars Jupiter Venus in Capricorn, Moon in Aquarius,
Saturn in Taurus, Ascendant in Aries, and this one too was beheaded.

Sun Venus in Aquarius, Moon in Gemini, Saturn in Scorpio, 35
Jupiter in Pisces, Mars in Cancer, Mercury as Ascendant in Capricorn, Lot of
Fortune in Virgo, the death-place in Aries, the lords of these were opposed

1 53'] 13' V. 4 53'] 55' N. 5 τοῦ] καὶ V. 7 an ὁμοίως ? 10 perhaps ἐμέρισαν.
17 perhaps νόσος ἐπισφαλής γ. 28 heading (in which even after χρόνων punctuation could be placed) scarcely belongs here. 34 καὶ superfluous. 37 θαναστικός V. Virginis dominus Mercurius et Arietis Mars.

ἀλλήλοις ἐν καθύγρῳ ζῳδίῳ, ἄλλως δὲ καὶ ὁ Ἄρης ἐπὶ τῆς δύσεως ἔτυχεν. ὁ τοιοῦτος ἐν βαλανείῳ ἐκλυθεὶς ὠπτήθη.

Ἥλιος Ἀφροδίτῃ Αἰγόκερῳ, Σελήνῃ Καρκίνῳ, Κρόνος Ἑρμῆς Τοξότῃ, Ζεὺς Ταύρῳ, Ἄρης Λέοντι, ὡροσκόπος Ὑδροχόῳ, κλῆρος τύχης Λέοντι. τούτῳ ἐπίκειται Ἄρης ἐν πυρώδει καὶ ἡλιακῷ ζῳδίῳ ἐναντιούμενος τῷ ὡροσκόπῳ, τὸν δὲ θανατικὸν τόπον καθυπερτέρησεν Κρόνος καὶ Ἑρμῆς. ὁ τοιοῦτος ζῶν ἐκάθη.

Ἥλιος Αἰγόκερῳ, Σελήνῃ Ζυγῷ, Κρόνος Ταύρῳ, Ζεὺς Διδύμοις, Ἄρης ὡροσκόπος Καρκίνῳ, Ἀφροδίτῃ Ὑδροχόῳ, Ἑρμῆς Τοξότῃ, ὁ κλῆρος τῆς τύχης Ζυγῷ· τούτῳ Σελήνη ἔπεστιν καθυπερτερουμένη ὑπὸ Ἄρεως ἐναντιουμένου Ἡλίῳ. ὁ θανατικὸς τόπος Ταύρῳ· Κρόνος ἔπεστιν. ὁ τοιοῦτος ἐθηριομάχησεν.

Ἥλιος Σελήνῃ Ἑρμῆς Διδύμοις, Κρόνος Λέοντι, Ζεὺς Ἰχθύσιν, Ἄρης Καρκίνῳ, Ἀφροδίτῃ Κριῷ, ὡροσκόπος Αἰγόκερῳ, ἔνθα καὶ οἱ κλῆροι κατέληξαν· ὁ κύριος Κρόνος ἐν τῷ θανατικῷ ὑπὸ Ἀφροδίτης θεωρούμενος· Ἄρης τῷ ὡροσκόπῳ ἠναντιώθη. ὁ τοιοῦτος ἐτελεύτα φαρμάκῳ.

Ἥλιος Ἑρμῆς ὡροσκόπος Ταύρῳ, Σελήνῃ Ἰχθύσιν, Κρόνος Διδύμοις, Ζεὺς Ὑδροχόῳ, Ἄρης Παρθένῳ, Ἀφροδίτῃ Κριῷ, κλῆρος τύχης Ἰχθύσιν· ἐκεῖ Σελήνη ὑπὸ Κρόνου καὶ Ἄρεως θεωρουμένη· ὁ κύριος τοῦ δαίμονος καὶ τῆς πανσελήνου ἠναντιώθη. ὁ τοιοῦτος ἐν ἀντλίᾳ ἐτελεύτα.

Ἥλιος Λέοντι, Σελήνῃ Ἑρμῆς Παρθένῳ, Κρόνος Διδύμοις, Ζεὺς Κριῷ, Ἄρης ὡροσκόπος Ἀφροδίτῃ Καρκίνῳ, ὁ κλῆρος τῆς τύχης Διδύμοις· ἐκεῖ Κρόνος κύριος τοῦ θανάτου καὶ καθυπερτερῶν Ἑρμῆν τὸν κύριον τοῦ κλήρου καὶ Σελήνην· ἄλλως τε καὶ Ἄρης τῷ θανατικῷ ἠναντιώθη. ὁ τοιοῦτος ἑαυτὸν ἀπηγχόνησεν.

Ἥλιος Ἑρμῆς Κριῷ, Σελήνῃ Ἀφροδίτῃ Ἰχθύσι, Κρόνος Καρκίνῳ, Ζεὺς Ἄρης Ταύρῳ, ὡροσκόπος Σκορπίῳ, ὁ κλῆρος τῆς τύχης Τοξότῃ, ὁ κύριος σὺν τῷ Ἄρει ἐν τῷ Ταύρῳ, ὁ θανατικὸς τόπος Καρκίνῳ, Κρόνος ὁ κύριος τῆς Σελήνης ἀπόστροφος· ἠναντιώθη δὲ καὶ ὁ Ἄρης τῷ ἰδίῳ οἴκῳ. ὁ τοιοῦτος ἐθηριομάχησεν. Cf. supra p. 52, 28 et add.

IX, 8. Ἀγωγὴ περὶ χρόνων ζωῆς πρὸς τὰ ἀπογώνια.

Πᾶσαι μὲν οὖν αἱ προκείμεναι ἀγωγαὶ χρηματιστικαὶ καὶ εὐκατάληπτοι τοῖς ἐντυγχάνουσίν εἰσίν, αἵτινες εἰς ταὐτὸ καταλήγουσι, τουτέστι [καὶ] εἰς τὴν αὐτὴν μοῖραν, οὐ μέντοι τὴν αὐτὴν δύναμιν τῶν

5 πυρώδη V. 6 locus mortis fors. in octavo signo i. e. Virgine ?? 7 formam ex ἐκαύθη et ἐκάη contaminatam abolere nolui. 10 ἔσπεστιν V. 11 θαναστικὸς V. 19 sors daemonis in Leone cuius dominus Mars opponitur Piscium domino Iovi. 20 legendum puto Σελήνης. 24 Saturnus dominus Aquarii i. e. loci octavi qui locus Martis dici videtur; et ex seqq. concludendum Capricornum pro Martis loco haberi (quod est δύσις?). 25 θανανικῶ V. 29 Ἄρει] Sagittarii signum V. τῷ] τῇ V. 34 εἰσι καί τινες V, corr. Raderm.

to one another in a watery sign, and moreover Mars happened to be at the setting. Such a person, having collapsed in a bath-house, was roasted.

Sun Venus in Capricorn, Moon in Cancer, Saturn Mercury in Sagittarius, Jupiter in Taurus, Mars in Leo, Ascendant in Aquarius, Lot of Fortune 5 in Leo. Upon this Mars is placed in a fiery and solar sign, opposing the Ascendant, while Saturn and Mercury dominated the death-place from above. Such a person was burned alive.

Sun in Capricorn, Moon in Libra, Saturn in Taurus, Jupiter in Gemini, Mars as Ascendant in Cancer, Venus in Aquarius, Mercury in Sagittarius, 10 the Lot of Fortune in Libra; upon this the Moon is placed, being dominated from above by Mars who opposes the Sun. The death-place is in Taurus; Saturn is upon it. Such a person fought wild beasts.

Sun, Moon, Mercury in Gemini; Saturn in Leo; Zeus in Pisces; Mars in Cancer; Venus in Aries; the ascendant in Capricorn, where the lots also fell; the lord Saturn in the house of death, beheld by Venus; Mars was opposed to the ascendant. Such a one died by poison. Sun, Mercury, ascendant in Taurus; Moon in Pisces; Saturn in Gemini; Zeus in Aquarius; Mars in Virgo; Venus in Aries; the Lot of Fortune in Pisces; there the Moon beheld by Saturn and Mars; the lord of the daemon and of the full moon was in opposition. Such a one died in a bilge.

Sun in Leo; Moon, Mercury in Virgo; Saturn in Gemini; Zeus in Aries; Mars, ascendant, Venus in Cancer; the Lot of Fortune in Gemini; there Saturn, lord of death, overpowering Mercury the lord of the lot and the Moon; and moreover Mars was opposed to the house of death. Such a one hanged himself. δ

Sun, Mercury in Aries; Moon, Venus in Pisces; Saturn in Cancer; Zeus, Mars in Taurus; ascendant in Scorpio; the Lot of Fortune in Sagittarius; the lord together with Mars in Taurus; the house of death in Cancer; Saturn, the lord of the Moon, in aversion; and Mars was also opposed to its own house. Such a one fought wild beasts. Cf. supra p. 52, 28 et add.

IX, 8. A method concerning the years of life with respect to the descendants. All the methods set forth above are useful and easily grasped by those who encounter them, since they converge on the same result — that is, on the same degree — yet not the same power of the

5 πυρόδη V. 6 the place of death. in the eighth sign i. e. Virgin 7 I did not want to abolish the form εκηἐκαύθη εἰ ἐκάη contaminatain. 10 ἔσπεστιν V. 11 θαναστικός Γ.n19 the fate of the demon in Leo whose lord Mars is opposed to Pisces lord Jupiter.n20 I think we should read Σελήνης. 24 Saturn lord of Aquarius i. e. the quarter of the eighth place seems to be called Tuesday; and from seqq. to conclude that Capricorn should be placed in place of Mars (which is δύσις). 25 θανανικώ V. 29'Αρει] the sign of the archer V. τῷ]ητῇ ν. 34 εἰσι καί τινες V, corr. Raderm.

χρόνων· ὅθεν χρὴ τοὺς βουλομένους τυχεῖν τῶν τοιούτων μετὰ πάσης σπουδῆς καὶ προθυμίας ἐπιβάλλεσθαι. ὁ γὰρ θέλων πονεῖν κρατεῖ ὧν ἐπιθυμεῖ· παντὶ γὰρ πράγματι καλῷ τε καὶ φαύλῳ συνέπεται πόνος καὶ λογισμὸς ἄστατος ἐπί τε βασιλικῶν καὶ ἡγεμονικῶν ἀρχηγικῶν πλουσίων πενήτων καὶ ἐπὶ τέχναις καὶ ἐπιστήμαις· ἀλλ' οὐδὲ μὴν ἡδοναὶ καὶ τέρψεις ἀμερίμνως καὶ ἀλύπως διευθύνουσιν, ἔχουσι δὲ παρείσδυσιν καὶ φιλαυτότητα καὶ λύπην ψυχικὴν αἰωνίαν. πλουσίαν οὖν μαθημάτων τράπεζαν παρασκευασάμενος συνεστιάτορας ἐπὶ τὸ σύνδειπνον ἀνακέκληκα· οἱ οὖν βουλόμενοι θοινᾶσθαι διὰ τὴν τοῦ σώματος φυσικὴν ὑπηρεσίαν ἐνεργείτωσαν, βοηθοῦντος αὐτοῖς μὴ λάβρως μηδὲ ἀκορέστως ταῖς τροφαῖς χρωμένοις, ἀλλ' ἐφ' ὅσον ἡδονὴν αὐτάρκη τὰ ἐδέσματα δύναται παρέχεσθαι· τὰ δὲ παρὰ φύσιν βλάπτειν εἴωθεν. εἰ δέ τις τῶν κεκλημένων ἐθέλοι ἀβλαβὴς διαμένειν, μιᾷ μερίδι ἢ καὶ δευτέρᾳ χρησάμενος εὐφρανθήσεται· καθάπερ γὰρ ἐπί τινος πυρὸς κατὰ βραχὺ ὕλη προσμεμιγμένη ἀκμαιοτέραν καὶ μείζονα τὴν φλόγα παρασκευάζει κατεργαστικωτέραν τε καὶ λαμπροτέραν, ἀθρόως δὲ αὐτῷ συνεμπεσοῦσα ἠμαύρωσε καὶ κατέσβεσε τὴν εὐμορφίαν τοῦ φωτὸς καὶ πρὸς τούτοις θολώδη καπνὸν καὶ βαρυτάτην ὀδμὴν τοῖς πλησίον μετὰ δακρύων παρέχεται, τοῖς δὲ πόρρωθεν θρύαλλον μέγαν, τὸν αὐτὸν τρόπον καὶ ἐπὶ τῶν προκειμένων ἀγωγῶν ἐάν τις μιᾷ ἢ καὶ δευτέρᾳ συγχρονίσαι, εὐκατάληπτον ἕξει τὸ ζητούμενον μεθ' ἡδονῆς καὶ τέρψεως εἰς ἀεὶ [δὲ] διατρίβων καὶ φαντασιούμενος. εἰ δέ τις εἴη μὲν ἐκ τοῦ ἀναγινώσκειν δυσνόητος, θέλοι δὲ εἰς μίαν ἡμέραν δύο καὶ τρεῖς βίβλους διεξιέναι, τὴν μὲν ἀλήθειαν οὐκ ἐξιχνεύσει, παραπλήσιος δὲ ἔσται χειμάρρῳ ποταμῷ σύροντι φορτίον ἄκαρπον καὶ ἀνωφελὲς τοῖς ὁρῶσιν ἢ παλινδρόμῳ εἰς μάτην ὀξέως φερομένῳ· οὐδέ γε ἵππος χωρὶς σταδίου καὶ πολέμου ἐπ' ἐρημίας τρέχων ἔπαινον οἴσεται. ἐὰν δὲ ὁ μὲν ποταμὸς φέρῃ ἔγκαρπον φορτίον, ῥᾳδίως εἰς αὐτόν τινες εἰσπηδήσουσι τυχεῖν τοῦ καρποῦ, κἂν ῥοθίως ἢ ἐπικινδύνως. ἡ δὲ ναῦς ῥοθίως δρομήσασα κατὰ τρόπον μεγίστην χαρὰν τοῖς ναυτιλλομένοις παρέχει· ὁ δὲ ἵππος ἕξει σταδίῳ διαθλεύσας ἀγάλλεται μὲν πρὸ τῶν ἐπαίνων καὶ πολλοὺς ἐραστὰς ἐπάγεται καὶ πολλῆς ἐπιμελείας τυγχάνει καὶ ἄθλων πόνους διαλαμβάνεται.

Οὕτως καὶ οἱ μετὰ ἀκριβείας καὶ συνέσεως μεμυσταγωγημένοι ἐπαίνου μὲν καταξιοῦνται, ἡδονὴν δὲ καὶ ὠφέλειαν ἑαυτοῖς περιποιοῦνται· οἱ δὲ ἀκροθιγεῖς τὰς εἰσόδους ποιησάμενοι ῥᾳδίως τὴν ἐπιστήμην χλευάζουσι διὰ τὸ καὶ μὴ εὐμάθειαν ἑαυτοῖς ἐπιμείρεσθαι καὶ ἀθανασίαν. οὐδὲ γὰρ ἀρκετόν τι ἡ φύσις τοῖς ἀνθρώποις ἐδωρή-

4 possis ἡγ. <πραγμάτων καὶ>. 5 casus mutatos tollere nolui. 12 δύνασθαι παρέσχεσθαι S. 19 θρύαλλον " fuliginem „. 20 μίαν ἢ καὶ δευτέραν S. 23 nempe εἰς τὸ ἀναγ. nempe δύο <ἢ> καὶ. 24 ἐξιχνεύειν S. 29 de τυχεῖν cf. Matthiae, 532[2]. 31 διαθεύσας S (ἕξει στ. dubium). 31-32 μὲν πρὸ corruptum. 33 διαμείβεται opinor. 37 nempe διὰ τὸ μὴ καὶ ἑαυτοῖς εὐμ. ἐπ. 38 οὔτε γὰρ ἄρκιτόν τι S.

of the periods; therefore those who wish to attain such things must apply themselves with all diligence and eagerness. For he who is willing to toil masters what he desires; for toil and unstable reasoning attend every matter, both noble and base, whether among kings, rulers, leaders, the wealthy, the poor, or in the arts and sciences. But neither do pleasures and delights guide one's course without care and without pain; rather, they harbor self-love and eternal grief of the soul. Having therefore prepared a rich table of learning, I have invited companions to the feast; let those who wish to dine do so through the natural service of the body, acting with its aid, not consuming the provisions greedily or insatiably, but only to the extent that the food is able to provide sufficient pleasure; for what goes beyond nature is accustomed to do harm.But if any of those who have been invited wishes to remain unharmed, he will find joy by partaking of one portion or even a second; for just as when fuel is added little by little to a fire it makes the flame more vigorous and greater, more effective and more brilliant, but when thrown upon it all at once it dims and extinguishes the beauty of the light and, beyond this, produces thick smoke and a most oppressive smell to those nearby along with tears, and to those farther away a great blaze — in the same way also with respect to the methods set forth here, if one spends time with one or the second in sequence, he will grasp what is sought with ease, and with pleasure and delight dwelling in it and contemplating it always; but if someone should find reading difficult to comprehend and should wish to go through two or three books in a single day, he will not track down the truth, but will be like a winter torrent sweeping along a load that is fruitless and useless to those who watch, or like something running swiftly back and forth to no purpose; nor indeed will a horse running in a wasteland without a racecourse or a battle win any praise. But if the river carries a fruitful cargo, some will readily leap into it to obtain the fruit, even if the current is swift or dangerous.And the ship that has run swiftly on its proper course provides the greatest joy to those who sail in it; and the horse that has competed in the six-lap race exults even before the praises and draws many admirers and receives much care and undertakes the labors of the contests.

Thus also those who have been initiated with precision and understanding are deemed worthy of praise, and procure for themselves pleasure and benefit; but those who have made their entries in a superficial manner readily mock the science, because they do not allot to themselves either ready learning or immortality. For nature has not granted mankind any sufficient thing.

4 possis <of things and>. 5 casus malalos tollere nolui. 19 might be provided S. 19 myth "fuliginem,. 20 one or both second S. 23 nempenēs the ref. nempe two <> and. 24 find out 5. 29 de tuxeîv cf. Matthiae,n532. 31 testator S (Exi f. dubium). 31-32 but before corruptum

σατο τὰς ἐπικύκλους τῶν ἀστέρων θεωρίας εἰδέναι σταθμοῖς καὶ μέτροις ἀμεταθέτοις, ἀλλ' ἔτι καὶ κύκλοις διήρθρωσε τὰ πάντα· διὸ εὐσύνοπτα τὰ θνητῶν τελίσκεται. εἴ γε τὰ μεριζόμενα καὶ συλλογιζόμενα ἐπὶ τῆς γῆς τοῖς ἀνθρώποις πρὸς ἀκριβῆ μάθησιν δυσέφικτα τυγχάνει, οἷον κλιμάτων καὶ ἐθνῶν ἀπομετρήσεις, θαλάσσης ὅροι καὶ σταθμοί, τὸ βραχύτατον καὶ ἐθνῶν ἀσθενέστατον τὴν τοῦ μὴ συνορᾶν πόρρωθεν (ἅπερ εἰκάζει τις μέχρις οὗ πλησίον γένηταί πως) ἴσχει διὰ τῆς τῶν ἄλλων ἁρμονίας, ἄνθρωποι διεξιχνεύοντες τὸν οὐράνιον κύκλον καὶ τὰς τῶν ἀστέρων κινήσεις Ἡλίου τε καὶ Σελήνης δρόμους ἐνιαυσίων τε καὶ μηνιαίων καὶ ὡριαίων μέρη τροπάς τε καὶ μεταβολὰς ἀέρων συναφάς τε καὶ ἀπορροίας ἐκ τοιαύτης προγνώσεως ἀθανασίας δόξαιεν ἂν μετειληφέναι καὶ πρὸ καιροῦ τοῖς θεοῖς προσομιλεῖν· εἴ γε κατὰ τὸν ποιητὴν

Ἑρμῆς δὲ ψυχὰς Κυλλήνιος ἐξεκαλεῖτο
ἀνδρῶν μνηστήρων.

Καὶ ἔστιν ἐπιχθόνιος δηλονότι καὶ οὐράνιος ὑπάρχων (κοινὸς γὰρ ὁ θεός) τὰς ψυχὰς τῶν ἀνθρώπων μετεώρους ἀνάγει περὶ τὴν τοῦ κόσμου ἀστροθεσίαν ἐνθουσιαστικοῖς καὶ φυσικοῖς περιβάλλων νοήμασι, μάλιστα τοῖς περὶ ταῦτα σεμνῶς ἐσπουδακόσιν. ὧν οἵ γε ἀθεεῖς καὶ πανοῦργοι οὐ μόνον τοῦ μέρους τῆς ἀθανασίας ἠτύχησαν, ἀλλὰ καὶ τῆς ἀνθρωπότητος, δίκην δὲ θηρίων καὶ ἀλόγων ἀγελαζόμενοι διὰ τῆς πλεονεξίας καὶ ἀκρίτου λογισμοῦ ἐξ ὑστέρου τιμωρίας ἀξίας ἔδοσαν μὴ φυγόντες τὸν νόμον. ὅτι μὲν γὰρ οἱ θεοὶ σθένουσιν ὑπακούειν ἀνθρώπων καὶ τὰ κάλλιστα καὶ τὰ τίμια παρέχειν καὶ βοηθεῖν, παντελῶς πρόδηλον· βουλόμενοι δ' οὓς ἐψηφίσαντο νόμους διαφυλάσσειν οὐκ ἀθετοῦσι τὰς μοίρας, ταύταις γε τὴν ἐπιτροπίαν τῶν ἀνθρωπίνων πραγμάτων ἀνύσιμον ἰσχυροποιησάμενοι ἀλύτοις ὅρκοις. ἔστι γὰρ καὶ ἐπὶ θεοῖς στύγιος ὅρκος φόβον ἔχων καὶ τιμωρίαν, συνέπεται δ' αὐτοῖς λογισμὸς εὔσταθὴς καὶ ἀμετάθετος ἀνάγκη. μαρτυρεῖ δὲ τούτοις ὁ ποιητὴς λέγων·

Σειρὴν χρυσείαν ἐξ οὐρανόθεν κρεμάσαντες

καὶ τὰ ἑξῆς· τὴν μὲν ἀπειλὴν τοῦ Διὸς ἐνεδείξατο ὡς δυναμένου τοῦτο πρᾶξαι ὅπερ εἶπεν, ἀλλ' ὑπέμνησεν αὐτὸν μηδὲν παρὰ τοὺς νόμους ὑπερβῆναι οὐδ' ἀδικεῖν ἐπὶ θεοῖς· μυστικῶς δὴ ταῦτα εἴρηται καὶ οὐχ ὥς τινες διαλαμβάνουσι μεμνῆσθαι αὐτὸν καὶ ἐπὶ τῆς Ἕκτορος

2 κύκλους διηρθρώσατα πάντα (ex πάντη?) S. 3 sequentia expedire non potui. 6 τὴν] δύναμιν excidisse videtur. 7 μέχρης S. 12 δόξειεν S. sententia Posidoniana, de qua cf. e. g. Manil. IV, 390 sqq. Capelle, *Neue Jahrb. f. d. Kl. Alt.*, VIII (1906), p. 532, n. 4. 14 Od. ω, 1 sq. 16 καὶ ἔστιν] immo καὶ τὰ ἑξῆς (τουτέστιν Wdl.). κονός γε ὁ θεός S. 17 ἐπὶ facile, sed manum abstinere satius est. 19 ἀθεής a θεᾶσθαι finxisse potest pro usitato ἀθέατος (ἀφυεῖς Rad.). 31 Il. Θ 19. 33 παρὰ] περὶ S. 34 mirum ἐπὶ θεοῖς (illatum ex v. 28?).. 35 cf. Il. O 610-614.

determined that the theoretical study of the epicycles of the stars should be known by fixed weights and measures, but further articulated all things also by means of cycles; wherefore the affairs of mortals are brought to completion in a manner easy to survey. For if the things that are divided and calculated upon the earth are difficult for men to attain to precise knowledge — such as the measurements of climates and nations, the boundaries and soundings of the sea, the very least and weakest among nations lacking the ability to see far ahead (which one may conjecture until one comes somehow near, through the harmony of other things) — men who track out the heavenly circle and the movements of the stars, the courses of the Sun and Moon, the divisions of yearly and monthly and hourly periods, the turnings and changes of the seasons, the conjunctions and separations, might from such foreknowledge seem to have partaken of immortality and to commune with the gods before the appointed time; as indeed according to the poet:

And Hermes of Cyllene was summoning the souls
15 of the suitors.

And being both earthly and heavenly (for the god is common to both), he leads the souls of men upward in a state of elevation concerning the celestial arrangement of the world, enveloping them in inspired and natural thoughts, especially those who have devoted themselves earnestly to these matters. Among whom the godless and villainous have not only failed to obtain their share of immortality, but also of humanity, and herding together after the manner of beasts and irrational creatures, through greed and undiscriminating reasoning they subsequently paid penalties worthy of punishment, not having escaped the law. For that the gods have the power to heed men and to provide the finest and most honorable things and to give aid is altogether manifest; but wishing to preserve the laws they have decreed, they do not set aside the fates, having strengthened with unbreakable oaths the effectual guardianship of human affairs through these very fates. For among the gods too there is the Stygian oath carrying fear and punishment, and there accompanies them a steadfast reason and immovable necessity. The poet bears witness to these things, saying:

Having hung a golden chain from heaven

and what follows: he showed the threat of Zeus as one capable of doing what he said, but reminded him not to transgress anything contrary to the laws nor to act unjustly among the gods; these things are spoken mystically and not, as some suppose, in reference to his remembrance even in the case of Hector

2 κύκλους διηρθρώσατα πάντα (ex πάντη ?) S. 3 sequentia expedire non potui. 6 τὴν] δύναμιν excidisse videtur. 7 μέχρης 5. 12 δόξειεν S. sententia Posidoniana, de qua cf. e. g. Manil. IV, 390 sqq. Capelle, Neue Jahrb. f. d. kl. Alt., VIII (1906), p. 532, n. 4. 14 Od. w, sq. 16 καὶ ἐστιν] immo καὶ τὰ ἑξῆς (τουτέστιν Wdl.). κονός τε ὁ Θεός S. 17 ἐπὶ facile, sed manuin abstinere satius est. 19 ἀθνής 2 θεάσθαι finxisse potest pro usitato αθέατος (ἀφυείς Rad.). 31 II. Θ 19. 33 παρὰ On 5. 34 mirum èni Beoîç (illatum ex v. 28?). 35 cf. II. O 610–614.

ἀριστείας, ὅτι ἐφ' ὅσον μὲν αὐτοῦ ἡ ὑπόστασις τῶν χρόνων ὑπῆρχεν, ἀκατάληπτος ἦν καὶ πολλοὺς ἀνῄρει τήν τε τάφρον διελθὼν καὶ τὰς πύλας ῥήξας τῶν Ἑλλήνων ἐμπρήσας τε τὸν σταθμὸν

Μαίνετο δ' ὡς ὅτ' Ἄρης ἐγχέσπαλος ἢ ὀλοὸν πῦρ·

καὶ ἐδόκει γὰρ βοηθεῖσθαι ὑπὸ Ἀπόλλωνος. ὅτε δὲ τὸ μοιρίδιον αὐτῷ ἐπέστη πληρωθέντων τῶν χρόνων, τρωθεὶς ὑπὸ Ἀχιλλέως

Ὤιχετο δ' εἰς Ἀίδαο, λίπεν δέ ἑ Φοῖβος Ἀπόλλων.

Ὁμοίως δὲ καὶ Ἀχιλλεὺς τὸ Τρωικὸν πεδίον αἵματι πληρώσας καὶ Ξάνθον τὸν ποταμὸν νεκρῶν πλήσας καὶ δόξας θεομαχεῖν καὶ [ὑπὲρ] ὑπὸ θεῶν βοηθούμενος καταλειφθεὶς ὑπὸ Ἀθηνᾶς ἀνῃρέθη ὑπὸ Ἀλεξάνδρου μητρὸς αὐτῷ θεᾶς παρεστώσης. ἀλλὰ μὴν καὶ ἐπὶ Διομήδους καὶ Ὀδυσσέως Ἀθηνᾶ ὕπνῳ μεθύσασα τοὺς βαρβάρους, ὅπως Ῥῆσος ὁ Θρακῶν βασιλεὺς ἀπόληται, τούτοις παρέσχε τὴν ἀριστείαν· καὶ ἕτερα δὲ τεκμήρια περὶ τοιούτων ὑπὸ πολλῶν συντεταγμένα φέρεται. τοῖς δὲ ἐν ῥώμῃ σωμάτων οὖσι καὶ δυνάμει πράξεων βοηθουμένοις ὑπὸ τοῦ χρόνου καὶ θεοῖς προσομιλεῖν δοκοῦσι καὶ παρεστάναι δεῖ συλλογίζεσθαι, ὅτι καὶ οἱ θεοὶ τῶν μοιρῶν ὑπουργοὶ γενόμενοι ὧν μὲν βοηθοὶ ὧν δὲ πολέμιοι καθίστανται· ἀπροφάσιστον γὰρ οὐδὲν ἐν ἀνθρώποις ἐπί τε τῶν φαύλων καὶ ἀγαθῶν δημιουργεῖται· ἔτι δὲ καὶ κατασκευάζεται ὑπὸ εἱμαρμένης τὰ μέλλοντα ἔσεσθαι διά τε ἁρμονίας καὶ φιλίας καὶ δόξης συστάσεως προκειμένης ἔχθρας σίνους πάθους ἀπορρήτων πραγμάτων καὶ μυστικῶν καὶ θανάτου καὶ τῶν λοιπῶν.

Τούτων οὕτως ἐχόντων νῦν καὶ περὶ τῆς τῶν ἀπογωνίων δυνάμεως ἀρκτέον. τὴν μὲν πῆξιν Κριτόδημος ἐποιήσατο, τὴν δὲ εἴσοδον πρότερον αὐτὸς ἀνευρών, διασαφήσας δὲ ἐν ἑτέροις βιβλίοις καὶ νῦν δὲ ἀκριβέστερον ἐξευρὼν ἐπιδιαγραφήσω. πᾶσα γὰρ ἀγωγῆς εἴσοδος κατ' ἀρχὰς ἀμελεστέραν τὴν εὕρεσιν ἔχει, ἐξιχνευθεῖσα δὲ ἐξ ὑστέρου βεβαιοτέρα καθίσταται. εἰ μὲν οὖν τις συν<νοοίη> πότερος βελτίων, ὁ συντάξας σοφῶς καὶ κατεζητημένως ἢ ὁ τὰς ἐπιλύσεις ἐξευρών, φήσει κατὰ τὸν ἐμὸν νοῦν τὸν ἐξευρόντα βελτίονα. καὶ γὰρ ὄργανον μουσικὸν οὐ τῷ κατασκευάσαντι τὸν ἔπαινον παρέχει, ἀλλὰ τῷ μέλλοντι ἐμπείρως διὰ πνεύματος μουσικὸν ἦχον ἐνδείκνυσθαι. ὁμοίως δὲ καὶ πᾶν εἶδος ὀργανοποιίας ἢ συντάξεως μὴ ἔχον τὸν εἰδημόνως προεστῶτα τοῦ ἔργου κενὸν καὶ μάταιον καὶ ἀργὸν νομίζεται· ἢν δέ τις αὐτὸ διαιρήσῃ κατὰ τρόπον ἢ καὶ ἐπιγνῷ τὴν δύναμιν, οὐ μόνον ἡδονὴν καὶ

2 ἀκατάλειπτος S. 4 Il. O 605. 7 Il. X 213. λεῖπεν S. 11 παριστώσης S. 13 ἀπόλειται S. παρέσχες S. 14 si necesse sit, hinc concludas eum tales versus apud priores congestos repperisse (cf. Chrysipp., II, fr. 925, 937, 997, 999, supra p. 30, 28; 43, 24). 21 προκειμένης non sanum; possis v. g. προθυμίας. 24 ἀκτίον S. 25 οὕτος S. βίβλοις S. 26 an ἐπιδιασαφήσω? 28 συν et lac. IV litt. in S. βιοτίων S. 29 φύσει S. 33 ἔχων S. εἰδημόνως τὸν S, transposui. 35 ἢ abesse malo.

feats of valor, in that for as long as the substance of his allotted time endured, he was irresistible and slew many, having crossed the trench and broken through the gates and set fire to the station of the Greeks.

He raged as when Ares, shaker of spears, or consuming fire.

And he seemed to be aided by Apollo. But when his fated hour came upon him at the fulfillment of his allotted time, he was wounded by Achilles.

He went down to Hades, and Phoebus Apollo abandoned him.

Likewise, Achilles too, having filled the Trojan plain with blood and crowded the river Xanthus with corpses, and being thought to fight against the gods, and having been aided by the gods and then abandoned by Athena, was slain by Alexander, with his goddess mother standing at his side. And indeed in the case of Diomedes and Odysseus as well, Athena intoxicated the barbarians with sleep so that Rhesus, king of the Thracians, might perish, and thus granted them their feats of valor. And many other proofs concerning such matters have been compiled and are cited by many authors. But for those who are in the strength of their bodies and in the power of their deeds and who are aided by time and seem to consort with the gods and to have them standing by, one must reason that the gods too, having become servants of the fates, are arrayed as helpers of some and as enemies of others; for nothing in human affairs, whether among the base or the good, comes to pass without cause. Moreover, the things that are destined to be are fashioned by fate through harmony and friendship and through the establishment of a context comprising glory, enmity, harm, suffering, secret and mystical matters, death, and all the rest.

These things being so, we must now begin also concerning the power of the apogonia. Critodemus established the fixed system, while I myself discovered the method of entry earlier, having clarified it in other books, and having now found it more precisely, I will describe it in addition. For every entry of a system has a somewhat careless discovery at the outset, but once it has been tracked down afterwards, it becomes more firmly established. If, then, someone should consider which is better — he who compiled the work wisely and with careful inquiry, or he who discovered the solutions — he will say, in my opinion, that the one who made the discovery is the better. For a musical instrument does not give praise to the one who constructed it, but to the one who is about to demonstrate a musical sound skillfully through breath. Likewise, every type of instrument-making or composition that lacks one who presides over the work with expertise is considered empty, futile, and idle; but if someone divides it appropriately or also recognizes its power, not only pleasure and

2 unbroken 5. 4 II. O 605. 7 II. X 213. λεῖπεν 5. 11 of presentation 5.n13 is omitted 5. provide 5. 14 si necesse sit, hinc concludas eum tales versusnapud priores congestos repperisse (cf. Chrysipp., II, fr. 925, 937, 997, 999, supranp. 30, 28, 43, 24). 21 case non sanum? pussis v. g. willingness. 24 actions. 25 οὗτος S. bibles S. 26 an ἠπιδιασφήσω 28 plus et lac. IV litt. in S. bio-ntion S. 29 nature S. 33 having S. especially S, transposui. 35 or abesse malo.

τέρψιν παρέχει, ἀλλὰ καὶ ὠφέλειαν καὶ δόξαν. πολλοὺς γοῦν ἐγὼ κατε-
λαβόμην λογίους παραιτησαμένους τινὰς τῶν συγγραφέων διὰ τὸ
σκολιὸν καὶ κατεζητημένον. ἀλλ' εἰς τὸ προκείμενον τὴν διάνοιαν μετά-
γειν <δεῖ>. καὶ γὰρ ἐν ταύτῃ τῇ ἀγωγῇ συμφορεύειν Ἥλιόν τε καὶ
5 Σελήνην, ὧν καὶ τὴν εἰς ἄλλους συμπάθειαν κοσμικὴν καὶ ἁρμονίαν
μετὰ τὰς προγεγραμμένας <οὐκ> ἀναγκαῖον ἐπιβεβαιῶσαι διὰ πολλῶν.
τὴν οὖν ἀπόδειξιν ποικίλως ἔχει, πρότερον δὲ καθὼς ἑτέροις ἔδοξε
προτάξω.

Ἐπιγνόντας οὖν χρὴ πόσων μοιρῶν ἐστιν ὁ Ἥλιος εἰσέρχεσθαι εἰς
10 τὸ ἀπογώνιον καθ' ὃ κλίμα ἔπεστιν καὶ τὸ παρακείμενον τῶν μοιρῶν
πλῆθος πολυπλασιάζειν ἐπὶ τὰς Ἡλίου μοίρας καὶ τοῦτο ἀπογράφεσθαι.
ἔπειτα εἰς τὸ ἀναφορικὸν εἰσελθόντας κατὰ τὴν ἡλιακὴν μοῖραν τὸ
παρακείμενον μέγεθος ἐπὶ τὰς γεννητικὰς ὥρας πολυπλασιάζειν καὶ μὴ
προσθέντας τὸ πλῆθος πολυπλασιάζειν ἐπὶ τὸ πρότερον εὑρεθὲν πολυ-
15 πλασίασμα τῶν τοῦ Ἡλίου μοιρῶν καὶ τοῦ ἀπογωνίου πρὸς λεπτά.
ὅταν δ' ἅμα συγκεφαλαιωθῇ ἤτοι μυριάδων ἢ χιλιάδων ἢ ἑκατοντάδων,
ἐκκρούειν ἐκ τούτων ὁσάκις δυνατὸν τριακοντάδας, τὸν δὲ λειπόμενον
ἄλλων ἀπογράφεσθαι καὶ σκοπεῖν, πόστον μέρος ἐστὶ τῆς τριακοντά-
δος, καὶ τοῦτο ἀφαιρεῖν ἢ προστιθέναι τῷ καταλειφθέντι μέρει τῆς
20 τριακοντάδος ἢ τῷ μεγέθει τῆς ἡλιακῆς μοίρας· καὶ εὑρόντας τὰς
μοίρας εἰσέρχεσθαι εἰς τὰ ἀπογώνια καὶ τὰ παρακείμενα ἔτη ἀποφαί-
νεσθαι καὶ τοὺς γ' ὅρους. οὐ μὴν <ὥς> τισιν ἔδοξε † παρὰ μέν, ἐμοῦ
σαφέστερον ὑφηγησομένου· ἡ δὲ πλάνη τῆς ψήφου οὐ μόνον ἐξαμαυ-
ροῖ τὴν διάνοιαν, ἀλλὰ καὶ λήθην τῶν ἐξαριθμηθέντων ἐπάγει· καὶ ὡς
25 ἠβουλήθη τις διὰ πλάνην ἐκ δευτέρου ἢ τρίτου ἐξαριθμήσασθαι,
ἀπεχθαίρει καταλείψει· καὶ γὰρ ἐμὲ περὶ τὰ τοιαῦτα εὔτονον καὶ φιλο-
μαθῆ ἀπέστρεψέν τι ἡ πλοκή. ἐγὼ δὲ ἐπεὶ τὰ πλεῖστα ἀπὸ Ἡλίου καὶ
Σελήνης ἐπραγματευσάμην καὶ ἐπέγνων, ὅτι <ὁ> περὶ ζωῆς καὶ τέλους
λόγος ἀπὸ τούτων καταλαμβάνεται, καθὼς καὶ πρότερον συνέταξα
30 τριζῳδίαν μυστικὴν καὶ εἰς ταύτην ἐπεβαλόμην, οὕτως ἀκριβῶς χρὴ
ἐπιστήσαντας Ἡλίῳ καὶ Σελήνῃ πρὸς ὡριαίαν κίνησιν καὶ πρὸς λεπτόν
(τοῦτο δὲ πλειστάκις λέγω, ὅπως μὴ δόξω διαμαρτάνειν) ἐξαριθμεῖν
Ἥλιον ἐπὶ Σελήνην ἢ Σελήνην ἐπὶ Ἥλιον· κατὰ τὸ αὐτὸ γὰρ ἐκπεσεῖται
μυστικῶς· τὸ δὲ συναθροισθὲν πλῆθος συγκεφαλαιώσαντας ἀφαιρεῖν
35 τριακοντάδας. τὸ δ' ἐντὸς τῶν τριάκοντα λειφθὲν σκοπεῖν, πόστον
μέρος ἐστὶ τῆς τριακοντάδος, καὶ τοῦτο ἀφαιρεῖν ἀπὸ ἰσημερινοῦ· τὸ δ'
ἐντὸς περιλειφθέν † τι μέρει ἔτει προστεθῆναι τῆς τοῦ Ἡλίου μοίρας·

1-2 καταλαβόμην S. 4 nempe σύμφορον θεωρεῖν vel sim. 5 nempe ἀλλήλους. 6 an <βίβλους οὐκ>? 12 εἰσελθόντες S. 14 προσθέντες S. 16 fors add. πλῆθος. 18 ἄλλων non sanum (ἀριθμὸν Wdl.). πόσον S. 22 καὶ] κατὰ Manit. μὲν] an μίαν? 24 ὡς dubium. 26 ἀπεχθαίρων spinor. καταλίψει S. 27 ἀπεστρέψαν|τῖ ἡ πλοκή S. 33 εἰσπεσεῖται S. 35 πόσον S. 36 signum in S quod solvere non possum; solvit Manitius. 37 nempe ἔδει, sed plura turbata. προστεθεῖναι S.

it provides delight, but also benefit and glory. Indeed, I have found many learned men who have rejected certain authors on account of their obscurity and over-elaboration, but one must direct one's mind to the matter at hand. For in¶this method one must bring together the Sun and the Moon, whose cosmic sympathy and harmony with others it is not necessary to confirm at length after what has been written above. The demonstration, then, admits of various forms, but I shall first set out the method as it has seemed best to others.

One must therefore determine how many degrees the Sun has when it enters the post-ascendant angle according to the climate in which it is situated, and multiply the adjacent number of degrees by the degrees of the Sun, and record this result. Then, entering the table of ascensions at the solar degree, one must multiply the adjacent value by the birth hours, and without adding, multiply that number by the previously found product of the degrees of the Sun and the post-ascendant angle, reducing to minutes. When the total is summed up — whether in tens of thousands, thousands, or hundreds — one must subtract from it as many thirties as possible, record the remainder separately and examine what fraction it is of thirty, and either subtract or add this to the remaining part of the thirty or to the value of the solar degree; and having found the degrees, enter the post-ascendant tables and declare the corresponding years and the three terms.Yet not as it has seemed to some — † I will explain more clearly on my own part. The error of calculation not only obscures the reasoning but also brings forgetfulness of the enumerated items; and if one wishes, through error, to count again a second or third time, one will abandon it in disgust — for even I, eager and fond of learning in such matters, have been put off by the complexity. But since I have worked through and come to understand most things from the Sun and Moon, and have recognized that the account concerning life and death is grasped from these — just as I previously composed the mystical trizodion and applied myself to it — so one must carefully attend to the Sun and Moon with respect to their hourly motion and to the minute (this I say repeatedly, so that I may not seem to err): to count the Sun upon the Moon or the Moon upon the Sun — for the result will come out the same by the mystical method — and having summed the accumulated total, subtract the thirties. The remainder left within the thirty one must examine to see what fraction it is of thirty, and subtract this from the equinoctial; and the remainder left within is to be added to a part of the year of the solar degree.

1-2 understand S. 4 nempe συμφορον τεωρεῖν vel sim. 5 nempe ἀλλιλους. n6 an <biblūs οὐκ> 12 entered S. 14 added S. 16 fors add. plῆθος.n18 ἄλλον non sanum (ἀριθμον Wdl.). although S. 22 and] against Manit. men] annmian 24 as dubium. 26 hateful opinor. occupations. 27 averting the plot S. 33 intrudes S. 35 how much S. 36 signum in S quod solvere non pos-nsum ? solvit Manitius. 37 nempe ἔδει, sed plura turbala. 5 is added.

καὶ αὕτη μὲν οἴσει τὸ ἀπογώνιον ἤτοι ὡροσκοπικὴν μοῖραν· ἢ καὶ ταύτην ἐπιπροσθέντα ἢ καὶ ἀφαιρεθέντα τὰ τοῦ ἰσημερινοῦ κατὰ τὴν συνεγγίζουσαν ὥραν. πάντως γὰρ πᾶσα γένεσις εἰς δύο μοίρας τὰς γνώμονας ἔχει· ἐὰν γὰρ κατὰ τὴν ὑποδεδειγμένην μοι τροπὴν τῶν δύο κλήρων τὴν ἁρμονίαν ζητῶμεν πρότερον Ἡλίου καὶ Σελήνης κατὰ τὰς μοιρικὰς κινή- 5 σεις, οὐκ ἦν ἕτερον, ἀλλὰ εὑρήσομαι ἁρμόζον οὔτε μεῖζονα οὔτε ἥττονα τοῦ ἰσημερινοῦ. καὶ γάρ ἐστι κοσμικὸς γνώμων καὶ ἀρχηγὸς κλιμάτων καὶ μεσίτης δίκαιος νυκτὸς καὶ ἡμέρας. ὁπότε οὖν εὑρεθῇ ἡ μοῖρα, εἰς τὰ ἀπογώνια εἰσελθὼν εἶτα ἐκζητεῖν τὰ ἔτη κατὰ τὸ α' καὶ β' καὶ γ' τῶν ὅρων. εἰ δέ ποτε ἡ μοῖρα εἰς ὀλιγανάφορα ζῴδια ἐμπέσῃ, ἡ δὲ ὑπό- 10 στασις τῆς γενέσεως ἄλλων ἐτῶν ἐπιδέχηται πλῆθος, συντιθέναι χρὴ τοὺς γ' ὅρους εἰς τὸ αὐτὸ καὶ μετὰ τοὺς γ' εἰς α' καὶ β' ἐπισυντιθέναι καὶ οὕτως ἀποφαίνεσθαι. ὁμοίως δὲ καὶ ἐν τοῖς πολυαναφόροις ζῳδίοις, ἐπὰν πλῆθος ἐτῶν συνδράμῃ, τὸν ὅρον ὁλόκληρον λογίζεσθαι καὶ τοῖς β' τὰς εὑρεθείσας μοίρας ἐπιβάλλοντας ἢ καὶ πρὸς τούτοις 15 ἀναδραμόντας ἐπισυνθεῖναι [τε] τὰ ἐν τῷ α' ὅρῳ τῇ μοίρᾳ παρακείμενα ἔτη.

Τοῦτο δ' ἀκριβέστερον ἐξιχνευθήσεται, ἐπάν τις ἐκ τῶν προκειμένων λόγων δοκιμάσας καὶ ἐξαριθμησάμενος εὑρήσῃ τὰ ἔτη συντρέχοντα τοῖς ἀπογωνίοις· πολὺ γάρ τι συμβάλλεται δύναμις δυνάμει συναναμερασθεῖσα. τὸ γὰρ ἓν καθ' αὑτὸ οὐδὲν τυγχάνει, ἀστήρικτον δ' ὑπάρχει καὶ ὑπὸ μηδενὸς βοηθούμενον ἀμφίβολον τὴν χρῆσιν ἔχει καὶ ὀλισθηράν. καὶ γὰρ οἱ νήπιοι παῖδες οἵ τε ὑπέργηροι ὀλισθηρὰν τὴν βάσιν ἔχοντες, ὁμοίως δὲ καὶ οἱ τυφλώττοντες βάκτρῳ ἐπερειδόμενοι τὴν πορείαν ποιοῦνται. ἀλλὰ μὴν οὐδὲ ἡ φύσις τελείως οὐδὲν καθ' αὐτὸ μόνον εὔχρηστον ἐδημιούργησεν τοῖς ἀνθρώποις· παρέπεται γὰρ τῇ ἡμέρᾳ νὺξ καὶ τῇ ζωῇ θάνατος καὶ τῷ λευκῷ τὸ μέλαν καὶ τῷ ὑγρῷ τὸ ξηρὸν καὶ τῷ ἀγαθῷ τὸ φαῦλον καὶ γλυκεῖ τὸ πικρὸν καὶ τὰ λοιπὰ εἰς ἄλληλα χωροῦντα καὶ τελούμενα οἷς μὲν ἀγαθὴν ἐλπίδα ζωῆς τε καὶ βίου καὶ σωτηρίας ἐνδεικνύμενα προθυμίαν ὑπομονῆς ἐπάγεται, οἷς δὲ διὰ τὰς κακωτικὰς αἰτίας μετ' ἀνάγκης ἀπόγνωσιν καὶ εὐπροαίρετον θάνατον μόνον. ὁπότε δ' εἰς τὰς ἀρχὰς τοῦ ζῳδίου ἡ ὥρα συνεκπίπτῃ, δοκιμάζειν καὶ τὸ πρὸ αὐτοῦ ζῴδιον πρὸς τὴν ἄφεσιν· ὁπόταν δ' ἐπὶ τέλει, καὶ τὸ ἐχόμενον αὐτῷ συμφωνήσει. Κριτόδημος μὲν οὖν ἐπὶ ταύτῃ τῇ ἀγωγῇ κοινῶς τῷ Ἡλίῳ κέχρηται, μεθόδῳ δ' ἑτέρᾳ ἣν οὐκ ἐξέδοτο.

2 idem signum in S quod supra. 6 ἁρμόζων S. 7 rursus idem signum. 9 τὸ] immo τὸν. 16 ἐπισυντιθεῖναι S. 21 ἀστήρικτος S. 22 βοηθούμενος S. 23 ὀλισθηρήν S. οἵ τε] ἔτι τε S. 29 possis τρεπόμενα aut κυκλούμενα. 32 μόνον] possis μηνύει. 33-34 ἐπιτέλη S.

And this will yield the degree of the cadent place, that is, the degree of the Ascendant, either by adding to it or subtracting from it the degrees of the equator corresponding to the nearest hour. For in every nativity there are two degrees that serve as indicators; for if, according to the method of transformation of the two Lots that I have demonstrated, we first seek the harmony of the Sun and Moon according to their degree-by-degree movements, there is no other way, but I will find it fitting, neither greater nor lesser than the equator. For it is the cosmic indicator and the ruler of the climates and the just mediator of night and day. When, therefore, the degree is found, one should enter into the cadent places and then seek the years according to the 1st, 2nd, and 3rd terms. But if at any time the degree falls in signs of short ascension, and the constitution of the nativity admits a greater number of years, one must add the 3 terms together and after the 3 add them together with the 1st and 2nd, and thus render judgment. Likewise also in signs of long ascension, when a great number of years coincides, one should reckon the entire term and, applying the degrees found to the 2nd, or even going back further, add the years set alongside the degree in the 1st term.

This will be traced out more precisely if anyone, having tested and calculated from the arguments set forth above, finds the years converging with the cadent places; for power blended together with power contributes much. For the one thing by itself amounts to nothing, and being unsupported and aided by nothing, it has ambiguous and slippery use. For indeed small children and the very old, having an unsteady footing, and likewise the blind, supporting themselves with a staff, make their way. But further, nature has created nothing entirely useful to mankind by itself alone; for night follows day, and death follows life, and black follows white, and dry follows wet, and the base follows the good, and bitter follows sweet, and the rest proceeding into one another and being fulfilled — for some, showing good hope of life and livelihood and salvation, this brings about eagerness of endurance, while for others, on account of the destructive causes, it brings by necessity only despair and willingly chosen death. But whenever the hour falls at the beginnings of a zodiac sign, one should also examine the sign preceding it for the aphesis; and whenever it falls at the end, the sign following it will also be in agreement.Critodemus, then, in this method has made common use of the Sun, but by another method which he did not publish.

2 same sign in S as above. 6 ἁρμόζων S. 7 again the same sign. 9 τὸ] rather τόν. 16 ἐπισυντιθεῖναι S. 21 αστήρικτος S. 22 βοηθούμενος S. 23 ὀλισθηρήν S. οἵ τε] ἔτι τε S. 29 one might read τρεπόμενα or κυκλούμενα. 32 μόνον] one might read μηνύει. 33–34 ἐπιτέλη S.

IX, 12. Ποίοις δεῖ κανόσι χρῆσθαι καὶ τίνα δεῖ παρατηρεῖν καὶ ὅτι οὐδὲν ἐφ' ἡμῖν.

Ἱκανῶς μὲν οὖν ἡγοῦμαι καὶ ἀφθόνως τὰς τῶν προκειμένων δυνάμεις συντεταχέναι, τούτων δ' οὕτως ἐχόντων ἔτι καὶ φιλοκάλοις πρὸς ἀναζήτησιν καὶ ἐπίνοιαν μέρος καταλεῖψαι. οὐ γὰρ πρὸς ἀμυήτους ἐποιησάμην τοὺς λόγους, ἀλλὰ πρὸς τοὺς τὰ τοιαῦτα δεινούς, ὅπως καὶ αὐτοὶ τὸ πολυμερὲς καὶ ποικίλον καὶ ἀκμαῖον † λῆγον τῆς θεωρίας διὰ πολλῶν ὁδῶν, εἰσόδων τε καὶ ἐξόδων, ἐπιγνόντες θεοῖς προσομιλεῖν δόξωσιν. ὅτι μὲν γὰρ ἡ θειοτάτη ἐπιστήμη καθ' ἑαυτὴν μὲν ὑπόστασιν ἀέναον καὶ ἀναμφίλεκτον καὶ ἀίδιον κέκτηται, πρόδηλον ἐκ τῶν ὁρωμένων ἔσεσθαι καὶ μελλόντων· ὅτι δὲ παρὰ τὴν ἀνανδρείαν τῶν μετιόντων τὸ μάθημα καὶ τοὺς μὴ ἐγγυμνασθέντας κατὰ τρόπον περὶ τὰς τῶν κανόνων διαφορὰς ἔσθ' ὅτε παραφορεῖ, καὶ τοῦτο πρόδηλον. ἐάσω μὲν γὰρ λέγειν καὶ περὶ τῶν τοὺς ἀναφορικοὺς συμπεπηχότων, ὅσην διαφορὰν κέκτηνται γραμμικήν τε καὶ ἀριθμητικὴν Ἡλίου τε καὶ Σελήνης κανονοποιίαι καὶ τῶν λοιπῶν ἀστέρων. τὸν μέν γε ἐνιαυτὸν ἄλλοι ἄλλως διέλαβον· Μέτων μὲν ὁ Ἀθηναῖος καὶ Εὐκτήμων καὶ Φίλιππος τξε' ε' ιθ', Ἀρίσταρχος δὲ ὁ Σάμιος δ' κ' ξβ', Χαλδαῖοι τξε' δ' ε' ζ', Βαβυλώνιοι δὲ τξε' δ' ρμδ'[1], καὶ ἕτεροι

1 In hoc capite edendo amicissime me adiuvit F. Boll. 7 possis καὶ θέλγον (κηλοῦν Wdl.). 8 ἐπιγνόντας S. 9 δόσωσιν S. 10 ἀένναον S. 11 sententia perversa; syntaxis emendatur si scribas εἰρημένων καὶ ῥηθήσεσθαι μελλόντων vel sim. παρὰ] περὶ S. 12 μεόντων S. 13 παραμφορεῖ S usitatum sane παραφέρει. 14 ἔσω S. 17 similiter Censorinus (i. e. Varro) c. 19 varias de anni magnitudine sententias componit non eodem sed simili fonte usus μεθ' ὧν S. 17-18 Meton cum Euctemone et Philippo recte consociatur; cf. Gemin., p. 120, 6 (ubi Metonis nomen per neglegentiam vel errorem omissum est). 18 ε' ιθ' (i. e. quinque dierum pars undevicesima)] θ' ιε' ε' ιε' Boll (i. e. diei pars quinta et pars quinta decima = 76/285, cum Censorini et Gemini numerus efficiant 75/285). Aristarchus astronomus egregius Metonis numerum non depravare poterat sed corrigere; at cum 1/4 + 1/20 + 1/62 efficiant 0,3161 (Metonis numerus = 0,2631), pro certo habeo κ' (quod ne pro certo quidem legi) mutandum esse in ρ' et dici 1/4 + 1/162 = 0,2561; et fortasse etiam apud Censorium scribendum: *Aristarchus Samius tantumdem* (i. e dies 365 1/4: id enim dicere voluit aut debuit) *et praeterea diei partem CLXII* (*MDCXXIII* cod., defendit *Tannéry Recherches*, p. 144); nisi potius pro κ' restituendum σ' ut sit 1/4 + 1/262 = 0,2538 et apud Censorinum *CCLXII*.

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[1] Chaldaei fortasse ei de quorum magna periodo Hipparchus ea eruit, quae et Ptolemaeus (Almag. IV, 2) et Geminus (cap. 18) i. e. Posidonius ex eo desumpserunt; quamquam ei annum rectius calculasse videntur (Ideler, *Handb. d. Chronol.*, I, 207). At etiam ε' ζ' ex ξζ' vel simili numero corruptum esse potest; fuisse fortasse δ' ρλ' (365 dies 6 h. 13,5 m.) suspicatur Boll monens hoc concordare cum numero Babyloniorum (de quo cf. Ginzel, *Beitr. z. alt. Gesch.*, I, 204); — Babyloniii qui dicantur nescio; numerus (= 365 dies 6 horae 6 minuta) haud ineptus idemque quem Hipparchus probabat (Ginzel, *l. c.*).

IX, 19. What rules must be used and what must be observed, and that nothing is in our power.

I consider that I have set forth the powers of the subjects under discussion sufficiently and abundantly, and that, things being so, I have still left a part for those with a love of beauty to pursue through inquiry and reflection. For I have not addressed my words to the uninitiated, but to those who are skilled in such matters, so that they too, having recognized through many paths, entrances and exits, the manifold, varied, and vigorous † culmination of the theoretical discipline, may seem to commune with the gods. For it is clear from things present and things to come that this most divine science in itself possesses an eternal, unambiguous, and everlasting substance; but it is equally clear that it sometimes goes astray on account of the faintheartedness of those who pursue the discipline and of those who have not been properly trained in the differences among the tables. For I will leave aside speaking also about those who have compiled the tables of ascensions, and what great difference they possess — both geometrical and arithmetical — in the tabulations of the Sun and Moon and the remaining stars. Different authors have divided the year differently: Meton the Athenian and Euctemon and Philippus give 365 5/19; Aristarchus of Samos gives 365 4/1462; the Chaldaeans 365 4 5/7; the Babylonians 365 4 144/...; and others

1 In editing this chapter, F. Roll assisted me most kindly. 7 you might also have θέλγον (κηλοῦν Wdl.). 8 ἐπιγνόντας S. 9 δόσωσιν S. 10 ἀένναον S. 11 the corrupted syntax of the sentence is emended if you write ειρημένων καὶ ῥηθήσεσθαι μελλόντων or similar. παρά for περί S. 12 μεόντων S. 13 παραμφορεί S, the customary form being παραφέρει. 14 ἔσω S. 17 similarly Censorinus (i.e. Varro) c. 19 collects various opinions on the length of the year, using not the same but a similar source. μεθ' ὧν S. 17–18 Meton is correctly associated with Euctemon and Philip; cf. Gemin., p. 120, 6 (where Meton's name has been omitted through carelessness or error). 18 ε' ιθ' (i.e. the twenty-first part of five days)] δ' ιε' ε' ιε' Boll (i.e. the fifth part and the fifteenth part of a day = 76/285, whereas the number in Censorinus and Geminus yields 75/285). The distinguished astronomer Aristarchus could not have corrupted Meton's number but could have corrected it; yet since 1/4 + 1/20 + 1/62 yield 0.3161 (Meton's number = 0. 2631), I hold it for certain that κ' (which cannot even be read with certainty) must be changed to ρ' and read as 1/4 + 1/162 = 0.2561; and perhaps also in Censorinus one should write: Aristarchus of Samos the same amount (i.e. 365 1/4 days: for that is what he meant or ought to have said) and moreover the CLXII part of a day (MDCXXIII in the codex, defended by Tannéry, Recherches, p. 144); unless it is preferable to restore σ' in place of κ', so that it reads 1/4 + 1/262 = 0.2538, and in Censorinus CCLXII.

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1 The Chaldaeans are perhaps those from whose great period Hipparchus extracted what both Ptolemy (Almag. IV, 2) and Geminus (cap. 18), i.e., Posidonius, derived from him; although they seem to have calculated the year more correctly (Ideler, Handb. d. Chronol., I, 207). But ε' ζ' could also be corrupted from ΕΖ' or a similar number; Boll suspects it may have been δ' πλ' (365 days 6 h. 13.5 m.), noting that this agrees with the number of the Babylonians (on which cf. Ginzel, Beitr. z. alt. Gesch., I, 204); which Babylonians are meant I do not know; the number (= 365 days 6 hours 6 minutes) is not inept, and is the same one that Hipparchus approved (Ginzel, l. c.).

δὲ πλεῖστοι ἄλλως· εἰ οὖν κατὰ τετραετηρίδα μία ἡμέρα συνελθοῦσα τῇ τοῦ Ἡλίου κανονοποιίᾳ ἀτρεκῆ μοῖραν ἐνδείκνυται, πῶς οὐκ ἀνάγκη καὶ μετὰ χρόνον καὶ καθ' ἣν ἕκαστος ἐλογίσατο ἐνιαύσιον κίνησιν προστεθεῖσαν ἐπουσίαν τῇ ζητουμένῃ ἡμέρᾳ τὴν ἀκριβῆ μοῖραν ἐμφαίνειν;

Ἐλογισάμην οὖν κατ' ἐμαυτόν, ὅτι οἱ προειρημένοι ἄνδρες τὴν μὲν δύναμιν τῆς ἀριθμητικῆς ἠπίσταντο, τὴν δὲ τῶν ζωτικῶν χρόνων εὕρεσιν οὐκ εὐτύχησαν. εἰ γάρ τις αὐτῶν καὶ τοῦτο ἐξίχνευσεν, πάντως ἂν καὶ τὴν κανονοποιίαν τῷ λείποντι μορίῳ προσηρμόκει. ἐπειράθην μὲν οὖν καὶ αὐτὸς κανόνα συμπῆξαι Ἡλίου τε καὶ Σελήνης πρὸς τὰς ἐκλείψεις· ἐπεὶ δέ με ὁ χρόνος περιέκλειε τὸ τέλος ἐπάγων, ἠνέχθην κατὰ τὸν βασιλέα εἰς τὸ εἰρηκέναι· ἕτεροι μὲν οὖν κατημάξευσαν τάσδε τὰς τρίβους, διόπερ παρίημι τὸν ὑπὲρ τούτων λόγον. ἔδοξεν οὖν μοι χρῆσθαι Ἱππάρχῳ μὲν πρὸς τὸν Ἥλιον, Σουδίνῃ δὲ καὶ Κιδυνᾷ καὶ Ἀπολλωνίῳ[1] πρὸς τὴν Σελήνην, ἔτι δὲ καὶ Ἀπολλωνίῳ πρὸς ἀμφότερα τὰ εἴδη, ἐάνπερ τις τῇ προσθέσει τῶν η' μοιρῶν χρῆται καθὼς ἐμοὶ δοκεῖ. ἀλλὰ μὴν καὶ καλῶς πραγματευσάμενος τοὺς κανόνας <ὡς> πρὸς τὰς τῶν φαινομένων θεωρίας ὁμολογεῖν ὡς θνητὸς παρὰ μίαν ἢ δύο μοίρας † φέρειν· τὸ γὰρ ἀπλανὲς καὶ ἀναμφίλεκτον παρὰ θεοῖς μόνοις πέφυκεν· ἀναφορικῶς δὲ κέχρηνται τῷ προεγκλίματι πεπραγματευμένων κλιμάτων ιθ'.

1 εἰ] ἡ S. 4 ἐπουσία S; cf. v. g. *Gemin.*, 208, 3. 5 ἐμφαίνει S. 12 εἰς τό] ἐκ τοῦ S. novum Nechepsonis fragmentum. κατημάξευσαν S recte (cf. 48, 19). 13 παρίειμι S. 17 μὲν S. 19 nonnulla excidisse puto.

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[1] Sudines et Cidenas inter celeberrimos Chaldaeos memorantur a Strabone, XVI, p. 739; de illo cf. Susemihl, *Alex. Litt. gesch.*, I, 861, hic non apparet nisi apud Plin., II, 39 et in tractatu astronomico cod. Paris. 2841, fol. 32; ex quo loco sequitur Cidenam invenisse periodum illam 251 mensium et 269 ἀποκαταστάσεων ἀνωμαλίας, de qua Ptolemaeus verba facit *Almag.*, IV, 2, p. 271, 20 Heiberg. Huius quoque notitiam Hipparcho deberi et per se patet et ex tractatu Parisino concluditur, quem postmodo editurus sum. Haud dissimile veri est Chaldaeos, quorum observationes annis 245, 237, 229 a. Chr. n. factas commemorat Ptolemaeus (Kubitschek apud Pauly-Wissowa, I, 634), Sudinem aut Cidenam aut utrumque intellegendos esse. Sed cave putaris Valentem eorum canones umquam oculis vidisse.

Apollonium dicere potest Myndium ipsum quoque Chaldaeorum discipulum (Senec., *Quaest. nat.*, VII, 4, 17; cf. *Catal.*, V, 1, p. 204, 16) aut Pergaeum ne ab astronomia quidem alienum (Hultsch, Pauly-Wissowa, II, 160). Hunc dici inde concludas, quod in canoniis suis Metonis et Eudoxi rationem secutus est τροπάς et ἰσημερίας in octavis signorum partibus ponentium (Boeckh, *Sonnenkreise*, p. 184 sqq.); quae ratio cum apud posteriores astronomos tantum non abolita sit, decuit sane saeculi III mathematicum. At cum nuper didicerimus etiam Babylonios eo uti (cf. Boll, *Sphaera*, 247), Myndius quoque eam a Chaldaeis suis accepisse potest.

but most others differently. If, then, according to a four-year cycle one day, combined with the solar table, indicates the exact degree, how is it not necessary that, after a period of time and according to the annual motion that each person has calculated, the added increment for the day in question should also display the precise degree?

I reasoned within myself, therefore, that the aforementioned men understood the power of arithmetic, but did not succeed in finding the vital periods. For if any one of them had also tracked this down, he would certainly have fitted the table to the remaining fraction as well. I myself also attempted to construct a table of the Sun and Moon with regard to eclipses; but since time hemmed me in and brought the end upon me, I was led, like the king, to say: others have already beaten a path along these roads, and therefore I pass over the discussion of these matters. It seemed good to me, then, to use Hipparchus for the Sun, and Sudines, Kidynas, and Apollonius for the Moon, and furthermore Apollonius for both branches, provided that one uses the addition of 8 degrees, as seems right to me. But indeed, even having worked out the tables carefully so as to agree with the observations of the phenomena, one must, as a mortal, allow for one or two degrees; for absolute certainty and unambiguity belong by nature to the gods alone. They have used the preceding inclination comparatively, with 19 climates having been worked out.

1 et) ἡ S. 4 ἐπουσία S; cf. v. g. Gemin., 208, 3. 5 ἐμφαίνει S. 12 εἰς τὸ] ἐκ του 5. norum Nechepsonis fragmentum. κατημάξευσαν S recte (cf. 48, 19).

13 παρίειμι S. 17 μὲν S. 19 I believe some text has been lost.

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1 Sudines and Cidenas are mentioned among the most celebrated Chaldeans by Strabo, XVI, p. 739; concerning the former, cf. Susemihl, Alex. Litt. gesch., I, 861; the latter appears nowhere except in Plin., II, 39 and in the astronomical treatise of cod. Paris. 2841, fol. 32; from which passage it follows that Cidenas discovered that period of 251 months and 269 ἀποκαταστάσεων ανωμαλίας, of which Ptolemy speaks in Almag., IV, 2, p. 271, 20 Heiberg. That knowledge of this is also owed to Hipparchus is evident in itself and is concluded from the Parisian treatise, which I shall edit hereafter. It is not unlike the truth that the Chaldeans, whose observations made in the years 245, 237, 229 B.C. are recorded by Ptolemy (Kubitschek in Pauly-Wissowa, I, 634), are to be understood as Sudines or Cidenas or both. But beware of thinking that Valens ever set eyes on their tables.

He may be referring to Apollonius of Myndus, himself also a disciple of the Chaldeans (Senec., Quaest. nat., VII, 4, 17; cf. Catal., V, 1, p. 204, 16), or to the man from Fergae, not unacquainted with astronomy either (Hultsch, Pauly-Wissowa, II, 160). That the latter is meant may be concluded from the fact that in his tables he followed the reckoning of Meton and Eudoxus, who placed the solstices and equinoxes in the eighth degrees of the signs (Boeckh, Sonnenkreise, p. 184 ff.); which reckoning, having been all but abandoned by later astronomers, was indeed fitting for a mathematician of the 3rd century. But since we have recently learned that even the Babylonians used it (cf. Boll, Sphaera, 247), Myndius too may have received it from his Chaldeans.

Πρὸ πάντων οὖν δεῖ τοῖς ἀριθμοῖς προσέχειν μετὰ πάσης ἀκριβείας Ἡλίου τε καὶ Σελήνης καὶ τῶν ε' ἀστέρων, τῆς ὥρας σχηματογραφίας καὶ τὰς πρὸς ἀλλήλους μαρτυρίας βραβευούσης· ἐκ γὰρ αὐτῆς ὁ πᾶς σκοπὸς εὐκατάληπτος ἁλίσκεται οἵ τε ιβ' τόποι συνορῶνται μοιρικῶς. οὕτως γὰρ ἀκριβὴς ἡ ἐπίσκεψις φανεῖσα τοὺς μὲν προλέγοντας δοξάσει, τοὺς δ' *** ἐπιστήμην ἐπισφραγίζει τὰ φαῦλα καὶ τὰ μὴ πρὸς ἡδονήν, τοῖς δὲ βουλομένοις τὴν ἐπίσκεψιν ποιεῖσθαι προθυμίαν τινὰ καὶ προτροπὴν καὶ πίστιν τῶν λεγομένων ἀναλαμβάνει. εἰ μὲν καθολικὸν τοῦτο ὑπῆρχε τὸ πλουτήσαντά τινα μηδέποτε πένεσθαι μηδὲ τὸν εὐδαίμονα ὄντα βασιλείας καὶ ἡγεμονίας ἢ δόξης <ἢ> ἑτέρας οἱασδηποτεοῦν αἰτίας ἀκαθαίρετον διαφυλαχθῆναι ἢ τὸν ἐν ῥώμῃ σώματος ἀσινῆ ἢ τὸν ἐν πράξει καιρῷ εὐτυχήσαντα μηδέποτε δυσπραγῆσαι ἢ τὸν κυβερνήτην κλυδωνίζεσθαι καὶ ἀστοχεῖν θαλασσομαχοῦντα ἢ τὸν ἰατρὸν μὴ νοσεῖν ἢ τὸν προγνωστικὸν μηδὲν πάσχειν ἤ τινα προφήτην τῶν θείων ἐπιτυχῆ τοῖς ἀνθρώποις ἀμετάβλητον τυγχάνειν, οὐκ ἂν ἦν εὔχρηστος ἡ πρόγνωσις, ἀλλ' εἷς ἕκαστος περὶ ὧν τετύχηκε κεκτημένος κλήρων ἀσχολούμενος καὶ μηδεμίαν προσδοκῶν καινοποιίαν διετέλει τὸν χρόνον. νυνὶ δὲ καὶ ἀβέβαια καὶ σαθρὰ τὰ τῶν ἀνθρώπων πάντα καὶ ἀστήρικτα νομίζεται κτλ.

2 fors. τῆς ὡριαίας. 3-4 fors. ὁ ὡροσκόπος. 4 τελίσκεται S. 8 ἀναλαμβάνει suspectum. fors. εἰ μὲν <οὖν>. 9 μηδὲ lapsu calami pro καί. 12 πράξη S. 15 τοῖς ἀνθρώποις suspectum. 16 εἷς] ὡς S. 16-17 τετύχηκε|κτημένος S. 17 κλῆρον S.

Above all, then, one must pay close attention with complete precision to the numbers of the Sun and Moon and the five planets, since the figure of the hour governs the configurations and their mutual testimonies; for from it the entire aim is readily grasped and the twelve places are surveyed by degree. 5 For when the examination thus proves precise, it will bring glory to those who predict, and *** seals knowledge of the unfavorable and unpleasant things, while for those who wish to carry out the examination it takes up a certain eagerness, encouragement, and trust in what is said. If it were indeed universal that one who had become wealthy would never fall into poverty, nor that one who was fortunate in kingship and sovereignty or glory <or> any other cause whatsoever would be preserved inviolable, or that one robust in bodily strength would be unharmed, or that one who had prospered in the opportunity of action would never fare ill, or that the helmsman would not be tossed by the waves and go astray while battling the sea, or that the physician would not fall sick, or that the prognosticator would suffer nothing, or that some prophet of divine things would remain unchangeably successful among men — in that case foreknowledge would be of no use, but each person, occupied with the lots he happened to possess and expecting no new development, would pass his time accordingly.But as things are, all human affairs are considered unstable, unsound, and without foundation, etc.

2 fors. of Oriaia. 34 fors. the clairvoyant. 4 concludes S. 8 undertakes suspectum. fore, if not. 9 zero lapsu calami pro and. 19 act 5.n15 to the people suspectum. 16 εἷς] as S. 16-17 tetichhe acquired S. 17 kli-npov S.

Excerpta ex astrologo Byzantino.

Excerptum, fol. 229 ss. quod, si rubricae credamus, " fundamenta astrologiae secundum Chaldaeos " continet, mythicam quandam sphaerae creationem, ad explicanda praecipua astrologorum dogmata fictam, narrat. Primam eius partem publici iuris fecerat Pitra, *Anal. sacra*, V, p. 300, postea v. d. Franciscus Cumont uberiora excerpta edidit, in suis *Mon. Myst. Mithra*, I, p. 35, n. 1. Nec tamen indignus visus est ille tractatus qui hic totus imprimeretur. Nonnullas enim de planetis singulares doctrinas praebet, exempli gratia novam domiciliorum, motuum, chronocratoriarum, explanationem. Cave titulo decipiaris : fortasse non chaldaicam, sed potius recentiorem astrologiae formam, qualis Romana aetate praevalebat, in hac doctrinarum farragine discernere licet.

Thema mundi quod hic describitur originem ducit a dogmatibus quae Nechepsonis et Petosiridis vulgo dicuntur, et, cum Babylonii, secundum Firmicum Maternum, II, 3, 4, *ea signa in quibus stellae exaltantur, domicilia earum esse voluerint*, auctor noster altitudines et domicilia distinguit. Quin immo, v. d. Guillelmus Kroll, his inesse quae Arabicam astrologiam redoleant suspicatur.

Ineptiae denique occurrunt, quas auctori antiquo vix attribueris. Et, quod ad graecitatem attinet, nonnulla vocabula adhibentur recentissimae aetatis propria, exempli gratia, p. 137, 12, Ῥωμανία.

Contra, virorum doctorum ingeniis commendare debemus quae in hac compilatione de septem mundi aetatibus dicuntur (p. 135, 6 sq.); has enim fabulas, quibus asseritur septem planetas vicissim per mille annos principatum habuisse, revera ab antiquis Chaldaeis originem trahere verisimile est [1]. Item, quae referuntur de lunae lumine proprio, affinitatem quandam cum vetustis doctrinis habere videntur quas Berosus interpres Graecis aperuit [2]. Immo quae de miro dracone caelesti finxit (p. 131, 5 ss.) a veteribus astrologis non sunt prorsus aliena (cf. Boll, *Catal.*, VII, ad Ammonis excerptum p. 123). Haec antiquissimae doctrinae frustula per Arabes a priscis Babyloniae Chaldaeis ad compilatorem nostrum esse tradita non est quod negemus.

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[1] De quibus, cf. quae F. Cumont disseruit, vol. IV huius catalogi, p. 113 et 114, et 183-184.

[2] Si ea quae p. 132, 32 sq. dicuntur ad verbum accipere licet, unum lunae haemisphaerium, proprio lumine candens, *pro circumversione multiiugam speciem sui variat* : καταφέρουσα μικρὸν καὶ ἀναφέρουσα τὸ φῶς αὐτῆς ὃ ἀπ' ἀρχῆς ἔλαβε παρὰ τοῦ δημιουργοῦ. Cf. Lucretium, V, 720, et Apuleium, *De deo Socratis*, c. 1, qui Lucretium sequitur (P. Thomas, *Bull. Acad. Belg.*, 1900, 501); — Berosum in Müller, *FHG.*, II, 509; locis a Mullero indicatis adde : Cleomed., *Circul. doctr.*, II, 4; Augustin., *Enarrat. in psalm.*, X, 3 (*PL.*, 36, col. 31); Diog. Laert., X, 94.

Excerpts from a Byzantine astrologer.

An excerpt, fol. 229 ff., which, if we trust the rubric, claims to contain "the foundations of astrology according to the Chaldeans," and narrates a certain mythical creation of the sphere, invented to explain the chief doctrines of the astrologers. Pitra had published the first part of it, Anal. sacra, V, p. 300; afterwards the distinguished scholar Franciscus Cumont edited more extensive excerpts in his Mon. Myst. Mithra, I, p. 35, n. 1. Nevertheless, that treatise seemed worthy of being printed here in its entirety. For it offers some singular doctrines concerning the planets, for example a new explanation of domiciles, motions, and chronocrators. Beware of being misled by the title: perhaps it is not a Chaldean form of astrology, but rather a more recent form, such as prevailed in the Roman era, that may be discerned in this miscellany of doctrines.

The thema mundi described here derives its origin from the doctrines commonly attributed to Nechepso and Petosiris, and, whereas the Babylonians, according to Firmicus Maternus, II, 3, 4, held that the signs in which the stars are exalted were their domiciles, our author distinguishes between exaltations and domiciles. Indeed, the distinguished scholar Guillelmus Kroll suspects that elements redolent of Arabic astrology are present in this work.

Finally, certain absurdities are encountered which one would scarcely attribute to an ancient author. And, as regards the Greek, certain words are used that are characteristic of a very recent period, for example, p. 137, 12, Ῥωμανία.

On the other hand, we should commend to the attention of learned scholars what is said in this compilation about the seven ages of the world (p. 135, 6 sq.); for it is likely that these fables, which assert that the seven planets held dominion in turn for a thousand years each, truly derive their origin from the ancient Chaldeans [1]. Likewise, what is reported concerning the moon's own light seems to have some affinity with the ancient doctrines which Berosus the interpreter disclosed to the Greeks [2]. Indeed, what was invented about the wondrous celestial dragon (p. 131, 5 ss.) is not entirely foreign to the ancient astrologers (cf. Boll, Catal., VII, on the excerpt of Ammon, p. 123). There is no reason for us to deny that these fragments of most ancient doctrine were transmitted through the Arabs from the early Chaldeans of Babylonia to our compiler.

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[1] Concerning which, cf. what F. Cumont discussed, vol. IV of this catalogue, pp. 113 and 114, and 183–184.

If what is said on p. 132, 32 sq. may be taken literally, one hemisphere of the moon, shining with its own light, varies its manifold appearance as it revolves: καταφέρουσα μικρόν καὶ ἀναφέρουσα τὸ φῶς αὐτῆς ὃ ἀπ᾽ ἀρχῆς ἔλαβε παρὰ τοῦ δημιουργοῦ. Cf. Lucretius, V, 720, and Apuleius, De deo Socratis, c. 1, who follows Lucretius (P. Thomas, Bull. Acad. Belg., 1900, 501); Berosus in Müller, FHG., II, 509; [redacted] to the passages indicated by Müller add: Cleomed., Circul. doctr., II, 4; Augustin., Enarrat. in psalm., X, 3 (PL., 36, col. 31); Diog. Laert., X, 94.

Sed similitudinem quae, secundum Bouché-Leclercq [1], inter hanc astrologicam farraginem et oracula Chaldaica intercedit, nusquam deprehendere mihi contigit.

I. B.

* * *

Vix ullum indicium quod huius capitis originem patefaciat, in totius operis compositione inveneris. Nam in hoc syntagmate homo quidam Byzantinus multifariam doctrinam ex diversis fontibus haustam commiscuisse videtur. Post istas « Chaldaeorum » fabulas sequuntur duo capita cuius tituli tantum supersunt (p. 137), deinde astrologica gentium descriptio quam hic edimus. Quam ad eundem scriptorem ac superiora referendam esse cum ex toto sermone tum inde probatur quod, p. 139, 31, verbis καθὰ προείρηται ad caput de septem mundi aetatibus alludit.

Illam autem ethnographiam (sit venia verbo) ex libro versam esse patet scripto in Perside tempore quo huius regni reges illustres (βασιλεῖς ἔνδοξοι) hinc ad Orientem cum vagis incultisque Turcorum gentibus pugnabant et illinc Arabum, quorum imperium ad Occidentem praetendebatur, hostes erant infestissimi. Sic enim tantum quae de moribus et horum populorum et ceterorum scribuntur, intelligi possunt. Quae omnia nonnisi illi aevo conveniunt quo principes indigenae Khalifarum Arabum iugo excusso Persidem regebant, ante annum 1038 p. C. quo domus Ghaznevidarum a Togrul-Beg Turcorum Seldiucidarum duce eversa est. Itaque ab auctore Persico saeculi circiter X haec mutuatus est scriptor Byzantinus.

Continuo autem in Vaticano libro sequitur (f. 132v) caput quod ad graecum fontem referendum est nempe ad Rhetorium [2], Teucri Babylonii interpretem; de quo plura invenies in Catalogo codicum Germanicorum ubi hoc caput a Francisco Boll edetur. Aliae fortasse veteris Graecorum sapientiae reliquiae in hac farragine Byzantina latent.

F. C.

F. 229v. Θεμέλιος τῆς ἀστρονομικῆς τέχνης κατὰ τοὺς Χαλδαίους δόξα.

Διήγησις σοφωτάτου ἀνδρὸς περὶ ποικίλης καὶ πολυμόρφου σφαίρας κατὰ τὴν τῶν ἐμπείρων καὶ σοφωτάτων Χαλδαίων δόξαν. — Φησίν· Ἔπλασεν ὁ πάνσοφος θεὸς δράκοντα πάνυ μέγαν [3] κατὰ μῆκος καὶ πλάτος καὶ βάθος, ζοφοειδῆ ἔχοντα κεφαλήν, τὸν λεγόμενον Ἀναβιβά-

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[1] *L'astrologie grecque*, p. 122 et 192. Ordo planetarum qui chaldaicus dicitur in omnibus astrologorum recentium libris invenitur. Cf. quae Bouché-Leclercq ipse, p. 107, de hoc ordine refert. Notandum est mentionem capitis et caudae Draconis (quae Ἀναβιβάζων et Καταβιβάζων vocantur) non esse inferioris aetatis indicium; cf. Kroll, *Götting. Gel. Anzeigen*, 1900, 908-909.

[2] Non est Pauli Alexandrini sicut p. 13 notatur.

[3] In codice Parisino 2506, f. 175v, cap. υλς', similiter dicitur de « Ἀναβιβάζων καὶ Καταβιβάζων » : Τούτων ἡ περιφέρεια παρὰ τῶν Χαλδαίων δράκων ὠνομάσθη, καὶ αἱ τούτων συμβλήσεις, ἡ μὲν κεφαλὴ τούτου, ἡ δὲ οὐρά, cf. *Catal.*, VII, p. 125.

But the resemblance which, according to Bouché-Leclercq 1, exists between this astrological hodgepodge and the Chaldaean oracles, I have never been able to detect anywhere.

I. B.

* * *

You will scarcely find any indication in the composition of the whole work that might reveal the origin of this chapter. For in this compilation a certain Byzantine individual appears to have mixed together a manifold learning drawn from diverse sources. After those "Chaldaean" fables, two chapters follow of which only the titles survive (p. 137), and then the astrological description of peoples which we here edit. That this is to be referred to the same writer as what precedes is proven both by the whole style of expression and by the fact that, at p. 139, 31, with the words καθὰ προείρηται he alludes to the chapter on the seven ages of the world.

That ethnography, however (if the word may be pardoned), is clearly translated from a book written in Persia at a time when the illustrious kings of that realm (βασιλεῖς ἔνδοξοι) were on one side fighting against the wandering and uncivilized peoples of the Turks, and on the other were the most bitter enemies of the Arabs, whose empire extended toward the West. For only in this way can what is written about the customs of both these peoples and the rest be understood. All of which fits only that age in which native princes, having thrown off the yoke of the Arab Caliphs, ruled Persia, before the year 1038 A.D. when the house of the Ghaznavids was overthrown by Togrul-Beg, leader of the Seljuk Turks. The Byzantine writer therefore borrowed these things from a Persian author of approximately the tenth century.

Immediately following in the Vatican manuscript (f. 132) is a chapter that must be traced back to a Greek source, namely to Rhetorius, the interpreter of Teucer of Babylon; more on this can be found in the Catalogue of German Codices, where this chapter will be edited by Franz Boll. Other remnants of the ancient wisdom of the Greeks perhaps lie hidden in this Byzantine miscellany.
F. C.

F. 229. Foundation of the astronomical art according to the doctrine of the Chaldeans.

Account by a most learned man concerning the varied and multiform sphere, according to the doctrine of the experienced and most learned Chaldeans. — He says: The all-wise God fashioned a very great dragon of enormous length, breadth, and depth, having a shadowy head, called the Anabiba-

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[1] L'astrologie grecque, p. 122 and 192. The order of the planets known as the Chaldean is found in all books of recent astrologers. Cf. what Bouché-Leclercq himself, p. 107, reports concerning this order. It should be noted that the mention of the head and tail of the Dragon (which are called Anabibazon and Katabibazon) is not an indication of a later age; cf. Kroll, Götting. Gel. Anzeigen, 1900, 908–909.

* This is not by Paulus Alexandrinus, as noted on p. 13.

[a] In the Paris codex 2506, f. 175^{r}, ch. υλς', it is similarly said of the Anabibazon and Katabibazon: The orbit of these was named the Dragon by the Chaldeans, and their conjunctions, the one being the head of it and the other the tail; cf. Catal., VII, p. 125.

ζοντα, εἰς ἀνατολήν, καὶ τὴν οὐρὰν αὐτοῦ, τὸν λεγόμενον Καταβιβάζοντα εἰς δύσιν. εἶθ' οὕτως ἤρξατο ποιῆσαι τὰ ιβ' ζῴδια διαφέροντα ἀλλήλων τῇ φύσει καὶ τῇ θέσει, ἤγουν Κριόν, Ταῦρον, Διδύμους, Καρκῖνον, Λέοντα, Παρθένον, Ζυγόν, Σκορπίον, Τοξότην, Αἰγοκέρωτα, Ὑδροχόον, Ἰχθύας· καὶ προσέταξε τὸν αὐτὸν δράκοντα βαστάζειν ἓξ ζῴδια ἐπὶ τοῦ νώτου αὐτοῦ, τὰ λεγόμενα ὀρθὰ καὶ πολυανάφορα, ἤγουν ἀπὸ λ' μοιρῶν τῶν Διδύμων μέχρι λ' μοίρας τοῦ Τοξότου εἰς τὸ ἀφανὲς ἡμισφαίριον ἀπὸ πρώτης μοίρας τοῦ ὁρίζοντος, ἤγουν ἀπὸ ἀνατολῆς μέχρι δύσεως· καὶ τὰ λοιπὰ ἓξ ζῴδια, ἀπὸ λ' μοίρας τοῦ Τοξότου μέχρι τριακοστῆς μοίρας τῶν Διδύμων, τὰ λεγόμενα πλάγια καὶ ὀλιγοανάφορα ἐν τῷ ἐμφανεῖ ἡμισφαιρίῳ· εἶτα ἐποίησεν ἄλλους ἑπτὰ ἀστέρας ἐμφανεστάτους, ἤγουν Κρόνον, Δία, Ἄρην, Ἥλιον, Ἀφροδίτην, Ἑρμῆν, Σελήνην· εἶθ' οὕτως ἔστησε τὴν Σελήνην ἐν Καρκίνῳ, τὸν δὲ Ἥλιον ἐν Λέοντι, τὸν Ἑρμῆν ἐν Παρθένῳ, τὴν δὲ Ἀφροδίτην ἐν Ζυγῷ, καὶ τὸν Ἄρεα ἐν Σκορπίῳ, τὸν Δία ἐν τῷ Τοξότῃ, τὸν δὲ Κρόνον ἐν Αἰγοκέρωτι.

Εἶθ' οὕτως ἐκίνησε πρὸ πάντων τῶν ἀστέρων τὸν λαμπρότατον Ἥλιον ἐπὶ τὴν Παρθένον, καὶ τὰ ἑξῆς ζῴδια ἀπὸ δύσεως πρὸς ἀνατολήν· καὶ ἰδὼν ὁ Ἑρμῆς τὸν Ἥλιον ἐρχόμενον πρὸς αὐτόν, μὴ φέρων τὴν πύρωσιν τῶν ἀκτίνων αὐτοῦ, ἔφυγε δρομαίως καὶ ἦλθεν ἐπὶ τοὺς Διδύμους, καὶ κατῴκησεν ἐκεῖ μέχρι καιροῦ πλησίον τῆς Σελήνης. ὡσαύτως καὶ ἡ Ἀφροδίτη ἰδοῦσα τὸν Ἥλιον ἐρχόμενον ἐπὶ τὸν Ζυγὸν καὶ μὴ φέρουσα τὰς ἀκτῖνας αὐτοῦ, ἔρχεται ἐπὶ τὸν Ταῦρον πλησίον Ἑρμοῦ, ἀπόστροφος οὖσα αὐτοῦ. ὁμοίως καὶ ὁ Ἄρης ἐπὶ τὸν Κριὸν πλησίον Ἀφροδίτης ἀπόστροφος αὐτῆς ὤν. καὶ ὁ Ζεὺς ἐν τοῖς Ἰχθύσι πλησίον Ἄρεος ἀπόστροφος ὢν αὐτοῦ. καὶ ὁ Κρόνος ἐν τῷ Ὑδροχόῳ μὴ ἔχων ἄλλον τόπον ἐφθάσθη ὑπὸ τὰς τοῦ Ἡλίου αὐγὰς καὶ ἐκάη καὶ ἐξηράνθη καὶ διὰ τοῦτο μέλας ἐγένετο. καὶ ἕνεκα τούτου ἔλαχε τοὺς πέντε ἀστέρας ἀνὰ δύο οἴκων, τὸν δὲ Ἥλιον καὶ τὴν Σελήνην ἀπὸ ἑνὸς οἴκου.

Ἰδοῦσα δὲ ἡ Σελήνη τὴν μετάστασιν τῶν ἀστέρων, κατὰ μικρὸν καταφέρει τὸ φῶς ὃ εἶχεν ἐπὶ τοῦ νώτου αὐτῆς, φαίνουσα πρὸς τὴν γῆν· καὶ μετὰ τὸ γενέσθαι αὐτὴν τελείαν ἤγουν πανσέληνον, ἐκίνησε καὶ αὕτη δρομαία, ἀναλαβοῦσα πάλιν ὃ κατέφερε φῶς ἐπὶ τοῦ νώτου αὐτῆς, ἕως προέλαβεν τὸν Ἥλιον ἀφώτιστος οὖσα· εἶτα καταφέρει πάλιν τὸ φῶς αὐτῆς πρὸς τὴν γῆν φαίνουσα, καὶ ὀξυπορωτέρα ἐγένετο παρὰ πάντας τοὺς ἀστέρας, καταφέρουσα μικρὸν καὶ ἀναφέρουσα τὸ φῶς αὐτῆς, ὃ ἀπ' ἀρχῆς ἔλαβε παρὰ τοῦ δημιουργοῦ.

1 αὐτοῦ iter. cod. 2 ιβ' superscr. cod. 24 post ὁμοίως interpungit cod. 28 τούτου] τω' του cod. 29 expectes: ἔλαχε τοῖς πέντε ἀστράσιν ἀνὰ δύο οἴκων, τῷ δὲ ἡλίῳ καὶ τῇ σελήνῃ ἀπὸ ἑνὸς οἴκου (cf. p. 135, l. 7, et Iannaris, *Historical greek Grammar*, 1500 et 1515). 34 αὕτη cod.: αὐτὴ? 38 τῷ δημιουργῷ cod.

ascending, toward the east, and its tail, called the Descending Node, toward the west. Then he proceeded to make the 12 zodiac signs, differing from one another in nature and position, namely Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces; and he commanded the same dragon to carry six signs upon its back, those called straight and of long ascension, namely from the 30th degree of Gemini to the 30th degree of Sagittarius, in the invisible hemisphere from the first degree of the horizon, that is, from east to west; and the remaining six signs, from the 30th degree of Sagittarius to the thirtieth degree of Gemini, those called oblique and of short ascension, in the visible hemisphere; then he made seven other most conspicuous stars, namely Saturn, Jupiter, Mars, the Sun, Venus, Mercury, the Moon; and thus he placed the Moon in Cancer, the Sun in Leo, Mercury in Virgo, Venus in Libra, Mars in Scorpio, Jupiter in Sagittarius, and Saturn in Capricorn.

Then he first set in motion, before all the other stars, the most brilliant Sun toward Virgo, and the following signs from west to east; and Mercury, seeing the Sun coming toward him, unable to bear the burning of its rays, fled in haste and came to Gemini, and dwelt there for a time, near the Moon. Likewise also Venus, seeing the Sun coming toward Libra and unable to bear its rays, came to Taurus, near Mercury, being turned away from him. Similarly, Mars went to Aries, near Venus, being turned away from her. And Zeus went to Pisces, near Mars, being turned away from him. And Saturn in Aquarius, having no other place, was overtaken by the very rays of the Sun and was burned and dried up, and for this reason became dark. And for this reason, the five planets each received two houses, while the Sun and the Moon received one house each.

But the Moon, having observed the movement of the stars, gradually brings down the light it had upon its back, shining toward the earth; and after it had become full, that is a full moon, it too set off swiftly, taking back again the light it had brought down upon its back, until it overtook the Sun while being without light; then once more it brings its light down toward the earth, shining, and it became swifter in its course than all the stars, bringing its light down a little and raising it up again, which from the beginning it received from the Creator.

1 αὐτοῦ iter. cod. 2 ιβ' superscr. cod. 24 post ὁμοίως interpungit cod. 28 τούτου] τοῦ cod. 29 expectes : ἔλαχε τοῖς πέντε ἀστράσιν ἀνὰ δύο οἴκων, τῷ δὲ ἡλίῳ καὶ τῇ σελήνῃ ἀπὸ ἑνὸς οἴκου (cf. p. 135, 1. 7, et Iannaris, Historical Greek Grammar, 1500 et 1515). 34 αὕτη cod. : αὐτὴ? 38 τῷ δημιουργῷ cod.

Καὶ ἔμειναν τὰ δώδεκα ζῴδια ἀκίνητα σὺν τῷ μεγίστῳ δράκοντι μέχρι πολλῶν περιόδων τῶν ἑπτὰ ἀστέρων, ἕως ἔστησαν ἐν τοῖς ἰδίοις ὑψώμασιν, ἤτοι Κρόνος Ζυγῷ, μοίρᾳ κα', Ζεὺς Καρκίνῳ, μοίρᾳ ιε', Ἄρης ἐν Αἰγοκέρωτι, μοίρᾳ κη', Ἥλιος Κριῷ, μοίρᾳ ιθ', Ἀφροδίτη Ἰχθύσι, μοίρᾳ κζ', Ἑρμῆς ἐν Ἰχθύσι, μοίρᾳ ιε' ἐν ἰδίῳ ταπεινώματι (καὶ μετὰ ταῦτα ἐγένετο ὁ πρῶτος αὐτοῦ οἶκος ἤγουν ἡ Παρθένος <ὕψωμα αὐτοῦ> ἐναντίον τοῦ ταπεινώματος αὐτοῦ)· Σελήνη ἐν Ταύρῳ, μοίρᾳ γ'.

<Καὶ μετὰ ταῦτα ἐγένετο> ἕκαστος ἀστὴρ ἐν ἰδίᾳ ζώνῃ, ἤγουν Κρόνος ἐν πρώτῃ καὶ ἀνωτάτω ζώνῃ ἔχων τὸ κίνημα ἀργότερον· Ζεὺς δὲ ἐν τῇ δευτέρᾳ ἔχων τὸ κίνημα ὀξύτερον παρὰ τὸν Κρόνον· Ἄρης δὲ ἐν τῇ τρίτῃ ἔχων τὸ κίνημα παρὰ τὸν Δία ὀξύτερον· Ἥλιος δὲ ἐν τῇ τετάρτῃ ἔχων τὸ κίνημα παρὰ τὸν Ἄρεα ὀξύτερον· Ἀφροδίτη δὲ ἐν τῇ πέμπτῃ ἔχουσα τὸ κίνημα ὀξύτερον τοῦ Ἡλίου· Ἑρμῆς δὲ ἐν τῇ ἕκτῃ ἔχων τὸ κίνημα ἴσον τῷ Ἡλίῳ διὰ τὸ ἔχειν αὐτὸν πλείονας μετεωρισμοὺς ὡς ὑπουργὸς καὶ δοῦλος· ἡ δὲ Σελήνη ἑβδόμην καὶ κατωτέραν ζώνην ἔχουσα τὸ κίνημα αὐτῆς ὀξύτερον τοῦ Ἑρμοῦ.

Καὶ εὑρέθη ὁ Κρόνος ἐν τῷ ὑπὸ γῆν κέντρῳ, ἐν τόπῳ πατέρων καὶ ἀφανεῖ κόσμῳ κατὰ διάμετρον τοῦ Ἡλίου καὶ τετράγωνος Διὸς καὶ Ἄρεος,

Ὁ δὲ Ζεὺς ἐν Καρκίνῳ ὡροσκοπικῷ κέντρῳ καὶ πολυγόνῳ ζῳδίῳ τετράγωνος Κρόνου καὶ Ἡλίου καὶ διάμετρος Ἄρεος καὶ τρίγωνος Ἀφροδίτης καὶ Ἑρμοῦ, καὶ ἑξάγωνος Σελήνης.

Ὁ δὲ Ἄρης ἐν τῷ δυτικῷ κέντρῳ ἤγουν Αἰγοκέρωτι, ἀγόνῳ ζῳδίῳ ἐναντιούμενος τῷ Διί, τετράγωνος Ἡλίου καὶ Κρόνου.

Ὁ δὲ Ἥλιος Κριῷ, μεσουρανοῦντι κέντρῳ καὶ ἐμφανεστάτῳ τόπῳ, ἐναντιούμενος τῷ σκοτεινοτάτῳ Κρόνῳ τετράγωνος Διὸς καὶ Ἄρεος, ἀπόστροφος Σελήνης καὶ Ἑρμοῦ καὶ Ἀφροδίτης.

Ἡ δὲ Ἀφροδίτη ἐν Ἰχθύσιν ἐν ἐννάτῳ τόπῳ καὶ ἀποκλίματι τοῦ μεσουρανήματος σὺν τῷ Ἑρμῇ καὶ πολυμόχθῳ καὶ προφητικῷ τόπῳ, καὶ τριγωνικῷ σχήματι πρὸς τὸν Δία ἐν Καρκίνῳ, καὶ ἑξάγωνος πρὸς τὸν Ἄρεα καὶ τὴν Σελήνην, καὶ ἀπόστροφος πρὸς τὸν Κρόνον καὶ Ἥλιον.

Ἡ δὲ Σελήνη ἐν τῷ ἀγαθοδαίμονι προσθετικὴ τῷ φωτὶ ἐπαναφερομένη τῷ Ἡλίῳ καὶ ἑξάγωνος τοῦ Διὸς καὶ Ἀφροδίτης καὶ Ἑρμοῦ, τρίγωνος τοῦ Ἄρεος καὶ ἀπόστροφος τοῦ Ἡλίου καὶ Κρόνου. καὶ ἐκ

4 κριῷ, μοίρας cod. : correxi. 5 [χθύσι] παρθένῳ cod.; corr. Kroll. 7 <ὕψωμα αὐτοῦ> ἐναντίον τοῦ ταπεινώματος αὐτοῦ] ἀνώματος αὐτοῦ cod., et in margine: Ἑρμῆς ἐναντίον τοῦ ταπεινώματος αὐτοῦ; emendavi; cf. l. 30; p. 134, l. 18 et 23, et Bouché-Leclercq, *L'astrologie grecque*, 195. 8 μοίρας cod. : correxi. 9 <καὶ ... ἐγένετο> supplevi. 19 τετράγονος in τετράγωνον correxit cod. 22 διαμέτρου ex διάμετρ(ος) corr. cod. 26 κριῷ] ♈ cod. 27 Διὸς incipit f. 230ᵛ. 29 Ἀφροδίτη] σελήνη cod.; cf. l. 34.

And the twelve zodiac signs remained motionless together with the great dragon through many revolutions of the seven stars, until they came to stand at their own exaltations, that is: Saturn in Libra, degree 21, Zeus in Cancer, degree 15, Ares in Capricorn, degree 28, the Sun in Aries, degree 19, Aphrodite in Pisces, degree 27, Hermes in Pisces, degree 15, in its own depression (and after these things came his first house, that is Virgo, <his exaltation> opposite his depression); the Moon in Taurus, degree 3.

«And after these things came to pass,» each star was in its own Zone, that is:
10 Saturn in the first and highest Zone, having a slower motion; Zeus in the second, having a swifter motion than Saturn; Ares in the third, having a swifter motion than Zeus; the Sun in the fourth, having a swifter motion than Ares; Aphrodite in the fifth, having a motion swifter than the Sun; Hermes in the sixth,
15 having a motion equal to that of the Sun, because he has more elevations, as a servant and slave; and the Moon, occupying the seventh and lowest zone, having a motion swifter than that of Hermes.

And Saturn was found at the subterranean angle, in the place of fathers and the invisible world, in opposition to the Sun, and square to Zeus and
20 Ares,

Zeus, in Cancer at the ascending angle and a many-sided zodiac sign, is square to Saturn and the Sun, and in opposition to Ares, and trine to Aphrodite and Hermes, and sextile to the Moon.

And Ares at the western angle, that is in Capricorn, a barren sign,
25 in opposition to Zeus, square to the Sun and Saturn.

And the Sun in Aries, at the midheaven angle and the most visible place, in opposition to the darkest Saturn, square to Zeus and Ares, averse to the Moon and Hermes and Aphrodite.

And Aphrodite in Pisces, in the ninth place and the declining house of the
30 midheaven, together with Hermes, in a place of much toil and prophecy, and in a triangular configuration with Zeus in Cancer, and sextile to Ares and the Moon, and averse to Saturn and the Sun.

The Moon in the Good Daimon, increasing in light, applying to the Sun, and sextile Jupiter, Venus, and Mercury, trine Mars, and averse to the Sun and Saturn. And from

4 eclipse, degrees cod. : corrected by me. 5 in Pisces] in Virgo cod. ; corr. Kroll. 7 <exaltation opposite its depression] its elevation cod., and in the margin: Hermes opposite its depression; emended, cf. 1. 30; p. 134, 1. 18 and 23, and Bouche-Leclercq, L'astrologie grecque, 195. 8 degrees cod. : corrected by me. 9 <and...*** was born> supplied by me. 19 tetragons corrected to tetragonon by cod. 22 diameter from diameters corr. cod. 26 eclipse] H cod. 27 Jupiter begins f. 230. 29 Venus] Moon cod. ; cf. 1. 34.

τῶν προφάσεων τούτων ἐπενοήθη ἡ μέθοδος τῶν τετραγώνων καὶ τριγώνων καὶ ἑξαγώνων καὶ διαμέτρων καὶ ἀποστρόφων.

Τότε ὁ πάνσοφος δημιουργὸς οἰκείῳ νεύματι ἐκίνησε τὸν μέγαν δράκοντα σὺν τῷ κεκοσμημένῳ στεφάνῳ, λέγω δὴ τὰ δώδεκα ζῴδια, βαστάζοντα ἐπὶ τοῦ νώτου αὐτοῦ, καθὼς προείρηται, τὰ ἓξ ζῴδια, προηγουμένως αὐτῶν μεταβαίνοντα ἀπὸ ζῳδίου εἰς ζῴδιον ἀπὸ ἀνατολῆς πρὸς δύσιν ἐν πολλῇ σπουδῇ καὶ ἀγῶνι ἀπαύστῳ, ποτὲ μὲν εἰς τὸν ἀφανῆ κόσμον, ποτὲ δὲ εἰς τὸν ἐμφανῆ, ἀεὶ ἔχοντα τὰ ἓξ ζῴδια ἐπὶ τοῦ νώτου αὐτοῦ, ποτὲ μὲν τὰ ὀρθά, ποτὲ δὲ τὰ πλάγια, ποτὲ δὲ ἐξ ἀμφοτέρων.

Ἰδόντες δὲ <οἱ> ἑπτὰ φωστῆρες τὸν μέγαν καὶ φοβερὸν δράκοντα καὶ τὴν ὀξεῖαν καὶ ἐναντίαν αὐτοῦ κίνησιν σὺν τῷ χορῷ τῶν ἀνομοιοτάτων δώδεκα ζῳδίων, ἄφνω θροηθέντες ἔσφαλον τῶν οἰκείων δρόμων πλανώμενοι ἐκ τῆς ὁδοιπορίας αὐτῶν· ἄλλος ἐστήριζεν, ἕτερος ἀνεπόδιζεν, ἕτερος ἐπὶ βορρᾶν, ἄλλος ἐπὶ νότον ἔφυγε· καὶ διὰ τὴν αἰτίαν ταύτην ὠνομάσθησαν πλάνητες. καὶ οὕτως εἴθισαν πορεύεσθαι μέχρι συντελείας φυλάττοντες τὴν πορείαν ἐκείνην.

Ὥσπερ ἐγένετο ἡ Παρθένος ὕστερον ὕψωμα Ἑρμοῦ κατὰ διάμετρον τοῦ ταπεινώματος αὐτοῦ ἤγουν τῶν Ἰχθύων, οὕτως καὶ τῶν λοιπῶν ἀστέρων ἐγένετο κατὰ διάμετρον τῶν ὑψωμάτων αὐτῶν τὰ ταπεινώματα αὐτῶν, ἤγουν Κρόνος ταπεινοῦται ἐν Κριῷ, Ἥλιος δὲ ἐν Ζυγῷ, ὡσαύτως δὲ καὶ ὁ Ζεὺς ταπεινοῦται ἐν Αἰγοκέρωτι, ὁ δὲ Ἄρης Καρκίνῳ, ἡ δὲ Ἀφροδίτη Παρθένῳ, ὡς ὁ Ἑρμῆς ἐν Ἰχθύσι, καθὼς προείρηται.

Ἐπειδὴ ὁ Ἥλιος φῶς ἐστι λαμπρότατον καὶ δεσπότης, ὁ δὲ Κρόνος σκοτεινὸς καὶ ζοφώδης καὶ δοῦλος, ὅπου ὑψοῦται τὸ φῶς καὶ ὁ δεσπότης, ἐκεῖ ταπεινοῦται τὸ σκότος καὶ ὁ δοῦλος, ὅπου δὲ ταπεινοῦται τὸ φῶς καὶ ὁ δεσπότης, ἐκεῖ ὑψοῦται τὸ σκότος καὶ ὁ ὑπηρέτης· ὡσαύτως καὶ ὁ Ζεὺς ἐστιν ἀγαθὸς καὶ εἰρηνικὸς καὶ δίκαιος, ὁ δὲ Ἄρης τυραννικὸς πολεμιστὴς φιλόμαχος, ὅπου δὲ ὑψοῦται ἡ δικαιοσύνη καὶ ἡ εἰρήνη, ἐκεῖ ταπεινοῦται ἡ ἀδικία καὶ μάχη, ὅπου δὲ ταπεινοῦται ἡ ἀδικία καὶ μάχη, ἐκεῖ ὑψοῦται ἡ δικαιοσύνη καὶ ἡ εἰρήνη· ὁμοίως δὲ καὶ ἡ Ἀφροδίτη ἐστὶν ἀστὴρ τῶν ἐπιθυμιῶν καὶ ἡδονῶν καὶ ἀφροδισιῶν, ὁ δὲ τοῦ Ἑρμοῦ ἀστὴρ σοφίας καὶ λόγου καὶ γραμμάτων καὶ ψηφηφορίας, ὅπου δ' ἂν ὑψοῦται ἡ ἀφροδισία καὶ ἡ σπατάλη, ἐκεῖ ταπεινοῦται ἡ σοφία καὶ αἱ ἑρμαϊκαὶ τέχναι, ὅπου δὲ ὑψοῦται ἡ σοφία, ἐκεῖ ταπεινοῦται ἡ ἀφροδισία. ἡ δὲ Σελήνη οὐχ οὕτως, ἐπειδὴ κοινωνός ἐστι τοῖς ἀστράσιν ἐν πάσῃ ἐργασίᾳ καὶ τέχνῃ

6 προηγουμένως Cumont : προηγούμενος cod. ζῴδιον] ζῴδια cod. 7 ἀπαύστω superscr. cod. 11 <οἱ> supplevi. 13 ἔσφαλλον coni. Kroll. 15 βορρ (ᾶν e corr.) cod. 18 ὑψώματος cod.; correxi. 23 καρκίνω] ☧ cod. ὡς] καὶ? Cumont. 25 δεσπότην cod.; correxi. 34 ἀφροδισιῶν cod. : mutare nolui.]

For these reasons the method of squares, trines, sextiles, oppositions, and aversions was devised.

Then the all-wise Demiurge, by his own will, set in motion the great dragon together with its adorned crown — I mean the twelve zodiac signs — bearing upon its back, as has been said before, the six signs, moving ahead of them as it passes from sign to sign from east to west with great haste and ceaseless striving, now into the invisible world, now into the visible, always carrying the six signs upon its back, sometimes the upright ones, sometimes the oblique, and sometimes from both.

10

When the seven luminaries beheld the great and fearsome dragon and his swift and contrary motion together with the chorus of the twelve most dissimilar Zodiac signs, they were suddenly struck with terror and strayed from their proper courses, wandering from their paths; one stood still, another moved backward, another fled to the north, another to the south; and for this reason they were named "wanderers" (planets). And thus they grew accustomed to traveling in that manner until the end of time, preserving that course.

Just as Virgo subsequently became the exaltation of Mercury, diametrically opposite to his dejection, that is, Pisces, so too the dejections of the remaining stars came to be diametrically opposite to their exaltations — namely, Saturn is in dejection in Aries, the Sun in Libra, and likewise Jupiter is in dejection in Capricorn, Mars in Cancer, Venus in Virgo, as Mercury is in Pisces, as stated above.

Since the Sun is the most brilliant light and a lord, while Saturn is dark, gloomy, and a servant, where the light and the lord are exalted, there darkness and the servant are in dejection; and where the light and the lord are in dejection, there darkness and the servant are exalted. Likewise, Jupiter is good, peaceful, and just, while Mars is tyrannical, a warrior, and quarrelsome; where justice and peace are exalted, there injustice and strife are in dejection, and where injustice and strife are in dejection, there justice and peace are exalted. Similarly, Venus is the star of desires, pleasures, and sensual love, while the star of Mercury governs wisdom, reason, letters, and calculation; wherever sensual love and extravagance are exalted, there wisdom and the arts of Mercury are in dejection, and where wisdom is exalted, there sensual love is in dejection. The Moon, however, is not so, because she is a partner to the stars in every work and craft.

6 previously Cumont : previous cod. sign] signs cod. 7 I'm sorry if superscript code I supplied 11 <ol> 13 ἔσφαλλον cone. I corrected Kroll. 23 15 north (if corr. cod. 18 high cod.n25 ; καρκίνω] * cod. n34 ἀφροδισιῶν cod. : I)nŏs] and Cumont. despot cod.; correcti. did not want to change.

δίκην τύχης· ὅπου δὲ ὑψοῦται ἡ τύχη, ἐκεῖ οὐδεὶς ταπεινοῦται· καὶ ὅπου δ' ἂν ταπεινοῦται ἡ τύχη, ἐκεῖ οὐδεὶς ὑψοῦται. ὡσαύτως καὶ ἐπὶ τοὺς προλοίπους οἴκους νοητέον· ὅταν εὑρεθῇ ἀστὴρ ἐναντίος τοῦ ἰδίου οἴκου, μὴ ἔχων λόγον πρὸς αὐτόν, ἡγουν τριγωνοδεσπότης ἢ δεκανὸς ἢ ὁριοκράτωρ, ὡς εἰς ταπείνωμα λογιζέσθω.

Μετὰ ταῦτα ὥρισεν ὁ θεὸς αἰῶνας ἑπτά, διδοὺς ἑκάστῳ ἀστέρι ἔτη χίλια κατὰ τὴν τάξιν τῶν ζωνῶν· καὶ ἔλαχε τῷ Κρόνῳ τῷ κυρίῳ τῆς πρώτης ζώνης ἄρχειν τὴν πρώτην χιλιάδα κοινωνὸν τοῖς προλοίποις ἄστρασιν, ἤγουν τὸν Δία ἔτη ἑκατόν, τὸν Ἄρεα ἔτη δέκα, τὸν Ἥλιον ἐνιαυτόν, τὴν Ἀφροδίτην μῆνα ἕνα, τὸν Ἑρμῆν ἡμέραν μίαν, τὴν Σελήνην ὥραν μίαν. καὶ ὅταν πληρώσῃ ὁ Ζεὺς τὰ ἑκατὸν ἔτη, παραλαμβάνει ὁ Ἄρης τὴν δευτέραν ἑκατοντάδα, εἶτα ὁ Ἥλιος, εἶθ' οὕτως ἡ Ἀφροδίτη, εἶτα ὁ Ἑρμῆς, εἶτα ἡ Σελήνη, εἶτα αὐτὸς ὁ Κρόνος, εἶτα πάλιν ὁ Ζεύς, εἶτα ὁ Ἄρης, εἶτα ὁ Ἥλιος. ὡσαύτως ὅταν πληρώσῃ ὁ Ἄρης τὰ ι' ἔτη, παραλαμβάνει τὴν ἑτέραν δεκάδα ὁ Ἥλιος, εἶτα ἡ Ἀφροδίτη, καὶ ἑξῆς ὁμοίως κατὰ τὸ ὑπόδειγμα τῆς ἑκατοντάδος. ὡσαύτως καὶ οἱ μῆνες καὶ αἱ ἡμέραι καὶ αἱ ὧραι.

Τὴν δὲ δευτέραν χιλιάδα, ἄρχει ὁ Ζεὺς ἔτη χίλια, Ἄρης ἔτη ἑκατόν, Ἥλιος ἔτη δέκα, Ἀφροδίτη ἔτος ἕν, Ἑρμῆς μῆνα ἕνα, Σελήνη ἡμέραν μίαν, Κρόνος ὥραν μίαν, ἕως ἂν πληρωθῇ ὁ κύκλος ἅπας τῶν ἑκατοντάδων καὶ δεκάδων, καὶ ἐνιαυσιαίων, καὶ μηνιαίων, καὶ ἡμεριαίων καὶ νυκτιαίων, καθὼς προείρηται ἐν τῇ πρώτῃ ζώνῃ.

Ἐν δὲ τῇ τρίτῃ χιλιάδι ἄρχει ὁ Ἄρης ἔτη χίλια· Ἥλιος ἔτη ἑκατόν, Ἀφροδίτη ἔτη δέκα, Ἑρμῆς ἔτος ἕν, Σελήνη μῆνα ἕνα, Κρόνος ἡμέραν μίαν, ἕως ἂν πληρωθῇ ἡ κυκλουμένη χιλιάς, καθὰ προείρηται.

Ἐν δὲ τῇ τετάρτῃ χιλιάδι ἄρχει ὁ Ἥλιος ἔτη χίλια, Ἀφροδίτη ἔτη ἑκατόν, Ἑρμῆς δέκα, Σελήνη ἕν, Κρόνος μῆνα ἕνα, Ζεὺς ἡμέραν μίαν, Ἄρης ὥραν μίαν, ἕως οὗ πληρωθῇ ἡ χιλιὰς ἀνακυκλουμένη.

Ἐν δὲ τῇ πέμπτῃ χιλιάδι ἄρχει ἡ Ἀφροδίτη ἔτη χίλια, Ἑρμῆς ἔτη ἑκατόν, Σελήνη ἔτη δέκα, Κρόνος ἕν, Ζεὺς μῆνα ἕνα, Ἄρης ἡμέραν μίαν, Ἥλιος ὥραν μίαν, ἕως τοῦ πληρώματος τῆς χιλιάδος ἀνακυκλουμένης.

Ἐν δὲ τῇ ἕκτῃ χιλιάδι ἄρχει ὁ Ἑρμῆς ἔτη χίλια, Σελήνη ἔτη ἑκατόν, Κρόνος ἔτη δέκα, Ζεὺς χρόνον α', Ἄρης μῆνα ἕνα, Ἥλιος ἡμέραν μίαν, Ἀφροδίτη ὥραν μίαν, ἕως τοῦ πληρώματος τῆς χιλιάδος ἀνακυκλουμένης.

Ἐν δὲ τῇ ἑβδόμῃ χιλιάδι ἄρχει ἡ Σελήνη ἔτη χίλια, Κρόνος ἑκατόν, Ζεὺς δέκα, Ἄρης ἕν, Ἥλιος μῆνα ἕνα, Ἀφροδίτη ἡμέραν μίαν, Ἑρμῆς ὥραν μίαν, ἕως τοῦ πληρώματος τῆς ἀνακυκλουμένης χιλιάδος.

2 οὐδὲ ms. 2-3 " corrige ἐπὶ τῶν προλοίπων οἴκων " Kroll. 6 sq. : " hoc systema similitudinem praebet cum his de quibus Bouché-Leclercq disserit, *L'astrologie grecque*, 499, 1 " Kroll. 7 aut ἔλαχε in ἔλαβε, aut ἔλαβε in ἔλαχε corr. cod. 22 ζώνη incipit f. 230ᵛ. 23 δὲ] γὰρ cod. 27 ἕν] ἕνα cod. 31 ἀνακυκλούμενοι cod.; corr. Cumont. 34-35 ἀνακυκλούμενος cod.; corr. Cumont. 37 ἕνα cod.

in the manner of Fortune; and where Fortune is exalted, no one is humbled; and wherever Fortune is humbled, no one is exalted. Likewise one must consider the remaining houses: when a star is found contrary to its own house, having no relation to it — that is, neither as triplicity lord, nor decane, nor bound-ruler — it is to be reckoned as being in its dejection.

After these things God appointed seven ages, assigning to each star a thousand years according to the order of the spheres; and it fell to Saturn, lord of the first sphere, to rule the first millennium in common with the remaining stars — that is, Jupiter one hundred years, Mars ten years, the Sun one year, Venus one month, Mercury one day, the Moon one hour. And when Jupiter has completed its hundred years, Mars takes over the second century, then the Sun, then Venus, then Mercury, then the Moon, then Saturn himself, then Jupiter again, then Mars, then the Sun. Likewise, when Mars has completed its 10 years, the Sun takes over the next decade, then Venus, and so on in the same manner according to the model of the century. Likewise also the months and the days and the hours.

In the second millennium, Zeus rules for one thousand years, Ares for one hundred years, the Sun for ten years, Aphrodite for one year, Hermes for one month, the Moon for one day, Kronos for one hour, until the entire cycle of hundreds and tens, and yearly, and monthly, and daily and nightly periods is completed, as was stated beforehand in the first zone.

In the third millennium, Ares rules for one thousand years; the Sun for one hundred years, Aphrodite for ten years, Hermes for one year, the Moon for one month, Kronos for one day, until the revolving millennium is completed, as was stated beforehand.

In the fourth millennium, the Sun rules for one thousand years, Aphrodite for one hundred years, Hermes for ten, the Moon for one, Kronos for one month, Zeus for one day, Ares for one hour, until the recurring millennium is completed.

In the fifth millennium, Aphrodite rules for one thousand years, Hermes for one hundred years, the Moon for ten years, Kronos for one, Zeus for one month, Ares for one day, the Sun for one hour, until the completion of the recurring millennium.

In the sixth millennium, Hermes rules for one thousand years, the Moon for one hundred years, Kronos for ten years, Zeus for one year, Ares for one month, the Sun for one day, Aphrodite for one hour, until the completion of the recurring millennium.

In the seventh millennium, the Moon rules for one thousand years, Kronos for one hundred, Zeus for ten, Ares for one, the Sun for one month, Aphrodite for one day, Hermes for one hour, until the completion of the recurring millennium.

2 no ms. 2-3 corrige ἐπὶ τῶν προλοίπων οἴκων Kroll. 6 sq. : hocn hocnsystema similitudinem praebet cum his de quibus Bouché-Leclercq disserit, L'astro-nlogie grecque, 499, 1, Kroll. 7 aul ἔλαχε in ἔλαβε, aut ἔλαβε in ἔλαχε corr. cod.n22 Zone incipit f. 230. 23 δὲ] gar cod. 27 ἓν] ἕνα cod, 31 ἀνακυκλούμενοιncod.; corr. Cumont. 34-35 dvakukàoúμενoç cod.; corr. Cumont.37 a cod.

Ὑποδείγματος χάριν τῆς πρώτης χιλιάδος τοῦ Κρόνου <νόει> ὥραν πρώτην Σελήνης, ὥραν δευτέραν Κρόνου, Ζεὺς ὥραν τρίτην, Ἄρης ὥραν τετάρτην, Ἥλιος πέμπτην, Ἀφροδίτη ἕκτην, Ἑρμῆς ἑβδόμην· αὖθις Σελήνη ὥραν ὀγδόην καὶ ἑξῆς καθὼς προείρηται· πάλιν ἐπέχει ἡ Σελήνη τὴν πεντεκαιδεκάτην ὥραν· καὶ πάλιν ἡ κβ' τῆς Σελήνης, κγ' Κρόνου, εἰκοστὴ τετάρτη Διός· καὶ ἐπληρώθησαν αἱ ὧραι.

Ὡσαύτως καὶ τὰς ἡμέρας νόει· Ἑρμοῦ ἡμέραν α', Σελήνης β', Κρόνου γ', Διὸς δ', Ἄρεος ε', Ἡλίου ϛ', Ἀφροδίτης <ζ'>, πάλιν ἡμέραν η' Ἑρμοῦ, καὶ ιε' Ἑρμοῦ· καὶ κβ' Ἑρμῆς, καὶ κθ' Ἑρμῆς, καὶ λ' Σελήνη, καὶ ἐπληρώθησαν αἱ ἡμέραι.

Ὡσαύτως καὶ τοὺς μῆνας· α' μῆνα Ἀφροδίτη, β' Ἑρμῆς, τρίτον Σελήνη, τέταρτον Κρόνος, πέμπτον Ζεύς, ϛ' Ἄρης, ζ' Ἥλιος· πάλιν η' Ἀφροδίτη, θ' Ἑρμῆς, ι' Σελήνη, ια' Κρόνος, ιβ' Ζεύς.

Ὡσαύτως καὶ τοὺς ἐνιαυτούς· πρῶτον Ἥλιος, β' Ἀφροδίτη, γ' Ἑρμῆς, δ' Σελήνη, ε' Κρόνος, ϛ' Ζεύς, ζ' Ἄρης, η' πάλιν Ἥλιος, θ' Ἀφροδίτη, ι' Ἑρμῆς.

Ὁμοίως καὶ αἱ δεκαετηρίδες· πρώτην δεκάδα Ἄρης, κ' Ἥλιος· λ' Ἀφροδίτη. τεσσαροκοστὴν Ἑρμῆς, ν' Σελήνη, ξ' Κρόνος, ἑβδομηκοστὴν Ζεύς, ὀγδοηκοστὴν Ἄρης, ἐνενηκοστὴν ὁ Ἥλιος, ἑκατοστὴν Ἀφροδίτη.

Ὁμοίως καὶ αἱ ἑκατονταετηρίδες· πρώτην ἑκατοντάδα Ζεύς, διακοσιοστὴν Ἄρης, τριακοσιοστὴν <Ἥλιος, τετρακοσιοστὴν> Ἀφροδίτη, πεντακοσιοστὴν Ἑρμῆς, ἑξακοσιοστὴν Σελήνη, ἑπτακοσιοστὴν Κρόνος, ὀκτακοσιοστὴν Ζεύς, ἐννακοσιοστὴν Ἄρης, χιλιοστὴν Ἥλιος.

Ταῦτα τὰ ὑποδείγματα ἐν τῇ πρώτῃ χιλιάδι ἐγράφη καὶ μόνον. δεῖ δὲ καὶ τὰ πρόλοιπα πρὸς τὸ ὑπόδειγμα τοῦτο σκέψασθαι. ἕως τῆς ζητουμένης χιλιάδος καὶ ἑκατοντάδος καὶ δεκάδος καὶ ἐνιαυσιαίας καὶ μηνιαίας καὶ ἡμερησίας καὶ ὡριαίας, καὶ ἄρξασθαι ἀπὸ πρώτης ὥρας ἕως κδ', καὶ ἀπὸ πρώτης ἡμέρας μέχρι τριακοστῆς, καὶ ἀπὸ πρώτου μηνὸς μέχρι ιβ', καὶ ἀπὸ πρώτου ἔτους μέχρι δεκάτου, καὶ ἀπὸ δεκάτου μέχρις ἑκατοστοῦ, καὶ ἀπὸ ἑκατοστοῦ μέχρι χιλιοστοῦ· καὶ οὕτως εὑρίσκεις ἀκριβῶς τὴν ζητουμένην ἡμέραν καὶ ὥραν.

Ἔτι δεῖ σκέψασθαι καὶ τὰ λεγόμενα τυραννικὰ ἔτη, οὐχὶ ζωνικῶς, ἀλλὰ ζῳδιακῶς, κατὰ τὰ ὑψώματα τῶν ἀστέρων, ἢ Ἥλιος ὢν Κριῷ μεσουρανοῦντι κέντρῳ τυραννεῖ ἔτη ι'· Σελήνη οὖσα ἐν Ταύρῳ ἔτη θ'· Ἀναβιβάζων ἐν Διδύμοις ἔτη γ'· Ζεὺς ἐν Καρκίνῳ ἔτη ιβ'· Ἑρμῆς ἐν Παρθένῳ ἔτη ιγ'· Κρόνος ἐν Ζυγῷ ἔτη ια'· Καταβιβάζων ἐν Τοξότῃ ἔτη β'· Ἄρης ἐν Αἰγοκέρωτι ἔτη ζ'· Ἀφροδίτη ἐν Ἰχθύσι ἔτη η'· ὁμοῦ γίνονται ἔτη οε'. εἰ βούλει δὲ γνῶναι ποῖος ἀστὴρ κυριεύει τὰ τυραννικὰ ἔτη, ἀνάλυε τὰ παρελθόντα ἔτη ἀπὸ πρώτης χιλιάδος ἕως

1 νόει supplevi : cf. l. 7. 5 ἡ] τὴν cod. 6 εἰκοστὴν τετάρτην cod. 8 <ζ'> supplevi. 22 <Ἥλιος, τετρακοσιοστὴν> supplevi. 25 [καὶ] Cumont. 33 δεῖ] δὲ cod. 34 Ἐ ὄντος cod.

By way of example, for the first thousand of Saturn, understand the first hour as the Moon's, the second hour Saturn's, Zeus the third hour, Ares the fourth hour, the Sun the fifth, Aphrodite the sixth, Hermes the seventh; again the Moon the eighth hour and so on as stated before; again the Moon holds the fifteenth hour; and again the 22nd belongs to the Moon, the 23rd to Saturn, the twenty-fourth to Zeus; and the hours were completed.

Likewise, understand the days too: day 1 Mercury's, 2nd the Moon's, 3rd Saturn's, 4th Jupiter's, 5th Mars's, 6th the Sun's, 7th Aphrodite's, again day 8 Mercury's, and the 15th Mercury's; and the 22nd Mercury's, and the 29th Mercury's, and the 30th the Moon's, and the days were completed.

Likewise also the months: the 1st month Aphrodite's, the 2nd Mercury's, the 3rd the Moon's, the 4th Saturn's, the 5th Jupiter's, the 6th Mars's, the 7th the Sun's; again the 8th Aphrodite's, the 9th Mercury's, the 10th the Moon's, the 11th Saturn's, the 12th Jupiter's.

Likewise also the years: the first the Sun's, the 2nd Aphrodite's, the 3rd Mercury's, the 4th the Moon's, the 5th Saturn's, the 6th Jupiter's, the 7th Mars's, the 8th again the Sun's, the 9th Aphrodite's, the 10th Mercury's.

Likewise also the decades: the first decade Mars, 20th Sun, 30th Venus, 40th Mercury, 50th Moon, 60th Saturn, 70th Jupiter, 80th Mars, 90th Sun, 100th Venus.

Likewise also the centuries: the first hundred Jupiter, the two-hundredth Mars, the three-hundredth <Sun, the four-hundredth> Venus, the five-hundredth Mercury, the six-hundredth Moon, the seven-hundredth Saturn, the eight-hundredth Jupiter, the nine-hundredth Mars, the thousandth Sun.

These examples were written for the first thousand only. One must also examine the remaining ones according to this example, up to the sought thousand and hundred and decade and yearly and monthly and daily and hourly, and begin from the first hour until the 24th, and from the first day up to the thirtieth, and from the first month up to the 12th, and from the first year up to the tenth, and from the tenth up to the hundredth, and from the hundredth up to the thousandth; and thus you find precisely the sought day and hour.

One must also consider the so-called sovereign years, not zonally, but zodiacally, according to the exaltations of the stars: either the Sun being in Aries at the culminating angle reigns 10 years; the Moon being in Taurus 9 years; the Ascending Node in Gemini 3 years; Jupiter in Cancer 12 years; Mercury in Virgo 13 years; Saturn in Libra 11 years; the Descending Node in Sagittarius 2 years; Mars in Capricorn 7 years; Venus in Pisces 8 years; together they amount to 75 years. If you wish to know which star rules the sovereign years, resolve the elapsed years from the first thousand up to 40

1 νόει supplevi : cf. 1. 7. 5 ἡ] τὴν cod. 6 εἰκοστὴν τετάρτην cod. 8 <τις> supplevi. 22 < Ἥλιος, τετρακοσιοστήν> supplevi. 25 [καὶ] Cumont. 33 δεῖ] δὲ cod. 34 Θόντος cod.

τοῦ ζητουμένου ἔτους παρὰ τὴν οε', καὶ τὸ περισσὸν ἄρξαι ἀπὸ Ἡλίου ἑκάστῳ ἀστέρι <διδοὺς> τὰ οἰκεῖα ἔτη κατὰ τὸ γεγραμμένον· καὶ ὅπου δ' ἂν καταλήξῃ ὁ ψῆφος, ἐκεῖνον λέγε κύριον εἶναι τοῦ τυραννικοῦ ἔτους· καὶ ὅταν εὑρίσκεται εἷς ἀστὴρ κύριος τῶν η' φάσεων, ἤγουν χιλίαρχ(ος), καὶ ἑκατόνταρχ(ος) καὶ δέκαρχ(ος) <καὶ ἐνιαυσίαρχος> καὶ μηνίαρχ(ος) καὶ ἡμέραρχ(ος) καὶ ὡρίαρχ(ος) καὶ τύραννος, δεῖ τότε ψηφίζεσθαι ἀκριβῶς τοὺς ἀστέρας κατὰ τὴν ὥραν καὶ τοὺς τόπους, ἤγουν τὰ κέντρα καὶ τὰ ἐπαναφερόμενα αὐτὰ καὶ τὰ ἀποκλίματα καὶ τὴν ἐποχὴν τῶν ἀστέρων καὶ ἰδεῖν τὸν προειρημένον ἀστέρα πῶς κεῖται καὶ ὑπὸ τίνων μαρτυρεῖται· καὶ οὕτως ἀποφαίνου καθολικὴν ὠφέλειαν ἢ βλάβην, μάλιστα ὅπου οἰκειοῦται ὁ αὐτὸς ἀστὴρ τὸ κλῖμα ἐκεῖνο, ἤγουν Κριὸς Περσίδι, Καρκῖνος Ῥωμανίᾳ, καὶ τὰ ἑξῆς ὁμοίως.

Καὶ ἐὰν θέλῃ τις σκέψασθαι τὸν ἀστέρα ἐὰν ἐστὶ κύριος τῶν ζ' φάσεων δίχα χιλιάρχου ἤγουν ἀπὸ ἑκατοντάρχου ἕως τοῦ τυραννικοῦ, ὁμοίως καὶ τῶν ἓξ φάσεων δίχα ἑκατοντάρχου, καὶ τῶν ε' δίχα δεκάρχου, καὶ τῶν τεσσάρων δίχα ἐνιαυσιάρχου, καὶ τῶν τριῶν δίχα μηνιάρχου, καὶ τῶν δύο δίχα ἡμεράρχου, καὶ τῆς μιᾶς ἤγουν τυράννου, εὑρίσκεται ἀκριβῶς τὸ μέλλον γίνεσθαι κατὰ τὴν μαρτυρίαν τῶν ἀστέρων πρὸς αὐτόν, καθὰ προείρηται, ἐπειδὴ οἱ ἀποτελεσματικοὶ ἐκ τούτων τῶν προφάσεων ἀποτελοῦσι τὰς γενέσεις τῶν ἀνθρώπων, λαβόντες πρόφασιν ἐκ τῆς τοῦ κόσμου κτίσεως, πειράσαντες μαθεῖν ἐκ τῶν παρελθόντων πραγμάτων τὰ μέλλοντα γίνεσθαι ἐσχάτως.

Sequitur in codice Vaticano capitulum cui titulus est Περὶ τῶν ζ' ἀστέρων τῶν πλανητῶν καὶ τῶν ζ' ζωνῶν καὶ ὅπως ἐγένοντο οἱ ἄνθρωποι πολυχρόνιοι ἐν τῇ πρώτῃ χιλιονταετηρίδι, quod in *Catal.*, IV, p. 116, l. 3 sq., editum est : cum praecedente arte cohaeret, et eiusdem originis signa praebet (cf. supra p. 131).

I. Bidez.

Sequitur f. 231ᵛ Ὑπόδειγμα τῶν προειρημένων χιλιάρχων, ἑκατοντάρχων καὶ δεκάρχων καὶ ἐνιαυσιάρχων καὶ τῶν ἑξῆς·

Textus deest spatio circa duodecim versuum relicto. — Deinde : Ὑπόδειγμα εἰσαγωγικὸν ἐπὶ τῶν ἐπαλλήλων ἑπτὰ ζωνῶν.

Initium deest. Dimidia pagina vacua; deinde sine rubrica sequitur summo folio 232ʳ :

Τινὲς δὲ μετὰ ταῦτα λαβόντες πρόφασιν ἐκ τῶν προειρημένων καθολικῶν ὑποδειγμάτων συνεστήσαντο μερικωτέρως τὰς ἕξεις καὶ θέσεις καὶ ἐπιτηδεύματα τῶν ἐθνῶν ἀρξάμενοι ἀπὸ ἀνατολῆς, ἤγουν πρῶτον

2 <διδοὺς> supplevi. 4 ἔτους] ἑτέρου cod. 4–5 χιλιαρ χ καὶ ἑκατονταρ χ etc., sine accentu, cod. 5 <καὶ ἐνιαυσίαρχος> supplevi; cf. infra, l. 30. 12 * cf. Heph. Theb., p. 47, 52. Περσὶς arabicum, Ῥωμανία byzantinum imperium designare videntur, Kroll. Cf. tamen p. 138, 20, 27. 13 κύριος iter., dein oblit. cod. 15 καὶ τῶν ε' incipit f. 231ʳ. 16 ἐνιαρ χ sic cod. 21 μαθόντες cod.

of the sought year against 75, and from the remainder begin from the Sun, assigning to each planet its own years according to what has been written; and wherever the count ends, declare that one to be the lord of the tyrannical year; and whenever one planet is found to be lord of the 8 phases, that is 5 the chiliarch, and the centurion, and the decarch, and the annual ruler, and the monthly ruler, and the daily ruler, and the hourly ruler, and the tyrant, then one must calculate the planets precisely according to the hour and the places, that is, the angles and the succedents and the cadents and the position of the planets, and observe how the aforementioned planet is situated 10 and by which ones it is witnessed; and thus declare universal benefit or harm, especially where the same planet is at home in that region, namely Aries for Persia, Cancer for Romania, and the rest likewise.

And if someone wishes to examine the planet whether it is lord of the 7 phases without the chiliarch, that is from the centurion up to the tyran- 15 nical, and likewise of the six phases without the centurion, and of the 5 without the decarch, and of the four without the annual ruler, and of the three without the monthly ruler, and of the two without the daily ruler, and of the one, that is the tyrant, the future outcome is found precisely according to the testimony of the planets toward it, as has been said before, since the practitioners of astrology from these causes determine the nativities of men, having taken their starting point from the creation of the world, having attempted to learn from past events the things that are to come in the end.

Following in the Vatican codex is a chapter whose title is Περὶ τῶν Ζ΄ ἀστέρων τῶν πλανητῶν καὶ τῶν Ζ΄ Ζωνῶν καὶ ὅπως ἐγέ- 25 νοντο οἱ ἄνθρωποι πολυχρόνιοι ἐν τῇ πρώτη χιλιονταετη pídi, which has been edited in Catal., IV, p. 116, l. 3 sq.: it is connected with the preceding work and offers signs of the same origin (cf. above p. 131).

THROUGH I.

Following at f. 231r is Υπόδειγμα τῶν προειρημένων χιλιάρχων, 30 έκατοντάρχων καὶ δεκάρχων καὶ ἐνιαυσιάρχων καὶ τῶν ἑξῆς· The text is missing, a space of about twelve lines having been left blank. Then: Υπόδειγμα εισαγωγικὸν ἐπὶ τῶν ἐπαλλήλων ἑπτὰ Ζωνών. The beginning is missing. Half a page is blank; then, without a rubric, the following appears at the top of folio 232:

35 But some, taking this as a starting point from the aforementioned universal examples, subsequently arranged in a more particular manner the dispositions, positions, and occupations of the peoples, beginning from the east, that is, first

2 <διδούς> supplied by me. 4 ἔτους] ἑτέρου cod. 4–5 χιλιαρ καὶ ἑκατονταρ etc., without accent, cod. 5 <καὶ ἐνιαυσίαρχος> supplied by me; cf. below, l. 30. 12 * cf. Heph. Theb. p. 47, 53. Περσίς appears to designate the Arabic, Ρωμανία the Byzantine empire, Kroll. Cf. however p. 138, 20, 27. 13 κύριος repeated, then erased, cod. 15 καὶ τῶν ε' begins at f. 231. 16 ἐνιάρ sic cod. 21 μαθόντες cod.

τοὺς Θῖνας † αἰδεσθῆναι· ἡ λεγομένη Τζινίσταν ὡροσκόπον ἔχουσα τοὺς Ἰχθύας, οἶκον Διός, ὕψωμα Ἀφροδίτης, τὴν δὲ Σελήνην ἐν Παρθένῳ, ὡροκράτορα δὲ αὐτὴν Σελήνην· ὅθεν ἐγένοντο οἱ πλεῖστοι φιλόκαλοι διὰ τοὺς Ἰχθύας καὶ πλούσιοι διὰ τὸ εἶναι τὸν ὡροσκόπον οἶκον Διὸς καὶ ὕψωμα Ἀφροδίτης, διὰ δὲ Σελήνην οὖσαν ἐν Παρθένῳ 5 ἐν γεώδει ζῳδίῳ ἐγένοντο γεωργοί, εἰδωλολάτραι, ψεῦσται δὲ διὰ [τὸ] τὴν Σελήνην οὖσαν ὡροκράτορα ἐν οἴκῳ Ἑρμοῦ καὶ ὑψώματι αὐτοῦ Ἑρμοῦ καὶ Ἑρμαϊκὰς τέχνας ἐπιστάμενοι.

Δεύτερον δὲ Τουρκία ἔχουσα τὸν ὡροσκόπον Λέοντα οἶκον Ἡλίου, τὴν δὲ Σελήνην ἐν Τοξότῃ, ὡροκράτορα Ἄρεα· διὰ τοῦτο ἐγένοντο οἱ 10 πλεῖστοι διὰ μὲν τὸν ὡροσκόπον τὸν Λέοντα θηριώδεις, ἁρπαγαί, φιλέρημοι, αἱμοπόται δὲ καὶ πολεμισταὶ διὰ τὸν Ἄρεα καὶ ἀσελγεῖς καὶ κτηνοβάται καὶ ἱπποτρόφοι διὰ τὸν Τοξότην.

Τρίτη ἡ Ἰνδία ἔχουσα τὸν ὡροσκόπον Ὑδροχόον οἶκον Κρόνου, τὴν δὲ Σελήνην ἐν Αἰγόκερῳ, ὡροκράτορα αὐτὸν τὸν Κρόνον. διὰ τοῦτο 15 ἐγένοντο οἱ ἄνθρωποι διὰ παντὸς μέλανες, κνηκοί, δουλοπρεπεῖς, ἀκάθαρτοι διὰ Κρόνον, ἐν ὑγρῷ τόπῳ ἔχοντες τὸν βίον διὰ τοὺς οἴκους τοῦ Κρόνου καὶ τὰς Κρονικὰς τέχνας ἐπιστάμενοι, ἀσελγεῖς δὲ καὶ ψεῦσται διὰ τὸν Αἰγοκέρωτα.

Τετάρτη δὲ Περσὶς ἔχουσα τὸν ὡροσκόπον Κριὸν οἶκον Ἄρεος 20 ὕψωμα δὲ Ἡλίου, τὴν δὲ Σελήνην ἐν Καρκίνῳ, ὡροκράτορα δὲ Δία· ὅθεν εἰσὶν οἱ πλεῖστοι διὰ τὸν οἰκοδεσπότην τοῦ ὡροσκόπου στρατείαν ἐπιστάμενοι καὶ διὰ τὴν Σελήνην ἔχουσαν ὕψωμα τὸν δεσπότην τὸν Δία, οὖσαν καὶ ἐν τῷ οἴκῳ αὐτῆς. καὶ ὡροκράτωρ αὐτὸς ὁ Ζεὺς σημαίνει τὴν σύστασιν καὶ τὴν ἀνδραγαθίαν, καὶ διὰ τὸ εἶναι τὸν ὡροσκόπον ὕψωμα 25 Ἡλίου, μεσουράνημα κόσμου τετάρτῃ ζώνῃ, ἤρξαντο βασιλεῖς ἄρχοντες ἔνδοξοι.

Πέμπτη Ἀραβία ἔχουσα τὸν ὡροσκόπον Σκορπίον οἶκον Ἄρεος, τὴν δὲ Σελήνην ἐν Ὑδροχόῳ, ὡροκράτορα Ἀφροδίτην· διὰ τοῦτο ἐγένοντο οἱ πλεῖστοι διὰ μὲν τὸν Σκορπίον ἤγουν τὸν ὡροσκόπον 30 οἶκον ὄντα τοῦ Ἄρεος ταπείνωμα δὲ Σελήνης αἱμοπόται, ἄπιστοι, ὠμὴν ἔχοντες γνώμην, ἑρπετώδεις καὶ ὑποκριταί, ταπεινοφροσύνην δεικνύοντες διὰ τὸ ταπείνωμα τῆς Σελήνης, παγκάκιστοι διότι ὁ ὡροσκόπος καὶ ἡ Σελήνη ἐν τοῖς τῶν κακοποιῶν οἴκοις πεσόντες, καὶ ἐγένοντο διὰ τὸν ὡροκράτορα τὴν Ἀφροδίτην ἀσελγεῖς καὶ φιλή- 35

1 θῆνας cod. αἰδεσθῆναι corruptum. An δεῖ θεῖναι? Θῖναι et Τζινίσταν = Seres et Serorum regnum. De origine Persica horum nominum, cf. von Gutschmid, *Kleine Schriften*, III, 604. 5 Παρθένῳ corr. : signum Capricorni cod. 7 ὑψώματος cod. : corr. Kroll. Mercurius exaltatur in Virgine. 10 Ἄρεα] signum Sagittarii cod. 11 ἁρπαγαί dixit pro ἁρπαγες aut ἁρπακταί. 12 ἀσελγεῖν cod. 16 κνηποὶ cod. 19 Αἰγοκέρωτα *sic* cod. 21 Καρκίνῳ] signum dubium in cod. 23 Scilicet in Cancro est exaltatio Iovis. " Expect. τοῦ δεσπότου τοῦ Διός . (Kroll). 24 οὖσα cod. ὡροκράτορ cod. 28 ἀρραβια cod. ἄρεα cod. 33 ὁ] οἱ cod. 34 πεσόντες <ἔτυχον>?

the dunes † to revere, the so-called Tzinistan having Pisces as ascendant, the house of Zeus, the exaltation of Aphrodite, and the Moon in Virgo, with the Moon herself as the hour-ruler; whence most of them became lovers of beauty on account of Pisces, and wealthy because the ascendant is the house of Zeus and the exaltation of Aphrodite, and on account of the Moon being in Virgo, an earth sign, they became farmers, idol-worshippers, and liars because the Moon, being the hour-ruler, is in the house of Hermes and his exaltation, and they are versed in the arts of Hermes.

Second is Turkey, having Leo as ascendant, the house of the Sun, with the Moon in Sagittarius, and Ares as hour-ruler; for this reason most of them, on account of the ascendant Leo, became beast-like, rapacious, and lovers of solitude, and blood-drinkers and warriors on account of Ares, and licentious, prone to bestiality, and horse-breeders on account of Sagittarius.

Third is India, having Aquarius as ascendant, the house of Kronos, with the Moon in Capricorn, and Kronos himself as hour-ruler. For this reason the people are universally dark-skinned, sallow, servile in manner, and unclean on account of Kronos, living their lives in a watery place on account of the houses of Kronos, and versed in the arts of Kronos, and licentious and liars on account of Capricorn.

Fourth is Persia, having Aries as ascendant, the house of Ares and the exaltation of the Sun, with the Moon in Cancer, and Zeus as hour-ruler; whence most of them are versed in military affairs on account of the lord of the ascendant, and on account of the Moon whose exaltation-lord is Zeus, she also being in her own house, and the hour-ruler Zeus himself signifies unity and valor, and because the ascendant is the exaltation of the Sun — the midheaven of the cosmos, the fourth zone — kings and rulers of great renown arose.

Fifth Arabia having Scorpio as the ascendant, the house of Ares, and the Moon in Aquarius, with Venus as the hour-ruler; for this reason most of them came to be, on account of Scorpio — that is, the ascendant — being the house of Ares and the dejection of the Moon: bloodthirsty, faithless, having a savage disposition, reptilian and hypocritical, displaying humility on account of the dejection of the Moon, utterly wicked because the ascendant and the Moon fell in the houses of the malefics, and they came to be, on account of the hour-ruler Venus, licentious and fond of

1 θῆναι cod. αἰδεσθῆναι corruptum. An δεῖ θεῖναι ? Θῖναι et Τζινίσταν====== Seres et Serorum regnum. De origine Persica horum nominum, cf. von Gulschmid, kleine Schriften, III, 604. 5 Παρθένῳ corr. : signum Capricorni cod. 7 ὑψώματος cod. : corr. Kroll. Mercurius exaltatur in Virgine. 10 "Αρεα] signum Sagittarii cod. 11 ἁρπαγαί dixit pro ἁρπαγες aut ἁρπακταί. 12 ἀσελγεῖν cod. 16 κνηποί cod. 19 Αἰγοκέρωτα sic cod. 21 Καρκίνῳ] signum dubium in cod. 23 Scilicet in Canero est exaltatio Iovis. * Expect. τοῦ δεσπότου τοῦ Διός . (Kroll). 24 οὖσα cod. ὡροκράτορ cod. 28 ἀρραβια cod. ἄρεα cod. 33 6] of cod. 34 πεσόντες <έτυχον>?

δονοι καὶ χαριστικὴν ἔχοντες γνώμην ἐκ τῆς ἀδικίας διὰ τὸν οἶκον τοῦ Ἄρεος.

Ἕκτη δὲ Αἴγυπτος ὡροσκόπον ἔχουσα τὴν Παρθένον, οἶκον καὶ ὕψωμα Ἑρμοῦ, τὴν δὲ Σελήνην ἐν Ζυγῷ, ὡροκράτορα Ἑρμῆν· ἐγένοντο οἱ πλεῖστοι διὰ μὲν τὸν ὡροσκόπον τὴν Παρθένον γεωργοὶ καὶ διὰ τὴν Σελήνην οὖσαν ἐν Ζυγῷ ἰσημερινῷ ζῳδίῳ δίκαιοι καὶ ἀληθινοὶ καὶ φιλήδονοι διὰ τὴν Ἀφροδίτην οἰκοδεσπότην οὖσαν τῆς Σελήνης, καὶ διὰ τὸν ὡροκράτορα Ἑρμῆν καὶ κύριον τοῦ ὡροσκόπου ἐγένοντο φιλόσοφοι ἀστρονόμοι καὶ τὰς λοιπὰς Ἑρμαϊκὰς τέχνας ἐπιστάμενοι.

Ἑβδόμη δὲ Ῥωμανία ὡροσκόπον ἔχουσα τὸν Καρκίνον, οἶκον Σελήνης ὕψωμα Διός, τὴν δὲ Σελήνην ἐν Λέοντι καὶ ὡροκράτορα Ἥλιον· ὅθεν ἐγένοντο οἱ πλεῖστοι μεγαλόψυχοι ὑπερήφανοι διὰ τὸν Ἥλιον τὸν ὡροκράτορα ἅμα καὶ τὴν Σελήνην εὑρεθεῖσαν ἐν Λέοντι ἐν βασιλικῷ ζῳδίῳ, καὶ διὰ τὸν ὡροσκόπον τροπικὸν ὄντα καὶ ὕψωμα τοῦ Διὸς ἐγένοντο πλούσιοι, σπαταληταί, φιλήδονοι, ἀσελγεῖς, τρεπτοί, ὥσπερ ὁ οἰκοδεσπότης τοῦ ὡροσκόπου, ἐν στρατείᾳ δὲ καὶ πολέμῳ δειλοὶ διὰ τὸ εἶναι τὸν ὡροσκόπον ταπείνωμα Ἄρεος.

Τινὲς ὕστερον λαβόντες ἐκ τῶν προειρημένων ἑπτὰ χωρῶν τούτων πρόφασιν ἐπενοήσαντο λεπτομερεστέρως περὶ πόλεων καὶ ἐκ τῆς τῶν πόλεων προφάσεως ἐπενοήσαντο τὰς γενέσεις τῶν ἀνθρώπων καθάπερ ὕστερον λεπτομερῶς περὶ ἑκάστου ῥηθήσεται. κρεῖττόν ἐστι ἵνα τὴν πολυλογίαν καὶ ἐξερεύνησιν τῶν ἀδήλων πραγμάτων ἐάσαντες, ὅσα ἀγαθὰ καὶ καλὰ καὶ εὐπραγίαι τοῖς ἀνθρώποις γινόμεναι εἰς Θεὸν ἀναφέρεσθαι, ἐπειδὴ πᾶν ἀγαθὸν δι' αὐτοῦ ἐγένετο καὶ χωρὶς αὐτοῦ οὐδὲν ἀγαθὸν ἐγένετο· ὅσα δὲ κακὰ καὶ φαῦλα καὶ ἀπραγίαι, διὰ τὴν ἡμετέραν ἁμαρτίαν καὶ σφάλματα γίνονται διὰ τὴν ὑπερβολὴν τῆς ἀγνοίας καὶ ὄκνου καὶ καταργημίου φθόνου.

Οἱ μὲν ἀρχαῖοι μαθόντες τὴν φύσιν καὶ θέσιν τῶν δώδεκα ζῳδίων καὶ ἑπτὰ πλανήτων τῶν αὐτῶν δεσποτῶν καὶ τὴν παχυμερῆ καὶ διάφορον αὐτῶν κίνησιν κατὰ τὴν ὁρατικὴν δύναμιν ἔγνωσαν ὅτι, ὥσπερ ἐλαττοῦται κατὰ καιρὸν ἡ ζωὴ τῶν ἀνθρώπων, καθὰ προείρηται, οὕτως συνελαττοῦται καὶ ἡ δύναμις τῶν αἰσθήσεων αὐτῶν ἤγουν ὅρασις καὶ ἀκοὴ καὶ ὄσφρησις· τότε τινες ἐμπειρότεροι ἀφέντες τὴν ὁρατικὴν ἐπιστήμην συνεστήσαντο ἀκριβῶς καὶ λεπτομερῶς τὴν κίνησιν τῶν ἑπτὰ πλανήτων καὶ τοῦ ἀναβιβάζοντος ὁμαλῶς τε καὶ ἀνωμαλῶς κατὰ μῆκος καὶ πλάτος εἰς ἔτη καὶ μῆνας καὶ ἡμέρας καὶ ὥρας καὶ τὰς φάσεις αὐτῶν ἤγουν τοὺς στηριγμοὺς καὶ ἀναποδισμοὺς καὶ προπο-

4 ἑρμῆν cod. ἑρμοῦ cod. 14 ὕψωμα τοῦ corr. : ὑψώματος cod. 21-23 Notandum ἵνα cum infinitivo. 23 καλά e corr. cod. 25 ἀπραῖαι cod. 25-26 τῆς ἡμετέρας ἁμαρτίας cod. 26 τῆς ὑπερβολῆς cod. 27 καταργημίου] verbum novum, sed κατάργησις notum est. 29 An πολυμερῆ? 30 ὅτι corr. Bidez : ἔτι cod. 31 κατὰ καιρὸν ex κατὰ μικρὸν corr. cod. προείρηται] Nempe in capit. *Catal.*, IV (p. 116, 13, 20 etc.) edito.

pleasure, and having a disposition toward generosity derived from injustice, on account of the house of Ares.

The sixth, Egypt, having Virgo as the ascendant — the house and exaltation of Mercury — and the Moon in Libra, with Mercury as the hour-ruler: most of them became, on account of the ascendant Virgo, farmers; and on account of the Moon being in Libra, an equinoctial sign, just and truthful; and pleasure-loving on account of Venus, who is the ruler of the Moon; and on account of the hour-ruler Mercury, who is also lord of the ascendant, they became philosophers, astronomers, and versed in the other Mercurial arts. The seventh, Romania, having Cancer as the ascendant — the house of the Moon and exaltation of Jupiter — and the Moon in Leo, with the Sun as the hour-ruler: hence most of them became magnanimous and arrogant on account of the Sun, the hour-ruler, together with the Moon found in Leo, a royal sign; and on account of the ascendant being a tropic sign and the exaltation of Jupiter, they became wealthy, extravagant, pleasure-loving, licentious, and changeable, like the ruler of the ascendant; but in military service and war they were cowardly, because the ascendant is the depression of Mars.

Some, taking this as a pretext from the aforementioned seven regions, later devised more detailed accounts concerning cities, and from the pretext of cities they devised the nativities of individual human beings, as will be set forth in detail later concerning each one. It is better that, setting aside the prolixity and inquiry into obscure matters, all the good things, noble things, and successes that come to pass for human beings should be referred to God, since every good thing came into being through Him and apart from Him nothing good came into being; whereas all evil things, base things, and failures come about through our own sin and faults, through the excess of ignorance, sloth, and ruinous envy.

The ancients, having learned the nature and position of the twelve Zodiac signs and the seven planets, their rulers, and their rough and varied motion according to the power of visual observation, came to know that, just as the life of men diminishes in time, as has been said before, so too their sensory powers diminish — namely sight, hearing, and smell. At that point, certain more experienced practitioners, setting aside the science of visual observation, carefully and precisely systematized the motion of the seven planets and of the ascending node, both uniformly and non-uniformly, in longitude and latitude, into years, months, days, and hours, along with their phases — that is, their stations, retrogradations, and direct

4 Ἑρμῆν cod. ἑρμοῦ cod. 14 ὕψωμα τοῦ corr. : ὑψώματος cod. 21-23 Nolandum iva cum infinitivo. 23 καλά e corr. cod. 25 ἀπραῖαι cod. 25-26 τῆς ἡμετέρας ἁμαρτίας cod. 26 τῆς ὑπερβολῆς cod. 27 καταργημίου] verbum novum, sed κατάργησις notum est. 29 An πολυμερή? 30 ὅτι corr. Bidez : ἔτι cod. 31 κατὰ καιρόν ex κατὰ μικρόν corr. cod. προείρηται] Nempe in capit. Catal., IV (p. 116, 13, 20 etc.) published.

δισμοὺς καὶ τὰς λοιπὰς φάσεις καὶ ἐξέθεντο κανόνια ἀκριβεστέρως καὶ λεπτομερεστέρως παρὰ τὴν τῆς ὁρατικῆς αἰσθήσεως δύναμιν καὶ ἄλλας ἐπινοίας ἐκ τῆς πείρας ἤγουν δεκανοὺς καὶ ὅρια τῶν πέντε πλανήτων καὶ μονομοιρίας καὶ κλήρους καὶ συνεγράψαντο βιβλία δύο, ἤγουν τὸν τῆς ψηφοφορίας κανόνα εἰς τὴν κίνησιν τῶν πλανήτων καὶ ἀπλανῶν 5 ζῳδίων ἤγουν τῶν τεσσάρων κέντρων καὶ τὰς τούτων ἐπαναφορὰς καὶ τὰ τούτων ἀποκλίματα, καὶ ἄλλο περὶ ἀποτελεσμάτων. καὶ ἐγένοντο ἄλλοι μὲν ψηφηφόροι, ἄλλοι δὲ ἀποτελεσματικοὶ μέχρι σήμερον, ἐπειδὴ οὐ πᾶς ψηφηφόρος ἀποτελεσματικὸς οὐδὲ πᾶς ἀποτελεσματικὸς ψηφηφόρος ὥσπερ οὐ πᾶς ἰατρὸς βοτανικός· μόλις γὰρ εὑρίσκεται εἷς ἐκ 10 πολλῶν ἐπιστάμενος τὰς δύο τέχνας, ἐπειδὴ οὐ πάντα τις ἀλλὰ πᾶς τίς τι οἶδεν· οὕτως οἱ σοφώτατοι ἀρχαῖοι ἐπιτηδεύσαντες τὸ τῆς ψηφηφορίας κανόνιον ἐξέθεντο ὅπως μὴ δέονται οἱ ἐν ἐσχάτοις καιροῖς τὴν τῆς θεωρίας δύναμιν διὰ τὴν ἀσθένειαν τῶν αἰσθήσεων αὐτῶν, ἀλλὰ ψηφίζονται τὰς κινήσεις καὶ τὰς ἐποχὰς τῶν ἑπτὰ πλανήτων, εἶθ' οὕτως οἱ 15 ἀποτελεσματικοὶ κρίνουσι κατὰ τὸ γεγραμμένον παρὰ τῶν ἐμπείρων ἀνδρῶν, καθάπερ ὕστερον ῥηθήσεται· ἰστέον δὲ ὅτι δίχα τῆς ψηφηφορίας καὶ τέχνης ὁ ἀποτελεσματικὸς μάτην χειμάζεται, ἐπειδὴ τὸ κανόνιον τῆς ψηφηφορίας λύχνος ἐστὶ τῆς ἀστρονομίας. F. C.

1-2 cf. *Catal.*, IV, 118, 11. 11 πάντα] παντὶ cod. 13 ss. δέωνται, ψηφίζωνται, κρίνωσι corrigere nolui. — Inde apparet mathematicos saepe rudi computatione usos futura praedixisse. 16 cf. *Catal.*, IV, 118, 17.

motions and the remaining phases, and they set out tables more precisely and in greater detail than the power of visual perception allows, along with other devices derived from experience — namely the decans and the terms of the five planets, the individual degrees, and the lots — and they composed two books: one being the canon of calculation concerning the motion of the planets and the fixed zodiac signs, that is, the four angles and their succedent houses and their cadent houses, and another concerning astrological outcomes.And so there came to be some who were calculators and others who were interpreters of outcomes, up to the present day, since not every calculator is an interpreter of outcomes, nor is every interpreter of outcomes a calculator — just as not every physician is a herbalist; for one is scarcely found among many who masters both arts, since no one knows everything, but everyone knows something. In this way the wisest of the ancients, having devoted themselves to the canon of calculation, set it out so that those living in the last ages would not need the power of theoretical observation on account of the weakness of their senses, but rather could calculate the motions and positions of the seven planets, and thereafter the interpreters of outcomes could judge according to what was written by the experienced men, as will be stated later. It should be known that without calculation and its art, the interpreter of outcomes labors in vain, since the canon of calculation is the lamp of astronomy. Γ. O.

1-2 cf. Catal., IV, 118, 11. 11 παντα] παντὶ cod. 13 ff. I did not want to correct - From this it appears that mathematicians often used crude calculations to predict the future. 16 cl. Catal., IV, 118, 17.

MANTISSA

OBSERVATIONUM VETTIANARUM

MANTISSA

OF VETTIAN OBSERVATIONS

MANTISSA OBSERVATIONUM VETTIANARUM [1]

Manethonis cum Firmico consensum olim Koechly in praefatione Didotianae luculenter demonstravit utriusque apotelesmata conferens; sed etiam Valens totiens similia tradit, ut ultimum aliquem fontem communem subesse pateat. Si quis hoc demonstrare vult, larga ei suppetit materia; quam tamen nolo exhaurire, nonnulla delibare contentus.

Manetho quamquam verba auctorum mutavit tralaticio colore epico omnia perfundens, tamen nonnulla ita reliquit, ut pristinum colorem pellucere sentiamus. Velut ἀνωμάλους quosdam futuros esse saepe praedicit Valens (II, 92 $_{32}$, 111 $_{9}$; eodem vocabulo utitur Ptol. 42^{r} $_{6}$) aut ἀνωμαλία (V, 54 $_{31}$, 83 $_{27}$, 106 $_{10}$, $_{26}$), ἀνωμαλίζειν (V, 81 $_{35}$), ἀνωμαλεῖν (II, 114 $_{14}$; V, 58 $_{2}$: ἀνωμαλήσει τῷ βίῳ) verbis utitur, quorum ultimum etiam Petosiris adhibet fr. 21 $_{84}$, Riess : putabimusne aliud quid invenisse Manethonem cum diceret : ἀνωμαλίην βιότοιο ἀνθρώποις ἐπάγουσι, I, 216 : βιότοιο δ' ἀνώμαλα ἔργα τελοῦσιν, I, 270 : οὐχ ὁμαλὸν βίοτον δῶκαν, III, 164 (cf. 306)? aut Firmicum, qui inaequalitatem vitae (103 $_{16}$, 119 $_{2}$) et inaequalem vitam (109 $_{16}$) decernit (cf. 106 $_{14}$, 206 $_{21}$)? — ἀλλοτρίων ἀγαθῶν ἐπιθυμηταί dicit Valens II, 97 $_{5}$ [οὔτε εἰμὶ ἄδικος οὔτε ἀλλοτρίων ἐπιθυμητής, *Berl. Urk.*, 531; II, 22]; ὄλβου τε ποθήτορας ἀλλοτρίοιο, Maneth. IV, 120 (ὀθνείων κτεάνων ἐπιθύμιος, 565); alienas res ... desiderabit Firm. 115 $_{32}$, cf. 159 $_{24}$. — συνοχῶν καὶ καταιτιασμῶν πεῖραν λαμβάνοντες, dicit Val. II, 108 $_{15}$, cf. 109 $_{13}$; V, 66 $_{27}$, 73 $_{34}$, 92 $_{12}$, 93 $_{11}$; eodem vocabulo utitur Maneth. II, 282; III, 203; IV, 486; Ptolem. 21^{v} $_{29}$ (in custodia constituit, Firm. 224 $_{25}$). — Τοῖς διὰ λόγων ἢ ψήφων ἢ γραπτῶν ἐπωφελὴς καθέστηκε, Val. 106 $_{37}$; διὰ γραπτῶν ἰδμοσύνης ἐρίτιμοι ἀγακληεῖς τ' ἐγένοντο, Maneth. III, 323; γραπτῶν τε καὶ ἀργυρικῶν χάριν ταραχὰς ὑπομένοντας, Val. II, 116 $_{1}$ = IV, 175 $_{1}$, cf. V, 90 $_{23}$, 102 $_{18}$, 111 $_{3}$ etc. — Νείκεα καὶ κρίσιας γραπτῶν χάριν ἠὲ

[1] Numeris II, IV, V, Valentis capita significo in huius catalogi partibus II, IV, V^{2}, publicata; quae in hoc ipso fasciculo edita sunt, interdum sine numero Romano attuli.

MANTISSA OF VETTIAN OBSERVATIONS [1]

Koechly long ago demonstrated brilliantly in the preface to the Didot edition the agreement between Manetho and Firmicus, comparing the astrological results of both; but Valens also transmits similar material so often that it is clear some ultimate common source underlies them. If anyone wishes to demonstrate this, ample material is at hand; yet since I do not wish to exhaust the subject, I am content to touch on a few points.

Although Manetho altered the words of his sources, suffusing everything with the conventional epic coloring, he nevertheless left some things in such a state that we sense the original coloring showing through. For instance, Valens frequently predicts that certain people will be ἀνώμαλοι (II, 92 32, 111,; Ptol. 42 uses the same term) or ἀνωμαλία (V, 54 31'8327" 106103 26). ἀνωμαλίζειν 31'27" 103 26). ἀνωμαλίζειν (V, 81 35), ἀνωμαλεῖν (II, 114,,; V, 58, : ἀνωμαλήσει τῷ βίῳ) are terms he uses, the last of which Petosiris also employs, fr. 21 84' Riess: shall we suppose that Manetho discovered something different when he said: ἀνωμαλίην βιότοιο ἀνθρώποις ἐπάγουσι, I, 216 : βιότοιο δ᾽ ἀνώμαλα ἔργα τελοῦσιν, I, 270 : οὐχ ὁμαλὸν βίοτον δῶκαν, III, 164 (cf. 306)? or Firmicus, who decrees an inequality of life (103 16, 119,) and an unequal life (109 1) (cf. 106 14, 206 21)? — ἀλλοτρίων ἀγαθῶν ἐπι- ἀλλοτρίων ἀγαθῶν ἐπι- θυμηταί says Valens II, 97, [οὔτε εἰμὶ ἄδικος οὔτε ἀλλοτρίων ἐπιθυ- μητής, Berl. Urk., 531; II, 22); ὄλβου τε ποθήτορας ἀλλοτρίοιο, Manetho IV, 120 (θνείων κτεάνων ἐπιθύμιος, 565); alienas res ... desiderabit Firm. 115 32' cf. 159 21. συνοχῶν καὶ καταιτιασμῶν πεῖραν 32' cf. 159 21.συνοχῶν καὶ καταιτιασμῶν πεῖραν λαμβάνοντες, says Val. II, 108 15, cf. 109 13; V, 66 27 34' 12' 93 15, 13; V, 66 27 34' 12' 13; V, 66 12' Maneth. II, 282; III, 203; IV, 486; Ptolem. 21 29,, use the same term (in custodia constituit, Firm. 224 25). — Τοῖς διὰ λόγων ἢ

votes or writings proved beneficial, Val. 106 31; through writings of knowledge they became highly honored and renowned, Maneth. III, 323; on account of writings and money matters enduring troubles, Val. II, 116 — IV, 175 1, cf. V, 90 2313, '102 18lg', 111"g etc. - Quarrels and lawsuits on account of writings or

1 By the numerals II, IV, V, I indicate the chapters of Vettius Valens in parts II, IV, V[3] of this catalogue, which have been published; those edited in this very fascicle I have sometimes cited without a Roman numeral.

παλαιῶν[1] ἔργων ἴσχουσιν, Maneth. III, 161; ἐν δ' ἀγορῇ κρίσιας θωήν θ' ἅμα νείκεσι πολλοῖς ἴσχουσι γραπτῶν ἕνεκεν, ibid. 213, cf. 341. Ptol. 50v 2: δίκας διὰ γραμμάτων ἢ φαρμάκων ἀφορμάς. Firm. 175 6 ex absconsis scripturis ... damnari eos facient. — Διὰ γυναῖκα κρίσεις ζημίας δώσουσι, Val. 58 22; cf. Maneth. III, 336: τῶν ἕνεκεν (sc. proper ipsorum vel uxorum adulteria) κρίσιές τε μάχαι τ' ἀγορῆσι πέλονται, VI, 186: τῆς ἕνεκεν (ob mulierem) κρίσιές τε δίκαι τ' ἀγορῆσι πέλονται, II, 280. — Παραιρέτας (-νέτας cod.) δὲ γυναικῶν, Val. II, 110 3; cf. Maneth. I, 259; II, 272; Firm. 125 30, interfectores uxorum, 227 7. — Val. 67 13, οἱ δὲ καὶ ταῖς τῶν ἀδελφῶν ἢ ἐπιστατῶν ἢ ταῖς τῶν πατέρων ἢ καὶ μητρυιαῖς τὰς ἐπιμιξίας ποιοῦνται, cf. Maneth. II. 189: ἢ καὶ μητρυιῆσιν ἑαῖς ἢ παλλακίδεσσιν σφωιτέρου γενετῆρος ὁμὸν λέχος εἰσανέβησαν; I, 113; Firm. 153 8, aut enim cum sororibus aut filiabus aut fratrum uxoribus coire coguntur (cf. l. 20 sqq.); 204 25: aut cum novercis suis coeunt aut concubinas patrum latenti cupiditate corrumpunt. — Val. II, 106 22, γίνονται δὲ ἐν ξενιτείαις καὶ ἐπὶ ξένης ἢ ἀπὸ ξένων τὰς τῶν πράξεων κατορθώσεις ποιοῦνται οὐ μόνον ἰδίων, ἀλλὰ καὶ ἀλλοτρίων πραγμάτων, cf. V, 81 8; Firm. 139 30, in peregrinis locis constituti augmenta felicitatis maxima consequentur. — Lunam qui tertio loco positam habet fit ἱερεὺς θεᾶς μεγίστης ἢ ἱέρεια, Val. 60 6; in tertio loco Luna constituta ... antistites facit maximae cuiusdam deae, Firm. 188 12[2].

Alia non tam in verborum quam in rerum similitudine sita sunt. Velut μάντεις θύτας ὀρνεοσκόπους ὀνειροκρίτας enumerat Val. II, 91 21, eosdem Maneth. II, 205, cf. III, 473; IV, 211 (ubi etiam λεκανομάντεις qui redeunt in simili serie Ptol. 47r 18). Firm. 101 29, 165 24: ἐπακουσθήσεται ὡς θεός; de tali vate Val. V, 56 22. Firm. 101 30: quorum responsa sic sint quasi quadam divinitatis auctoritate prolata. — Quidam sunt ἄθεοι, Val. II, 98 15, 108 3, τὴν ἰδίαν μέμφονται τύχην καὶ εἰς θεοὺς βλασφημοῦσιν ἢ ἐπίορκοι καὶ ἄθεοι καθίστανται; II, 109 12 (cf. V, 60 9); sacrilega contra divinitatem verba iactantes, Firm. 98 28; inreligiosi periuri, 179 14, 226 12, cf. 123 4, 132 24, 218 18, 188 20 (ubi etiam: quibus deorum ira maxima infortunia conferantur: cf. θεοχόλωτος, Val. V, 60 8; ἀπὸ θεοῦ μῆνιν ἔχοντες, 97 13). — Multi γυναικῶν ἔργα ἐπιτελοῦσι,

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[1] Male in μαλ' αἰνῶν mutavit Koechly, cf. ἀπειλὰς μυστικῶν καὶ παλαιῶν πραγμάτων ἕνεκα, Val. 79 23, cf. 79 30, 95 12, 105 35.

[2] Totum Valentis caput cum Firmico conferens cognosces quod aliis quoque rebus firmatur: subesse commune fundamentum, sed Firmicum pendere ab auctore recentiore, qui multa addiderit, eodem ex quo Manetho quoque permulta desumpsit.

of ancient deeds they possess, Maneth. III, 161; and in the marketplace lawsuits and penalty together with many quarrels they hold on account of writings, ibid. 213, cf. 341. Ptol. 50: lawsuits arising from letters or drugs. Firm. 175 from hidden writings ...they will cause them to be condemned. — On account of a woman they will incur lawsuits and losses, Val. 58 23; cf. Maneth. II, 336: on account of these (sc. on account of their own or their wives' adulteries) lawsuits and quarrels arise in the marketplace, VI, 186: on account of her (on account of a woman) lawsuits and legal proceedings arise in the marketplace, II, 280. — Seducers (corrupters, cod.) of women, Val. II, 1103; cf. Maneth. I, 259; II, 272; Firm. 125 30 'murderers of wives,' 227. — Val. 67, and some have intercourse with their brothers' or guardians' or fathers' wives or even stepmothers, cf. Maneth. II, 189: or even with their own stepmothers or the concubines of their own father they have entered the shared bed; I, 113; Firm. 153, for either with sisters or daughters or brothers' wives they are compelled to have intercourse (cf. l. 20 20sqq.): 204: or they lie with their stepmothers or corrupt their fathers' concubines with hidden desire. — Val. II, 106 221."they come to be in foreign lands and in a foreign country or from foreigners they achieve the accomplishments of their undertakings, not only of private matters but also of others' affairs, cf. V, 81; Firm. 139, established in foreign places they will attain the greatest increase of prosperity. — One who has the Moon placed in the third house becomes a priest of the greatest goddess or a priestess, Val. 60; with the Moon placed in the third house ...it makes overseers of some greatest goddess, Firm. 188 11.

Others are based not so much on similarity of words as on similarity of subject matter. For example, Val. II, 91 21 enumerates μάντεις θύτας ορνεοσκόπους ὀνειροκρίτας, the same figures in Maneth II, 205, cf. III, 473; IV, 211 (where also λεκανομάντεις who recur in a similar series at Ptol. 47475 ′ μ1,.)). .Firm. 101 23, 165 24. : ἐπακου- 47′ 1,).

σθήσεται ὡς θεός; concerning such a prophet Val. V, 56 22... °Firm. 10130 : quorum 30 : quorum

responsa sic sint quasi quadam divinitatis auctoritate prolata. Some are ἄθεοι, Val. II, 98 1, 108 „, τὴν ἰδίαν μέμφονται τύχην καὶ εἰς θεοὺς βλασφημοῦσιν ἢ ἐπίορκοι καὶ ἄθεοι καθίστανται; 11, 109 12g (cf. V, 60,); sacrilega contra divinitatem verba iactantes, Firm. 98,,; inreligiosi periuri, 179 14'22612' 14'

cf. 123, 132 24... '218 18... °188 20yo (where also: quibus deorum ira maxima infortunia conferantur: cf. θεοχόλωτος, Val. V, 60,; ἀπὸ θεοῦ μῆνιν ἔχοντες, 97 13). — Many perform γυναικῶν ἔργα,

1 Koechly wrongly emended to μάλ' αἰνῶν, cf. ἀπειλάς μυστικῶν καὶ παλαιῶν πραγμάτων ἕνεκα, Val. 79 23, cf. 79 30,

95 12, 105 35-

By comparing the entire chapter of Valens with Firmicus you will recognize what is confirmed by other evidence as well: that there is a common foundation underlying both, but that Firmicus depends on a more recent source who added much, the same source from which Manetho also drew a great deal.

Val. V, 68 $_{2}$. Maneth. III, 395, γυναικῶν ἔργα τελοῦντες. Firm. 109 $_{16}$, facientes ea quae mulieres facere consueverunt, cf. 221 $_{28}$; aut etiam αἰσχροποιοῦσι καὶ διαβάλλονται ὑπὸ ὄχλων [1], Val. V, 67 $_{26}$; praeposteris amorum vitiis implicatos et qui ob hoc adsiduis pulsentur iufamiis, Firm. 204 $_{19}$ (221 $_{18}$, 251 $_{21}$); — contra inveniuntur mulieres quae σὺν γυναικὶ κοιμώμεναι ἀνδρῶν ἔργα ἐπιτελοῦσι, Val. V, 67 $_{32}$; τριβάδας τ' ἀνδρόστροφα ἔργα τελούσας, Maneth. IV, 358 (τριβάδες, Ptol. 44^{r} $_{34}$, 48^{v} $_{16}$); viriles actus appetere in eadem re, Firm. 154 $_{3}$. — ἔνιοι δὲ νωτοφοροῦσιν ὡς κτήνη, Val. V, 69 $_{2}$ (cf. βαστάγματα, II, 98 $_{12}$; V, 81 $_{39}$); ἀχθοφόρων ζῴων βίοτον τελέοντες, Maneth. VI, 384; ὑπὲρ νώτων φορέοντας ἄχθεα, 416; ἀχθοφόροι, IV, 251, 443; laturarios humeris ac dorso subsidia quaerentes, Firm. 224 $_{24}$, cf. 233 $_{9}$. — Tyrannus vel rex nascetur qui κτίσει πόλεις, ἑτέρας δὲ διαρπάξει, Val. V, 56 $_{28}$; πόλεις ἀνορθοῦντας καὶ καταστρέφοντας, 69 $_{20}$ [2]; atque etiam latifundiorum domini κτίζουσι κώμας καὶ τόπους, 59 $_{13}$, 68 $_{6}$: reges imperatores ... civitatum eversores vel fabricatores, Firm. 124 $_{10}$; reges ... evertentes alias civitates alias sublevantes, 129 $_{24}$.

Etiam Ptolemaeus, etsi praecepta sibi tradita in ordinem quendam redigere tenebrisque mathematicae artis lucem quandam afferre conatur, tamen fundamenta a prioribus iacta non ita evertit, ut non saepissime cum Valente vel in vocabulis consentiat [3]. Habes igitur ὄχλων ἐπαναστάσεις, Ptol. 22 $_{28}$ = Val. V, 66 $_{12}$, 97 $_{18}$, seditiones frequenter ex populo, Firm. 111 $_{10}$); ἐμποδίζονται τὴν γλῶτταν, Ptol. 39 $_{7}$ — τῷ λόγῳ ἐμποδιζόμενοι, Val. V, 57 $_{14}$ (ἐμπόδιον τῆς φωνῆς, 65 $_{24}$), ubi γλῶσσαν ἔδησεν, Maneth. II, 193, sonum vocis *impedit*, Firm. 211 $_{9}$ (cf. 224 $_{12}$); δυτικοὶ δὲ ἢ ἀποκεκλικότες τῶν

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[1] "Οχλοι nostro sunt " homines " (cf. Dittenbergeri indices utilissimos ad utramque syllogen); vides unde fluxerit populi " Leute " quod pro Africismo olim venditabant, ego non prorsus recte e poetarum sermone solo repetivi (*Rh. Mus.*, LII, 588).

[2] Cf. 105 $_{27}$, ἀνοικοδομοῦσί τε ἢ καταφέρουσι (possis καταστρέφουσι).

[3] Quod dicit : καὶ τῶν ζῳδίων δέ, ἐν οἷς ἂν ὦσιν οἱ τὸ πράσσειν παρέχοντες, αἱ κατ' εἶδος ἰδιοτροπίαι συμβάλλονταί τι πρὸς τὸ ποικίλον τῶν πράξεων f. 47 $_{7}$, ei similia haud raro occurrunt. Praeterea uterque de κοσμικῷ loqui amat; Ptol. f. 31^{r} $_{2}$, ἐὰν μὲν καλῶς κατὰ τὸ κοσμικὸν τυγχάνωσι διακείμενοι, ibid. 6: οἱ κοσμικῶς ἠρρενωμένοι, 41 $_{1}$; ἐὰν μὲν ἐνδόξως ἔχῃ πρός τε τὸ κοσμικὸν καὶ τὰ κέντρα, cf. V, 76 $_{23, 26}$, 78 $_{22}$, 80 $_{16}$, 101 $_{9}$. — Vetusta imagine de κράσεσι stellarum loquuntur (temperationes, Firm. 256 $_{4}$), quam multis verbis e pictura petitis illustrant Val. 36 $_{17}$; Firm. 152 $_{10}$, 264 $_{12}$. Cf. συγκρατικὴ θεωρία, 93 $_{2}$ (sic enim emendandum), συγκρατικαὶ μαρτυρίαι, 118 $_{4}$ (II, 92 $_{17}$); σύγκρασις etiam 91 $_{6}$ restituendum puto. — Aliam imaginem quae vereor ne non a Valente ficta sit habes 35 $_{18}$.

Val. V, 682. Maneth. III, 395, performing the works of women. Firm. 10916' facientes ea quae mulieres facere consueverunt, cf. 221281 or also acting shamefully and being slandered by crowds, Val. V, 6726' praeposteris amorum vitiis implicatos et qui ob hoc adsiduis pulsentur infamiis, Firm. 2041, (221 1,, 251,1); - on the contrary there are found women who sleeping with women perform the works of men, Val. V, 67 31; and tribades performing man-turning works, Maneth. IV, 358 (Tribades, Ptol. 44′ 34, 48° 16); viriles actus appetere in eadem re, Firm. 154 3°– -but some carry burdens on their backs like beasts of burden, Val. V, 69, (cf. βαστάγματα, II, 98 με; V, 81 3); living the life of burden-bearing animals, Maneth. VI, 384; carrying loads upon their backs, 416; burden-bearers, IV, 251, 443, laturarios humeris ac dorso subsidia quaerentes, Firm. 224,,, cf. 233,. - A tyrant or king will be born who will found cities and plunder others, Val. V, 56 18; restoring and overthrowing cities, 69 202; and also lords of great estates found villages and places, 59 1313, ,68 reges impe- 13, 68 reges imperatores ... civitatum eversores vel fabricatores, Firm. 124 10; reges• • •evertentes alias civitates alias sublevantes, 129 overthowing some cities and elevating others, twenty four

Although Ptolemy, even as he attempts to arrange the precepts handed down to him in a certain order and to shed some light on the obscurities of the mathematical art, does not so overturn the foundations laid by his predecessors that he does not very frequently agree with Valens even in terminology. You therefore have ὄχλων ἐπαναστάσεις, Ptol. 22 28 = Val. V, 66 12/97 18, seditiones frequenter ex populo, Firm. III 10); ἐμποδίζονται τὴν γλῶτταν, Ptol. 397 τῷ λόγῳ ἐμποδιζόμενοι, Val. V, 57. (ἐμπόδιον τῆς τῷ λόγῳ ἐμποδιζόμενοι, Val. V, 57. (ἐμπόδιον τῆς φωνῆς, 652), ubi γλῶσσαν ἄηρον, Maneth. II, 193, sonum vocis impedit, Firm. 211, (cf. 224 12); δυτικοὶ δὲ ἢ ἀποκεκλικότες τῶν

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1 Ὄχλοι for us means "people" (cf. Dittenberger's very useful indices for both sylloge collections); you see from what source the popular word "Leute" flowed, which was once promoted as an Africanism — I did not derive it entirely correctly from the language of poets alone (Rh. Mus., LII, 588).

8 (f. 105 27, ἀνοικοδομοῦσί τε ἢ καταφέρουσι (one might read καταστρέφουσι).

The • characteristics of the zodiac signs also contribute to this: for in whatever signs the planets happen to be, they provide variety in actions, Ptol. 47. 7f., cf. 315 2, ἐὰν μὲν καλῶς κατὰ τὸ κοσμικόν τυγχάνω σι διακείμενοι, ibid. 6: οἱ κοσμικῶς Ἀρρενωμένοι, 411; ἐὰν μὲν ἐνδόξως ἔχῃ πρός τε τὸ κοσμικὸν καὶ τὰ κέντρα, cf. V, 76 23, 28, 782 28 0 161 101 9 — similar expressions occur not infrequently. Furthermore, both authors are fond of speaking of the κοσμικῶς, Ptol. 315 2, ἐὰν μὲν καλῶς κατὰ τὸ κοσμικόν τυγχάνω σι διακείμενοι, ibid. 6: οἱ

κοσμικῶς Ἀρρενωμένοι, 411; ἐὰν μὲν ἐνδόξως ἔχῃ πρός τε τὸ κοσμικὸν καὶ 782 28 0

101 9 — They use the ancient image of the κράσεις of stars (temperatones, Firm. 256 4) which they illustrate with many words drawn from painting (for thus it must be emended), Val. συγκρατικαὶ μαρτυρίαι, 118, (II, 92 17), συγκρασις also Firm. 152 10, 264 12. Cf. 91 (σύγκρασις θεωρία, 91 — for thus I think it must be restored). Another image, which I fear may have been invented by Val[illegible] himself, συγκρατικαί μαρτυρίαι, 118, (II, 92 17); σύγκρασις 91 you have 35 18.

κέντρων (δηλοῦσι τὰς πράξεις) ὑποτακτικάς, Ptol. 47 $_{25}$ [1] quo eodem vocabulo saepissime utitur V. ut homines serviles abiectos humiles dicat: cf. V, 72 $_{2, 21}$ (ὑποταγή, ibid., 10, 13, 17, 25; λατρευτικοί, II, 99 $_{12}$) cf. Maneth. II, 162, ἐν δ' ἔργοις πρήξει θ' ἑτέροις ὑποπεπτηῶτας = 209, 435; III, 377. 274, πρήξεσιν ἐν τοίῃσιν ὑποδρήσσοντας ἔθηκεν. Firm. 187 $_{27}$, vitam eorum talem facit ut alicui potestati subiaceat, cf. 263 $_{2}$. 223 $_{16}$, alios (faciet) subiugari [2]; — ἐν ἱεροῖς κάτοχοι γίνονται ἀποφθεγγόμενοι (i. e. vaticinantes) Val. V, 65 $_{34}$; Ptol. 32 $_{22}$, ἀποφθεγγομένους καὶ ἀπὸ τῶν τοιούτων ποριστικούς = 47 $_{22}$ [3]; — Ptol. 47 $_{28}$, καταψύξεις (sc. τῶν πράξεων) Val. V, 65 $_{31}$, καταψυγήσονται τὰ διαπραττόμενα (item ψύξεις, II, 107 $_{17}$, ψύξεως πρακτικῆς, V, 73 $_{25}$, ψύχοντας τὰς πρώτας πράξεις, II, 110 $_{6}$). Firm. V, 62^{v}, tunc tempus frigidum — Ptol. 45^{v} $_{19}$, ἐν ἀξιώμασι τοῖς ἀπὸ μέρους στεμματοφόροις, cf. στεμματοφορία, Val. II, 90 $_{31}$, στεφηφόρος, II, 111 $_{13}$ etc. — Ptol. 45^{v} $_{20}$, ἐν ἀξιώμασι ... στρατοπεδαρχικοῖς; Val. V, 68 $_{8}$, στρατοπεδάρχας — Ptol. 39 $_{7}$, γίνονται τραυλοὶ ἢ μογιλάλοι cf. Val. V, 65 $_{22}$; μυστηρίων μεθέξουσι. Val. II, 107 $_{31}$; V, 60 $_{23}$, μυστηρίων μετόχους, II, 114 $_{6}$, μυστηρίων μετέχοντας, V, 65 $_{1}$, ἀποκρύφων μύστας καὶ ἀπορρήτων συνίστορας πραγμάτων, II, 115 $_{27}$ (Maneth. II, 197); μετόχους ἀποκρύφων καὶ ἀπορρήτων, Ptol. 41^{v} $_{13}$; quibusdam religionibus deditos et secretarum ac magicarum artium scientes, Firm. 252 $_{11}$ [4]. — Admodum notabilia sunt quae de κατόχοις tradunt : ἐγκάτοχοι ἐν ἱεροῖς γίνονται παθῶν ἢ ἡδονῶν (σινῶν?) ἕνεκα, Val. V, 56 $_{33}$; ἐν ἱεροῖς ἕνεκεν ἀρρωστίας γίνονται, 58 $_{7}$; ἐν ἱεροῖς κάτοχοι γίνονται ἀποφθεγγόμενοι ἢ καὶ τῇ διανοίᾳ παραπίπτοντες, 65 $_{34}$ (at 81 $_{14}$, κατοχή nil aliud est atque ἐπιμονή); Ptol. 42 $_{16}$, ἱερῶν ἐγκατόχους, Maneth. II, 365, αὐτοὺς δ' ἐν νούσοις δολιχαῖς ἄταις τ' ἐδάμασσεν ἠὲ μελαγχολίῃσι καὶ ἄλγεσι κρυπτομένοισιν, ἄχρι κεν ἴζωνται μακάρων ἱεροῖς παρὰ βωμοῖς. I, 239, οἱ δὲ καὶ ἐν κατοχῇσι θεῶν πεπεδημένοι αἰεὶ δεσμοῖσιν μὲν ἔδησαν ἑὸν δέμας ἀρρήκτοισιν (quae de suo addidit vocabulo κατοχή — cf. συνοχή — in errorem inductus). Firm. 139 $_{13}$, ad deos confugiunt et illic manebunt ab ipsis remedia (valetudinum) postulantes. 148 $_{8}$, faciet autem in templis

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[1] Sic enim scribendum pro ὑπὸ τὰς πρακτικάς.

[2] Contrarii sunt et Valenti et Ptolemaeo ἀνυπότακτοι, qui nullis rationibus subiugentur, Firm. 248 $_{1}$.

[3] Cf. Maneth. IV, 550, ἀποφθεγκτήρια κρυπτά.

[4] Ptol. 47 $_{2}$, ἱερῶν ζῴων θεραπευτάς, cf. Firm. 137 $_{11}$, qui pecora sacra aut sacris aut religionibus destinata pascant (qui quae olim ad sacra Aegyptiorum animalia pertinebant leviter immutasse videtur; cf. Stengel, *Kultusalt.*², 85).

of the angles (indicating the activities) subordinate, Ptol. 47 252, 'with which same word V. uses very frequently to denote servile, abject, humble men: cf. V, 72 21, ' 2111 (ὑποταγή, ibid., 10, 13, 17, 25; λατρευτικοί, II, 99 ..) (ὑποταγή, ibid., 10, 13, 17, 25; λατρευτικοί, II, 99 ..) cf. Maneth. 11, 162, ἐν δ᾽ ἔργοις πρήξει θ' ἑτέροις ὑποπεπτηῶτας 209, 435; III, 377. 274, πρήξεσιν ἐν τοίησιν ὑποδρήσσοντας ἔθηκεν. Firm. 187 87, makes their life such that it is subject to some power, cf. 263 1. 223 10 (makes[9] others to be subjugated; — - · in sacred places they become possessed, uttering oracles (i. e. prophesying) Val. V, 65..; Ptol. 32 22., 'those who utter oracles and derive profit from such things 47 2213; - Ptol. 47 28, coolings (sc. of activities) Val. V, 6531' their undertakings will grow cold (likewise ψύξεις, II, 107 17 'of practical cooling, V, 73.5, cooling the primary activities, II, 110 .). Firm. V, 62r, then a cold period — Ptol. 45' 199το, in dignities bearing garlands from a share, cf. στεμματοφορία, Val. II, 90 11, garland-bearer, II, 1111, etc. - Ptol. 45° 209το, in dignities... of military command; Val. V, 68, military commanders Ptol. 39 ., they become stammerers or those with impaired speech cf. Val.V, 65 22; they will partake of mysteries, Val. II, 107 31 V, 60 13, participants in mysteries, II, 114, partaking of mysteries, V, 65 1, initiates of hidden things and witnesses of secret matters, II, 115 2. (Maneth. II, 197); participants in hidden and secret things, Ptol. 415 13; devoted to certain religious rites and versed in secret and magical arts, Firm. 252. — Quite notable are what they relate concerning those who are possessed: they become possessed in sacred places on account of passions or pleasures (or harms?), Val. V, 56 gs33; they become possessed in sacred places on account of illness, 58; they become possessed in sacred places, uttering oracles or also falling into mental derangement, 65 34 (but at 81 147τ., possession is nothing other than perseverance); Ptol. 42 16, those confined in sacred places, Maneth. II, 365, but them he subdued with long illnesses and ruinous afflictions or with melancholy and hidden pains, until they take up residence beside the altars of the blessed gods. I, 239, and some, always bound in the possession of the gods, bound their own bodies in unbreakable chains (which he added of his own accord by the word possession - cf. συνοχή - led into error). Firm. 139 1, they flee to the gods and will remain there imploring remedies (for their ailments) from them. 148, but will cause in temples

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1 For this is how it should be written instead of ὑπὸ τὰς πρακτικάς.

• Contrary to both Valens and Ptolemy are the ἀνυπότακτοι, who are subject to no rational principles, Firm. 248[1].

* Cf. Maneth. IV, 550, secret crypts.

• Ptol. 47[2], ἱερῶν ζῴων θεραπευτάς, cf. Firm. 137[11], who tend sacred cattle or animals designated for sacred rites or religious purposes (who appears to have slightly modified what formerly pertained to the sacred animals of the Egyptians; cf. Stengel, Kultusalt.", 85).

manere sordidos et sic semper incedere et qui numquam tondeant comam (cf. Maneth. I, 241 sq.). Unde concludendum videtur κατόχους non esse quasi monachos quosdam κατεχομένους ὑπὸ τοῦ θεοῦ (id quod Preuschen potissimum defendit *Mönchtum und Serapiskult*), sed homines aegrotos κατεχομένους (manentes) in templo et remedia morborum a dis eorumque sacerdotibus expectantes (cf. Gruppe, *Mythologie*, p. 1655[5] et W. Otto, *Priester und Tempel*, 119).

Ac ne longus sim, congruunt in usu horum vocabulorum admodum rarorum aut aliquo modo notabilium : ἀφερέπονος, δοτήρ (Petosirideum : Val. V, 71 $_{16}$, cf. Maneth. V, 82 adamavit enim P. dictionem elatam, unde etiam talia quale est οἰκοδέκτωρ (V, 99 $_{15}$, cf. B. L. 406[2]) ei adscribas), δόσεις καὶ λήψεις, δειγματισμός, ἐπιπλοκή = coniugium, εὐπαρηγόρητος, εὐσχήμων = nobilis (item Maneth. V, 289), εὐεπήβολος, ἔπανδρος, ἐπαφροδισία (et -όδιτος), ἐράσμιος, κεκινημένος (= ἄστατος), κατορθωτικός, λαοξόος (-οϊκός, Val. II, 97 $_{26}$), μονογνώμων, μονότροπος, μισοῖδιος, μισοπόνηρος, μεταδοτικός, μελοκοπεῖν, ὄχλησις = morbus, ὀχλικός = plebei gratus, περικυλίεσθαί τινι = incidere in aliquid, παραλογισμός, πολυίστωρ, πολυθρύλλητος, πολύκοιτος, περιβοησία, πολύκοινος (cf. Maneth. III, 85; V, 142, 236; communes, Firm. 218 $_{7}$, 246 $_{10}$), πίστις = munus delatum (item Maneth. I, 219; V, 258), προαγωγή (= προκοπή : sic scrib. apud Ptol. 45^{v} $_{23}$), σινοῦν (etiam Maneth.), σκυλμός (Petosirideum : Val. V, 71 $_{22}$), σπάνις (quod Petosirideum puto), σπαναδελφεῖν et -φία (σπανάδελφος Val.; Maneth. IV, 390; VI, 332), ὑποτακτικός, φιλέρημος[1], φιλόθεος, φιλοκαθάριος[2], φιλόμουσος, φιλοπευστεῖν (-πεύστης Ptol.), φιλόστοργος, φιλοτρόφος, φιλόφιλος (amantes amicos, Firm. 246 $_{19}$), χειροτέχνης.

Etiam Manethonis et Valentis in verborum usu consensus notandus; sic διευθυντής Val. ἅπ. λ., διευθυντήρ Manetho; διωνυμία; εὔπρακτος; λινοστολία; πάρυγρος πλαστογράφος στειρώδης. Adde quod σπανότεκνος (68 $_{26}$) a solo Sexto adhibetur in refutatione astrologiae, p. 747 $_{6}$. Vides igitur praeter terminos astrologorum proprios et praeter ea, quae in apotelesmatis adhiberi consentaneum erat, haud pauca inveniri quae ad communem originem spectare videantur.

Qua aetate liber conscriptus fuerit, ex quo haec omnia apotelesmata fluxerunt, quibusdam ex rebus suspicari licet. Nam etsi non-

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[1] De eadem re ἀνακεχωρηκώς, Val. V, 68 $_{12}$; Ptol. 41 $_{6}$, 53^{v} $_{25}$, remoti et sibi vacantes, Firm. 245 $_{1}$ (253 $_{20}$).

[2] Sic apud Valentem scribendum, ubi traditur -σιος, et apud Ptolem., ubi editur -θαρος; veram formam servavit Procli paraphrasis.

to remain filthy and always to go about in such a state, and those who never cut their hair (cf. Maneth. I, 241 sq.). From which it seems to be concluded that κάτοχοι are not to be understood as a kind of monks held fast (κατεχομένους) by the god (which Preuschen defends most strongly in Mönchtum und Serapiskult), but rather as sick people remaining (κατεχομένους) in the temple and awaiting remedies for their diseases from the gods and their priests (cf. Gruppe, Mythologie, p. 1655 and W. Otto, Priester und Tempel, 119).

And to be brief, the usages of these quite rare or otherwise remarkable words agree: ἀφερέπονος, δοτήρ (a Petosiridean word: Val. V, 71[10], cf. Maneth. V, 82 — for P. was fond of elevated diction, whence one may also attribute to him such forms as οἰκοδέκτωρ (V, 99[15]; cf. B. L. 4063)), δόσεις καὶ λήψεις, δειγματισμός, ἐπισπλοκή π = marriage, εὐπαρηγόρητος, εὐσχήμων = noble (likewise Maneth. V, 289), εὐεπήβολος, ἔπανδρος, ἐπαφροδισία (and -ός), ἐράσμιος, κεκινημένος (= ἄστατος), κατορθωτικός, λαοξόος (-οϊκός, Val. II, 97[26]), μονογνώμων, μονότροπος, μισοΐδιος, μισοπόνηρος, μεταδοτικός, μελοκοπεῖν, ὄχλησις = disease, ὀχλικός = pleasing to the common people, περικυλίεσθαί τινι = to fall into something, παραλογισμός, πολυΐστωρ, πολυθρύλλητος, πολύκοιτος, περιβοησία, πολύκοινος (cf. Maneth. III, 85; V, 142, 236; communes, Firm. 218$_1$, 246[20]), πίστις = an office conferred (likewise Maneth. I, 219, V, 258), προαγωγή (= προκοπή: thus to be written at Ptol. 45'[23]), σινοῦν (also Maneth.), σκυλμός (a Petosiridean word: Val. V, 71 τ.), σπάνις (which I consider Petosiridean), σπαναδελφεῖν and -φία (σπανάδελφος Val; Maneth.IV, 390; VI, 332), ὑποτακτικός, φιλέρημος[1], φιλόθεος, φιλοκαθάριος, φιλόμουσος, φιλοπευστεῖν (-πεύστης Ptol.), φιλόστοργος, φιλοτρόφος, φιλόφιλος (loving friends, Firm. 246[1]), χειροτέχνης.

Also noteworthy is the agreement between Manetho and Vettius Valens in their use of words; thus διευθυντής Val. άπ. λ., διευθυντή Manetho; διωνυμία; εὔπρακτος; λινοστολία; πάρυγρος πλαστογράφος στειρώδης. Add that σπανότεκνος (68 16) is used by Sextus alone in his refutation of astrology, p. 747. You see therefore that, beyond the technical terms proper to astrologers and beyond those which it was natural to employ in astrological treatises, not a few are found which seem to point to a common origin.

At what age the book was written, from which all these astrological predictions flowed, may be conjectured from certain facts. For even though not—

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1 On the same subject ανακεχωρηκώς, Val. V, 68 12; Ptol. 41 6, 53' 25, remoti et sibi vacantes, Firm. 245, (25320).

1 So it must be written in Valens, where the tradition gives -σιος, and in Ptolemy, where θαρος is printed; the true form has been preserved by the paraphrase of Proclus.

nulla irrepserunt ad Romanorum mores[1] pertinentia (maxime ut consentaneum est apud Firmicum), haud pauca relicta sunt priorem aetatem significantia. Haud ita raro nascuntur τυραννικοὶ βασιλικοί, Val. II, 96 $_{7}$; τυράννους μεγιστᾶνας[2] ποιεῖ, V, 54 $_{27}$, cf. II, 110 $_{16}$; τύραννοι ἢ βασιλεῖς γίνονται, 56 $_{14}$; βασιλεῖς βασιλέων, 63 $_{29}$, cf. 59 $_{10}$, 62 $_{11}$, 68 $_{9}$[3] et locos de urbibus condendis modo allatos; item reges apud Ptol. 45^{v} $_{12}$; Maneth. II, 350, καὶ μεγάλους βασιλῆας ἢ ἴσους κοιρανέουσιν ἤ που τῶν ἑτάρους τεύχει, λαοῖσιν ἀγητούς. III, 224, μεγάλους βασιλῆας ἔτευξαν ἠὲ πάτρης προὔχοντας ἢ ἐν δήμοισιν ἀρίστους (= 297). IV, 573, γενεῆς βασιληΐδος ἄνδρας ἔσεσθαι κοινωνοὺς μετόχους τε, cf. II, 389; III, 111; I, 28, 280; nec minus saepe Firmicus reges commemorat (invictos *imperatores* et qui totius orbis gubernacula teneant e. g. 108 $_{16}$), velut 140 $_{6}$, reges quibus a patre tradatur imperium (cf. 124 $_{13}$, amittunt vitam pariter et *regnum*). Qui ad tantum fastigium non ascendunt, fiunt βασιλικῶν πραγμάτων προεστῶτες, Val. II, 110 $_{15}$; διοικηταὶ βασιλέων, V, 57 $_{21}$; βασιλέων οἰκονόμοι ἢ ἐπίτροποι, 65 $_{17}$. (97 $_{6}$, ἀπὸ βασιλέως δωρεὰς λαμβάνουσι καὶ πίστεις ἡγεμονικὰς ἢ ἐξουσίας, cf. 99 $_{29}$; a regibus humiliantur 97 $_{21}$), cf. Maneth. II, 154, χρήματα δ' ἐν χερσὶν δῶκεν βασιλήια νωμᾶν. Firm. 107 $_{26}$, procuratores regum aut rationales (qui ut hic Graecis quae invenit Romana superstruit, ita aliis locis pro Graecis Romana reponit, velut 140 $_{8}$) = 111 $_{18}$, 157 $_{26}$. 112 $_{7}$, fecit magnorum virorum aut imperatorum negotia tractare. 157 $_{11}$, reddit tales qui facultates regias sua dispositione sustentent et qui omnes reditus regios thesaurosque suae habeant fidei dispositionique commissos cf. 181 $_{24}$, 225 $_{19}$. Alii fiunt βασιλικοὶ γραμματεῖς, Val. V, 56 $_{25}$, 64 $_{34}$; βασιλέων ἢ πόλεων ἢ ὄχλων γραμματεῖς, 66 $_{2}$ unde Firm. 174 $_{19}$, scribas *regis* aut senatus aut notarios exceptores principum. 225 $_{18}$, quibus imperatorum litterae ac secreta credantur. Praeterea inveniuntur σωματοφύλακες εἰσαγγελεῖς, Val. II, 114 8 (utrumque munus ad Ptolemaeorum regnum pertinere videtur; εἰσαγγελεύς occurrit Tebt. pap. 179); cf. Maneth. II, 263, ἄλλοι δ' αὔτε πέλονται ἀπαγγελέες βασιλήων. Firm. 106 $_{28}$, nuntios regum; 175 $_{10}$, praenuntios aut protectores aut satellites imperatorum, cf, 111 $_{19}$, 225 $_{22}$.

Haec omnia prius scripta esse apparet ea aetate, qua in Oriente complures erant reges i. e. antequam Romani harum terrarum potiti

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[1] Velut gladiatorum mentio, V, 67 $_{3}$, 70 $_{17}$.

[2] Μεγιστᾶνας etiam Maneth. IV, 41.

[3] Titulo βασιλέως βασιλέων utebantur Persarum et Parthorum reges e. g. Arsaces VII. Parthorum rex (cf. Dittenberger ad Inscr. orient., 430, n. 4.)

nothing pertaining to Roman customs had crept in (especially, as is to be expected, in Firmicus), not a few things were left that point to an earlier age. Not infrequently there are born τυραννικοὶ βασιλικοί, Val. II, 96; τυράννους μεγιστάνας ποιεῖ, V, 54,,, cf. II, 110 16: τύραννοι ἢ βασιλεῖς γίνονται, 56 11; βασιλεῖς βασιλέων, 63 gg, cf. 59 10' 62 11, 68 and the passages concerning the founding of cities just cited; likewise kings in Ptol. 45 12; Maneth. II, 350, καὶ μεγάλους βασιλῆας ἴσους κοιρανέουσιν ἤ που τῶν ἑτάρους τεύχει, λαοῖσιν ἀγητούς. III, 224, μεγάλους βασιλήας ἔτευξαν τε πάτρης προύχοντας ἢ ἐν δήμοισιν ἀρίστους (= 297). IV, 573, γενεῆς βασιληίδος ἄνδρας ἔσεσθαι κοινωνοὺς μετόχους τε, cf. II, 389; III, 111; I, 28, 280; and no less often does Firmicus mention kings (invincible emperors and those who hold the reins of the entire world, e.g. 108 16), such as 140, kings to whom power is handed down by their father (cf. 124 13, they lose their life together with their kingdom). Those who do not rise to such heights become βασιλικῶν πραγμάτων προεστώτες, Val. II, 110 15, διοικηταὶ βασιλέων, V, 57 21; βασιλέων οἰκονόμοι ἢ ἐπίτροποι, 65 11. (97., ἀπὸ βασιλέως δωρεάς λαμβάνουσι καὶ πίστεις ἡγεμονικὰς ἢ ἐξουσίας, cf. 99 29.; they are humbled by kings 97,,), cf. Maneth. II, 154, 29; they are humbled by kings 97,,), cf. Maneth. II, 154, χρήματα δ᾽ ἐν χερσὶν δώκεν βασιλήια νωμᾶν. Firm. 107 26, procurators of kings or financial administrators (who, just as here he builds upon the Greek with what Roman usage has supplied, so in other places substitutes Roman terms for Greek, as at 140 8) ÷ 111, 18, 157 26° 112, made to manage the affairs of great men or commanders. 157 11 renders those who sustain royal resources by their management and who have all royal revenues and treasuries committed to their trust and administration, cf. 181 24, 225 19. Others become βασιλικοί γραμματεῖς, Val. V, 56 25' 64,; βασιλέων ἢ πόλεων ἢ ὄχλων γραμματεῖς, 66, whence Firm. 174 1,, scribes of the king or of the senate or notaries and secretaries of rulers. 225 18, those to whom the letters and secrets of emperors are entrusted. Furthermore there are found σωματοφύλακες εἰσαγγελεῖς, Val. II, 114 8 (both offices appear to pertain to the Ptolemaic kingdom; εἰσαγγελεύς occurs in Tebt. pap. 179); cf. Maneth. II, 263, ἄλλοι δ᾽ αὖτε πέλονται ἀπαγγελέες βασιλήων. Firm.106,,, messengers of kings; 175 10, heralds or protectors or attendants of emperors, cf. 111 19' 225 22 225 22

All of these appear to have been written at an earlier time, when there were several kings in the East, i.e. before the Romans gained control of these lands

1 Such as the mention of gladiators, V, 67 3, 70 17.

* Μεγιστάνας also in Maneth. IV, 41.

* The title of King of Kings (Βασιλέως Βασιλέων) was used by the kings of the Persians and Parthians, e.g. Arsaces VII, king of the Parthians (cf. Dittenberger on Inscr. orient., 430, n. 4.)

sunt; quae ita mutare debebant exscriptores ut cum suae aetatis condicionibus congruerent, sed fere non mutarunt (praeter Firmicum, quem tamen pristinum colorem non prorsus abluisse vidimus) sive stupore quodam sive quod unus saltem extabat βασιλεύς, Romanorum imperator[1], ad quem utcumque referri poterant vaticinia proprie ad Ptolemaeos Antiochos Nicomedes spectantia; nam Bosporanorum Armenorum aut Parthorum reges aliosve similes eos spectasse probabile non est[2]. Haud dissimilis ratio est Luciani qui quae apud Cynicos de tyrannis legerat in suos libros transcribebat mutatam rerum condicionem non curans (ut etiam alia ex auctoribus recepit quae ad eos investigandos aliquantum valent).

Vetustiorem esse originem vaticiniorum, quae apud astrologos inveniuntur, fortasse ex aliis quoque similibus rebus concluditur. Sane multa talia sunt, ut et ad priorem aetatem quadrent et utcunque ad Romanam; sed quae cum ea tantum condicione rerum consentiant quae sub imperatoribus erant perpauca sunt. Sic δεκαδάρχας καὶ ἑκανοντάρχας τινὸς βραχέος στρατεύματος καὶ πόλεως, 70 $_{12}$, ad decuriones[3] et centuriones exercitus Romani referemus (etsi mire additur καὶ πόλεως); cetera autem similia partim antea scripta esse possunt partim videntur. Velut στρατηγὸς χωρῶν καὶ πόλεων, V, 60 $_{15}$, non tam de Romanorum praetoribus et propraetoribus dictum videtur quam de στρατηγοῖς quales cum alibi tum in Aegypto fuerunt; cf. 54 $_{10}$, κριτηρίων καὶ πόλεων ἀρχὰς ἕξουσιν; 57 $_{29}$, πιστευθήσεται πόλεις καὶ βασιλέων πράγματα; 60 $_{4}$, ἄρξει πόλεως καὶ πολλοῖς ἐπιτάξει ... καὶ θησαυρῶν κυριεύσει; nam στρατηγοὶ τῆς πόλεως in Aegypto et in Oriente inveniuntur (Dittenb., *Inscr. or. ind.*, p. 706).

Βασιλικοὶ ἄρχοντες πόλεων διοικηταί, 60 $_{20}$; διοικηταὶ βασιλέων, 57 $_{21}$ et ad Ptolemaeorum (aliorumque Orientis regum) et ad Romanorum aetatem quadrant (cf. Brandis Pauly-Wissowa, V, 790). Στρατοπεδάρχαι ναυτικῶν τε καὶ πεζῶν ἄρχοντες, 68 $_{8}$ (Ptol. 45^{r} $_{19}$, ἐν ἀξιώμασι ... στρατοπεδαρχικοῖς) πολλῶν χωρῶν καὶ στρατοπέδων ἐπικρατοῦσι, 62 $_{12}$, cf. $_{13}$, Romanorum proprii sunt : cf. P. M. Meyer, *Das Heerwesen der Ptolem.*, p. 152.

Sed de his rebus videant peritiores.

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[1] Eum a scriptoribus quidem sic appellari constat; cf. Crusius de Babrii aetate, p. 239[3]. In papyris e. g. Oxyrh. Pap., I, 33; Col., II, 6; 35, v. 1.

[2] Ceteri reguli (Thracum Nabataeorum Iudaeorum, etc.) ultra primum fere saeculum non durarunt.

[3] Δεκαδάρχην equitem ducem novit Xenophon (pluribus locis), δ. λατόμων custos est *Flinders Petrie Pap.*, II, (4), 1; XIII, (1), 1.

* * *

they had come to power; these passages the copyists ought to have altered so as to accord with the conditions of their own time, but for the most part they did not alter them (except for Firmicus, whom we have seen nonetheless did not entirely wash away the original color), whether from a kind of intellectual torpor or because there was at least one βασιλεύς still existing, namely the Roman emperor, to whom the prophecies properly directed at the Ptolemies, Antiochus, and Nicomedes could somehow be referred; for it is not probable that they had in view the kings of the Bosporan peoples, the Armenians, the Parthians, or others of that kind. The case of Lucian is not unlike this: he transcribed into his own books what he had read among the Cynics about tyrants, paying no heed to the changed state of affairs (just as he also received other things from authors which are of some value for investigating them).

That the origin of the prophecies found among the astrologers is more ancient is perhaps also concluded from other similar considerations. To be sure, many such passages are of a kind that they fit both an earlier age and, in some fashion, the Roman one; but those which accord only with the condition of affairs as it existed under the emperors are very few. Thus δεκαδάρχας καὶ ἱκανοντάρχας τινὸς βραχέος στρατεύματος καὶ πόλεως, 70, 12, we shall refer to the decurions and centurions of the Roman army (even though καὶ πόλεως is strangely added); but other similar passages in part may have been written earlier and in part appear to have been. For example, στρατηγὸς χωρῶν καὶ πόλεων, V, 60 15, seems to be said not so much of the Roman praetors and propraetors as of στρατηγοί such as existed both elsewhere and in Egypt; cf. 54 10, κριτηρίων καὶ πόλεων ἀρχὰς ἕξουσιν; 57 29, πιστευθήσεται πόλεις καὶ βασιλέων πράγματα; 60, ἄρξει πόλεως καὶ πολλοῖς ἐπιτάξει ... καὶ θησαυρῶν κυριεύσει; for στρατηγοί τῆς πόλεως are found in Egypt and in the East (Dittenb., Inscr. or. ind., p. 706). Βασιλικοὶ ἄρχοντες πόλεων διοικηταί, 60 20ff.; διοικηταὶ βασιλέων, 57, 21, fit both the age of the Ptolemies (and other kings of the East) and that of the Romans (cf. Brandis, Pauly-Wissowa, V, 790).Στρατοπεδάρχαι ναυτικῶν τε καὶ πεζῶν ἄρχοντες, 68, (Ptol. 45 19, ἐν ἀξιώμασι ... στρατοπεδαρχικοῖς) πολλῶν χωρῶν καὶ στρατοπέδων ἐπικρατοῦσι, 62 12, cf. 13, are proper to the Romans: cf. P. M. Meyer, Das Heerwesen der Ptolem., p. 152.

But let more learned men examine these matters.

› It is established that he is called thus by writers; cf. Crusius on the age of Babrius, p. 239[3]. In papyri e.g. Oxyrh. Pap., I, 33; Col., II, 6; 35, v. 1.

* The other petty kings (of the Thracians, Nabataeans, Jews, etc.) survived scarcely beyond the first century.

* Xenophon (in several passages) knows Aekaddpxnv as a cavalry commander; the keeper of λατόμwv is Flinders Petrie Pap., II, (4), 1; XIII, (1), 1.

* * *

Scriptorem adhuc paene incognitum in lucem emittens meum duco etiam de indole eius pauca proferre ad eius ingenium recte aestimandum utilia. Loquacem vanum semidoctum fuisse Valentem ex eis potissimum apparebit quae p. 29-53 edidi; nec tamen est cur de simplicitate eius et honestitate dubitemus, qui res obscuras [1] et involutas explanare studens et omnem operam suam in hoc positam esse identidem affirmans tamen mathesin quam tantopere adamabat obscuravit potius quam explicavit. Sed de his rebus facilius erit diiudicare, ubi totus liber prodierit.

Nunc in animo habeo sermonem Valentis paucis illustrare. Et ut paucis comprehendam quod sentio, tenemus hominem qui ludum grammatici per tempus aliquod frequentaverat, rhetoricen parum attigerat. Nulla igitur ne minima quidem in prooemiis Atticismi vestigia tum maxime florentis, sed hic illic flosculi e poetis decerpti; in partibus technologicis ea dictio quae rhetoribus horrida atque inculta videretur, quoniam periphrasi neglecta a vocabulis sordidis non abhorrebat et συκῆν συκῆν appellabat. Quod autem maxime inscitiam auctoris prodit, verba quaedam et locutiones rariores, quas semel adamavit, identidem repetit (v. g. ἱερὸς καὶ σεβάσμιος, ἀκροθιγεῖς τὰς εἰσόδους ποιησάμενοι [$31_{20} = 122_{36}$], θεοῖς προσομιλεῖν, ἐκθειάζειν τὴν φύσιν). Philosophum non audivit, sed quaedam ex philosophia populari ut tot alii paene invitus adsumpsit, plura apud astrologos vetustiores invenit, qui stoicis argumentis artem suam defendere et fulcire studebant [2].

Poetica in prooemiis potissimum obvia sunt, ubi saepe mire discrepant cum vocabulis cotidianis et vulgaribus, sed etiam in ipsa tractatione occurrunt; quorum partem fortasse ut modo dixi e Petosiride hausit. Talia sunt ἀλήτης (at habet Iosephus), ἄνευθεν, ἀνία, ἀπερείσιος, ἄτερ, ἀστροδώρητος, γέννα, γεννήτωρ, δάνος, ἐπιμείρεσθαι, εὐκτήμων, εὐφρόσυνος, ἡδυμέλεια (novum), θοινᾶσθαι, θοίνημα, ἴδρις, ἰσχάνειν, καθειργνύναι, καταθύμιος, κατόπτης, μεγαλαυχής (habet Manetho), μέριμνα, πολυκτήμων, προπάτωρ, ῥόθιος, σθένειν, στάδιος (122_{31} ?), στεφηφόρος, στέφος, συγκιρνάναι et συνεπικιρνάναι (novum), συμμίσγειν, συνεστιάτωρ, συνίστωρ, τομός, τρυχηρός, ὑψαύχην, φυτοσπόρος, [μουσουργία (quod Lucianus habet), II, 30_{34}, vulgare fuisse potest], ut mittam incerta velut ἀθεής (123_{19}), ὀλετής (47_{37}).

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[1] Petosiridem breviter exposuisse etiam Manetho dicit, I, 11; cf. e. g. Val. 35_{5}, 39_{18}, 118_{10}.

[2] Poetarum versus, quos ad fati et matheseos vim illustrandam affert, se non ipsum collegisse sed congestos invenisse fatetur p. 124_{14}; adde quod versum Iliad. Z 488 (p. 43_{26}) etiam Manetho adhibet, V, 18.

In bringing to light a writer hitherto almost unknown, I consider it my duty also to say a few words about his character, useful for forming a correct estimate of his genius. That Valens was garrulous, superficial, and half-learned will be most apparent from what I have edited on pp. 29–53; nor, however, do we have reason to doubt his simplicity and honesty — a man who, striving to explain obscure and tangled matters and repeatedly affirming that all his effort was devoted to this purpose, nevertheless obscured rather than clarified the mathematical art he so passionately loved. But these matters will be easier to judge once the whole book has appeared.

It is now my intention to illustrate the style of Valens in brief. And to sum up my view in few words: we have before us a man who had attended a grammar school for some time but had barely touched rhetoric. There are therefore no traces, however slight, of Atticism in the prefaces — Atticism then at its very height — but here and there little flowers culled from the poets; in the technical sections, a diction that rhetoricians would have found rough and unpolished, since, neglecting periphrasis, he did not shrink from coarse words and called a fig a fig. But what most betrays the author's lack of skill is that certain rarer words and phrases, once he took a liking to them, he repeats again and again (e. g. ἱερὸς καὶ σεβάσμιος, ἀκροθιγεῖς τὰς εἰσόδους ποιησάμενοι [31 20το = 122 36], θεοῖς προσομιλεῖν, ἐκδηλαζεῖν τὴν φύσιν). He never studied under a philosopher, but like so many others absorbed certain elements from popular philosophy almost unwillingly, while he found more material among the older astrologers, who endeavored to defend and buttress their art with Stoic arguments[3].

Poetic forms are encountered most often in the proems, where they frequently differ remarkably from everyday and common vocabulary, but they also occur in the treatment itself; part of which, as I said just now, he perhaps drew from Petosiris. Such are Αλήτης (but Josephus has it), ἄνευθεν, ἀνία, ἀπερείσιος, ἄτερ, ἀστροδώρητος, γέννα, γεννήτωρ, δάνος, ἐπιμείρεσθαι, εὐκτήμων, εὐφρόσυνος, ἡδυμέλεια (a new word), θοινᾶσθαι, θοίνημα, ἱδρις, ισχάνειν, καθειργνύναι, καταθύμιος, κατόπτης, μεγαλαυχής (Manetho has it), μέριμνα, πολυκτήμων, προπάτωρ, ῥόθιος, σθένειν, στάδιος (122 31 ?), στεφηφόρος, στέφος, συγκιρνάναι or συνεπικιρνάναι (new), συμμίσγειν, συνεστιάτωρ, συνίστωρ, τομός, τρυχηρός, ὑψαύχην, φυτοσπόρος, [μουσουργία (which Lucian has), II, 30841, may have been common], to say nothing of uncertain cases such as &ßens (1231), ¿RETŃS (47 37).

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[1] Manetho also says that Petosiris treated the subject briefly, I, 11; cf. e.g. Val. 35, 39 18, 118 10.

* He admits that the verses of the poets which he adduces to illustrate the power of fate and astrology were not collected by himself but found ready assembled, p. 124 14; add the fact that the verse of Iliad Z 488 (p. 43 26) is also used by Manetho, V, 18.

Ex lingua communi petita vel ad normam communium a Valente urgente necessitate facta sunt haud pauca; unde fit ut ex hoc uno scriptore thesaurum linguae graecae admodum augere liceat[1]. Sunt autem haec nova partim composita per α privativum, ut ἀδιοικησία, ἀδουλαγώγητος, ἀθεμιτοφαγεῖν, ἀκαθυστέρητος, ἀνεπιχαρής, ἀνωμαλεῖν (Petosirideum), ἀνωμαλίζειν, ἀπαράμονος — per δυς : δυσαμάρτητος, δυσπρόκοπος — per ευ : εὐαναλωτής? (II, 112 $_{2}$), εὐεπινόητος, εὐθρύλλητος, εὐμετανόητος, εὐνοηματικός, εὐνόητος, εὐπρακτεῖν, εὐσυμβίωτος, εὐσύστατος, εὐυπόκριτος — per πολυ : πολυγέωργος, πολύγνωστος, πολυπερίσπαστος — per φιλο : φιλασκητής, φιλαυτότης, φιλεκδημητής, φιλοπαίγνιος, φιλοπάλαιστρος, φιλοσυμβίωτος, φιλοσυνέστιος — per praepositiones : ἀντανάλυσις, ἀντιζηλεῖν et ἀντιζηλία, ἀντιπαράδοσις, ἀντιπαραχωρεῖν et -χώρησις, ἀντιστρεπτεῖν; ἀποκρύφως; διαθλεύειν, διοικονομία; ἐγκάτοχος, ἔλλιπος, ἐνδιάφορος, ἐννοηματικῶς; ἐκκακοῦν, ἔκπτωτος, ἐξυπηρέτησις; ἔπαισχρος, ἐπεσκοτισμένως, ἐπιδιακατέχειν, ἐπιθορύβως, ἐπίλωβος, ἐπινοηματικός, ἐπινοήμων, ἐπισκύλλειν, ἐπιτάραχος, ἐπιχαρίτως; κατηγριωμένος, καταιτιασμός, κατεζητημένως, κατορθωτής; παραιρέτης, παρασυνεργός, παρεμπόδισις, παρεπηρμένος; περικτητικός, περιπόλημα; προμηνυτής, προμίσθωσις, προπωλή, προφάνεια; προσεπικαταστρέφειν; συγγένημα, συγκρασία, συγκράτησις (?), συγκρατητικός (?), συναιρετιστής, συνεμφύρειν, [συνεπικίρνασθαι], συννεκροῦσθαι; ὑπερεκζεῖν? (31 $_{11}$). — Alia composita verbalia sunt ἀλλοιοπροσωπεῖν, ἑτεροσεβεῖν, θαλασσομαχεῖν, στοιχειογραφεῖν; nominalia αὐτοκόλαστος (?), δουλελεύθερος, ἐλεφαντουργία, ἐναντιοβουλία, ἱεροτεύκτης, ἰσχυροπαίκτης (II, 91 $_{24}$; an σχοινοπαίκτης ?), λαθρεπίβουλος, λαθραιόκοιτος, νεκροφύλαξ, νεκρόψυχος, ὁπλοδιδακτής, ὁπλοπαίκτης, πορφυροβαφία, σιτογεωργός, σκληρουργία, σκληρουργός (cf. ad II, 90 $_{21}$), σκοτεινολογία, στεμματο(η)φορία, συνταγματογράφοι, ταπεινόψυχος, ὑψοταπείνωμα, φωταγωγία, χαλιναγωγός, χρυσοκοσμητής, χρυσονήτης.

Suffixorum ope derivata sunt nomina : per -ικός : ἀποδηματικός, ἀρρωστηματικός, ἀρχηγικός, βασανιστικός, εὐνοηματικός, ζημιωτικός, κατακλιτικός, λαοξοικός, περικτητικός, προκοπτικός, προσαιτητικός, στραταρχικός, συλλεκτικός — per -ωδης : λιχηνώδης — per -μός : αἱμαγμός, καινισμός, καταιτιασμός — per -(ε)ία : ἀρχιερατεία (habet etiam ἀρχιερωσύνη), περιβοησία, προφάνεια, σκληρουργία, σκοτεινολογία, στεμματοφορία, συγκρασία, φωταγωγία, χρεωστία — per -σις : αὐθέντησις, ἄχθισις, δημοσίωσις, ἐξυπηρέτησις, ἱστόρησις, κάκισις, παρεμπόδισις, προμίσθωσις, συγκράτησις, τέκνωσις — per -τής :

[1] Omnino missa facio certa astrologorum vocabula velut κανονοποιία σχηματογραφία etc.

Not a few words are drawn from the common language or formed by Valen tius from the pattern of common words under the pressure of necessity; whence it comes about that from this one writer alone the treasury of the Greek language may be considerably enriched[1]. Now these new formations are in part compounds with the privative α, such as ἀδιοικησία, ἀδουλαγώγητος, ἀθεμιτοφαγεῖν, ἀκαθυστέρητος, ἀνεπιχαρής, ἀνωμαλεῖν (a word from Petosiris), ἀνωμαλίζειν, ἀπαράμονος — with δυς: δυσαμάρτητος, δυσπρόκοπος — with εὐ: εὐαναλωτής? (II, 112.), εὐεπινόητος, εὐθρύλλητος, εὐμετανόητος, ευνοηματικός, ευνόητος, εὐπρακτεῖν, εὐσυμβίωτος, εὐσύστατος, εὐυπόκριτος — with πολυ: πολυγέωργος, πολύγνωστος, πολυπερίσπαστος — with φιλο: φιλασκητής, φιλαυτότης, φιλεκδημητής, φιλοπαίγνιος, φιλοπαλαιστρος, φιλοσυμβίωτος, φιλοσυνέστιος — with prepositions: ἀντανάλυσις, ἀντιζηλεῖν and ἀντιζηλία, ἀντιπαράδοσις, ἀντιπαραχωρείν and -χώρησις, ἀντιστρεπτεῖν; ἀποκρύφως; διαθλεύειν, διοικονομία; ἐγκάτοχος, ἔλλιπος, ἐνδιάφορος, ἐννοηματικῶς; ἐκκακοῦν, ἔκπτωτος, ἐξυπηρέτησις; ἔπαισχρος, ἐπεσκοτισμένως, ἐπιδιακατέχειν, ἐπιθορύβως, ἐπίλωβος, ἐπινοηματικός, ἐπινοήμων, ἐπισκύλλειν, ἐπιτάραχος, ἐπιχαρίτως; κατηγριωμένος, καταιτιασμός, κατεζητημένως, κατορθωτής; παραιρέτης, παρασυνεργός, παρεμπόδισις, παρεπηρμένος; περικτητικός, περιπόλημα; προμηνυτής, προμίσθωσις, προπωλή, προφάνεια; προσεπικαταστρέφειν; συγγένημα, συγκρασία, συγκράτησις (?), συγκρατητικός (?), συναιρετιστής, συνεμφύρειν, [συνεπικίρνασθαι], συννεκροῦσθαι; ὑπερεκτεῖν ? (31 μ.).. Other verbal compounds are ἀλλοιοπροσωπεῖν, ἑτεροσεβεῖν, θαλασσομαχεῖν, στοιχειογραφεῖν; nominal compounds are αὐτοκόλαστος (?), δουλελεύθερος, ἐλεφαντουργία, εναντιοβουλία, ἱεροτεύκτης, ισχυροπαίκτης (II, 91, or σχοινοπαίκτης?), λαθρεπίβουλος, λαθραιόκοιτος, νεκροφύλαξ, νεκρόψυχος, ὁπλοδιδακτής, ὁπλοπαίκτης, πορφυροβαφία, σιτογεωργός, σκληρουργία, σκληρουργός (cf. on II, 90 ei), σκοτεινολογία, στεμματο(η)φορία, συνταγματογράφοι, ταπεινόψυχος, ὑψοταπείνωμα, φωταγωγία, χαλιναγωγός, χρυσοκοσμητής, χρυσονήτης.

Names derived with the help of suffixes: via -ικός: ἀποδηματικός, ἀρρωστηματικός, ἀρχηγικός, βασανιστικός, ευνοηματικός, ζημιωτικός, κατακλιτικός, λαοξοικός, περικτητικός, προκοπτικός, προσαιτητικός, στραταρχικός, συλλεκτικός – via -ωδης: λιχηνώδης – via -μός: αἱμαγμός, καινισμός, καταιτιασμός – via -εία: ἀρχιερατεία (also has ἀρχιερωσύνη), περιβοησία, προφάνεια, σκληρουργία, σκοτεινολογία, στεμματοφορία, συγκρασία, φωταγωγία, χρεωστία – via -σις: αὐθέντησις, ἄχθισις, δημοσίωσις, ἐξυπηρέτησις, ἱστόρησις, κάκισις, παρεμπόδισις, προμίσθωσις, συγκράτησις, τέκνωσις – via -τής:

1 I entirely pass over certain astrological terms such as κανονοποιία, σχηματογραφία, etc.

ἀφαιρέτης, διευθυντής, κακωτής, κατορθωτής, ὁπλοδιδακτής, ὁπλοπαίκτης, παραιρέτης, προμηνυτής, συναιρετιστής, φιλασκητής, φιλεκδημητής, χρυσοκοσμητής, χρυσονήτης — per μα : περιπόλημα, συγγένημα. — Verba per -ευειν : ποικιλεύεσθαι; per -ιζειν : ψογίζειν.

Ex eis quae alicunde nota sunt memorabilia sunt ἀδρεπίβολος, II, 108 $_{2}$, 113 $_{28}$ (utrobique ἀνδρεπιβόλους codd.), quod non invenitur nisi, *De subl.*, 8 $_{1}$ (ubi ἀδρεπήβολον cod. fors. rectius) varie tentatum; ἀκροθιγής e Meleagro notum (A. P. XII, 68); ἀνθρωπότης = Sext. Emp. 249 $_{12}$, 250 $_{10}$; ἀστερίζειν, 100 $_{10}$: ad stellarum positiones referre? (τὴν ὥραν) quod aliam vim habet apud Ps. Plut., *Plac.*, 888^{d} (ubi ἀστεροῦν Stob.); ἀφανταστίωτος, 98 $_{10}$ = ignobilis (Plut., *De soll. an.*, 3, liber a φαντασίαις, opp. φανταστικός); nam φαντασία ei est gloria, nobilitas ut Polybio, unde φαντασιώδης δόξα, 51 $_{10}$; εὐφαντασίωτος idem fere quod ἐπίδοξος, II, 112 $_{24}$, 113 $_{18}$ (aliter Quint. VI, 2 $_{30}$); ἐκπλοκή, 97 $_{8}$, 106 $_{37}$, quod apud Artemid. IV, 57 non agnovit Hercher; ἐξοδιασμός = δαπάνη hanc quidem vim apud solum Artemid. habens; ἐργαστηριακός (iuxta ἐργαστικός) e solo Polybio enotatum; εὐεπίτευκτος; θυρεπανοίκτης effractor unde cavillatio in Cratetem iacta explanatur D. L. VI, 86; Plut., *Qu. conv.*, II, 6; καταμαξεύειν his cum psilosi traditum (48 $_{19}$, 128 $_{12}$); μετεωρισμός sollicitudo Hippocrateum; πλοκεύς apud Epicharmum et Hippocr. obvium; προβιβασμός praeterea apud solum Artemid. 100 $_{9}$; ὑπερθετικός grammaticis superlativus, hic quod cum dilatione fit (et ὑπέρθεσις mora, 96 $_{12, 14}$ ut Polybio).

Cum LXX et N. T. solis aut fere solis communia haec : ἀγορασμός, ἀδελφότης, ἀμετανόητος, ἀντίπτωμα, ἀπαραβάτως, ἀρχιερατικός, διαταγ διαφημίζειν, ἔκβασις, ἐξουσιαστικός, εὐμετάδοτος, θεομάχος, θεόπνευστος, θραῦσις, καταβολή fundamentum, κατάκρισις, κατάλειψις, κενόδοξος, κλυδωνίζειν, κρυβή, II, 89 $_{23}$ (κρυβῇ, LXX), ματαιολόγος (habet etiam -λογία), μεγαλειότης, μεγιστᾶνες, μογιλάλος, μολυσμός, νῖκος, νομικός, περικαμπής, περιποίησις, πληροφορεῖν, ποικιλτική, συντριβή, τελίσκειν, ὑποταγή, φορολογία.

Alia notabilia sunt ob significationem, ex quibus eligo haec; sunt enim multo plura, quae plerumque e Polybio, LXX, N. T. inscriptionibus illustrantur: ἀδιάφορος [1] περὶ τὰς συνελεύσεις, II, 111 $_{21}$, est non fastidiosus, cf. II, 114 $_{21}$ (113 $_{29}$?); ἀθετῆσαι τοὺς ἐντυγχάνοντας, 87 $_{22}$, est perturbare? (cf. ἀθέτησις, 103 $_{37}$, 108 $_{8}$, 109 $_{7}$ coni. ζημία); αἵρεσις aut idem est quod ἀγωγή μέθοδος (ut 41 $_{24}$ etc.) aut indoles (ad 60 $_{15}$) : cf. Dittenb. in utroque indice; νευρῶν αἰσθήσεις, 105 $_{10}$,

[1] Cf. *Catal.*, V, 225, 16 et ad 203, 28.

ἀφαιρέτης, διευθυντής, κακωτής, κατορθωτής, ὁπλοδιδακτής, ὁπλοπαίκτης, παραιρέτης, προμηνυτής, συναιρετιστής, φιλασκητής, φιλεκδημητής, χρυσοκοσμητής, χρυσονήτης – via -μα: περιπόλημα, συγγένημα. Verbs via -ευειν: ποικιλεύεσθαι; via -ιζειν: ψογίζειν.

Among those known from some source, noteworthy are ἀδρεπίβολος, II, 108, 113 28 (in both places ἀνδρεπιβόλους in the manuscripts), which is found nowhere except De subl., 8 (where ἀδρεπήβολον in the manuscript has [1] perhaps more correctly been variously emended; ἀκροθιγής is known from Meleager (A. P. XII, 68); ἀνθρωπότης == Sext. Emp. 249 18... 250 10; ἀστερίζειν, 100 10: to refer (τὴν ὥραν) to stellar positions? which has a different meaning in Ps. Plut., Plac., 888 (where Stob. has ἀστεροῦν); ἀφαντασίωτος, 98 1. — ignoble (Plut., De soll. an., 3, free from φαντασίαι, opp. φανταστικός); for φαντασία in him means glory, nobility as in Polybius, whence φαντασιώδης δόξα, 51 10, εὐφαντασίωτος nearly the same as ἐπίδοξος, II, 112 24, 113 18 (differently Quint. VI, 2 30); ἐκπλοκή, 97, 106, which in Artemid. IV, 57 was not recognized by Hercher; ἐξοδιασμός = δαπάνη, having this meaning only in Artemid.; ἐργαστηριακός (alongside ἐργαστικός) noted from Polybius alone; εὐεπίτευκτος; θυρεπανοίκτης, housebreaker, which explains the taunt cast at Crates in D. L. VI, 86; Plut., Qu. conv., II, 6; κατα- μαζεύειν transmitted in these passages with psilosis (48 19, 128 12); μετεωρισμός, anxiety, a Hippocratic word; πλοκεύς in Epicharmus and Hippocr.common, and προβιβασμός found moreover in Artemid. 100 alone; ὑπερθε- τικός meaning "superlative" for grammarians, here meaning what is done with delay (and ὑπέρθεσις meaning delay, 96 12 14, as in Polybius).

Common to LXX and N.T. alone or nearly alone are the following: ἀγορασμός, ἀδελφότης, ἀμετανόητος, ἀντίπτωμα, ἀπαραβάτως, ἀρχιερατικός, διαταγ διαφημίζειν, ἔκβασις, ἐξουσιαστικός, εὐμετάδοτος, θεομάχος, θεόπνευστος, θραύσις, καταβολή fundamentum, κατάκρισις, κατάλειψις, κενόδοξος, κλυδωνίζειν, κρυβή, II, 89 23 (κρυβή, LXX), ματαιολόγος (also having λογία), μεγαλειότης, μεγιστάνες, μογιλάλος, μολυσμός, νίκος, νομικός, περικαμπής, περιποίησις, πληροφορεῖν, ποικιλτική, συντριβή, τελίσκειν, ὑποταγή, φορολογία.

Other noteworthy items on account of their meaning, from which I select the following; for there are many more, which are for the most part illustrated from Polybius, LXX, N.T., and inscriptions: ἀδιάφορος περὶ τὰς συνελεύσεις, II, 111,,, means not fastidious, cf. II, 114, 21 (113 29τ?); ἀθετῆσαι τοὺς ἐντυγχάνοντας, 87 339 means to disturb? (cf. ἀθέτησις, 103 ... 37108, 109, conj. ζημία); αἵρεσις either means the same as ἀγωγή μέθοδος (as 41 24y, etc.) or character (at 6015): cf. Dittenb. in each index; νεύρων αἰσθήσεις, 105 10

1 Cf. Catal., V, 225, 16 and at 203, 28.

sunt dolores; αἰτία molestia saepissime, ut II, 106 $_{14, 16}$, 115 $_{7, 28}$; V, 70 $_{31}$, 86 $_{12}$ (cf. adn,), 92 $_{14, 15}$ etc.; ἀνάγεσθαι ἀπό (ἔκ) τινος aliqua re promoveri (— προκόπτειν, προβιβάζεσθαι), ut II, 96 $_{32}$, 112 $_{8}$, ἀπὸ λόγων ἢ ψήφων, cf. 114 $_{26}$; V, 65 $_{22}$, 70 $_{22}$ (item Plutarchus); ἀναγκαῖος efficax, 56 $_{7}$ (idemne ἀναγκαστικός, 47, $_{4}$?); ἀναγκαίως ἔσχον ... προτάξαι cogebar, 35 $_{6}$; ἀναδέχεσθαι pati ut apud Polybium (cf. II, 109 $_{1}$; V, 120 $_{22}$ etc.); ἀναλαμβάνειν τινί τι praebere, 50 $_{22}$, 129 $_{8}$; ἀντίληψις mutatio? 55 $_{2}$; ἀποφθέγγεσθαι vaticinari, ut Luci., Ptol.; ἀσχήμων est ignobilis infamis, ἀσχημοσύνη et ἀσχημονεῖν (item Epict.; Dittenb. 653 $_{4}$), contrarium εὐσχήμων (cf. Epict. Ptol. inscr.: Dittenb. ind., p. 323); διευθύνειν manere; δύναμις = ἀγωγή, αἵρεσις; ἐπὶ τούτου τ. εἴδους in hoc casu, 77 $_{19}$; ἐπὶ παντὸς εἴδους semper, 99 $_{24}$; εἴδη γυναικεῖα, 90 $_{18}$, res ad mulieres attinentes; ἐπισημασία nobilitas, gloria; εὐπόριστος active; θεμέλια agri, fundi (Ptol.); θλῖψις calamitas (N. T.); ἴδιος vi pristina carens pronomen est tertiae personae (Deissmann, *Bibelstud.*, I, 120); ἱκανός multus, magnus; καθαιρεῖν loco (magistratu) deicere itemque καθαίρεσις, -ρετικός, ἀκαθαίρετος; καταλαμβάνεσθαι discere (Dion. Hal.); κατασπουδάζειν τινά, 120, $_{21}$, gratia abuti adversus reum (cf. vit. Aeschyli, 311 $_{35}$ Weil); κεφαλὴ μεγάλη vir summus, 66 $_{11}$; λογισμός desiderium, 87 $_{34}$; μέθοδος fraus (Artem.) et sic μεθοδικός, II, 91 $_{22, 23}$; ὄχλησις morbus (Ptol.); περικυλίεσθαί τινι incidere in aliquid (Ptol.); πίστις munus, administratio (Ptol. inscr. : cf. Dittenb. ind., p. 384); συνοχή custodia, carcer (Maneth. Artem.); σώματα servi; ὑπερέχων (itemque μείζων) homo potens, (item ὑπεροχή summus in rep. locus, 53 $_{31}$ etc.), cf. Deissmann, II, 83; φέρεσθαι superbire, 32 $_{13}$, cf. Sonny, *Ad Dionem analecta*, 207; se gerere : ἁπλῶς φερόμενοι, 37 $_{28}$; πρὸς τὸ θέλον, 40 $_{26}$; ἡδέως, 42 $_{24}$ (gaudio efferuntur); 72 $_{13}$, ubi adverbium excidit; ἀστάτως, 108 $_{28}$; φθόνῳ ἐνεχθέντες invidia moti, 43 $_{30}$; καλλονῇ λόγων freti, 49 $_{4}$; ἀπειρίᾳ, 86 $_{28}$; τύχῃ, 31 $_{28}$, usi; cf. W. Schmid, *Atticism.*, I, 139.

E syntaxi ut pauca delibem (nam in formis haud multa sunt, velut ἀμφιάσαι, 57 $_{9}$; ἔγγαιος, 68 $_{5}$; διαιρήσῃ, 124 $_{34}$), prorsus vacillat in modis. Sic adamat εἰ cum coniunctivo (cf. 90 $_{33}$, 91 $_{16}$); ὅτε, 72 $_{35}$; ἕως, 61 $_{1}$. Participium pro verbo ponere videtur, 108 $_{31}$; Perfectum pro aoristo e. g. 83 $_{26}$, 86 $_{35}$, 87 $_{13}$ (cf. Radermacher ad Demetr., p. 84 sq.); ὁπότε ... ἀναδράμῃ, 49 $_{37}$, 126 $_{8, 32}$: ἐὰν ... ἔστι, 87 $_{37}$; ἐὰν ... δηλοῦσι, 99 $_{12}$; ἐὰν βλάπτεται, 104 $_{27}$; ὁπόταν ... ἐπεμβῶσι ... καὶ εἰσί, 117 $_{25}$; ὃς ἐὰν ἔλθῃ habes, 118 $_{25}$ (cf. pro multis Deissmann, II, 30). Neque igitur mutavi ἐάν τις ... συγχρονίσαι, 122 $_{20}$.

Εἷς ponit pro ἐν (saepissime), rarius ἐν pro εἷς (55 $_{22}$, 57 $_{7}$); ὁμόσε pro ὁμοῦ, 67 $_{4}$, 68 $_{15}$; ὅπου pro ὅποι, 52 $_{9, 14}$.

are pains; αἰτία means trouble very frequently, as II, 106 14' 16' 1157,28i 14' 16' V, 70 311, 86 86112 ,(cf. adn,), 9214 15 etc.; ἀνάγεσθαι ἀνάγεσθαι ἀπό ἀπό (ἐκ) τινος τινος 861, ἀνάγεσθαι ἀπό τινος ἀνάγεσθαι ἀπό τινος to be advanced by something (= προκόπτειν, προβιβάζεσθαι), as II, 9632 112,, ἀπὸ ἀπὸ λόγων λόγων ἢ ἢ ψήφων ψήφων, , cf. 114 26; V, 6522, 70 22 (likewise Plutarch); ἀπὸ λόγων ἢ ψήφων, ἀναγκαῖος means efficacious, 56, (is ἀναγκαστικός the same, 47,?); ἀναγ- καίως ἔσχον ***προτάξαι means I was compelled, 35 ε; ἀναδέχεσθαι means to endure as in Polybius (cf. II, 109 ; V, 120, etc.); ἀναλαμβάνειν τινί τι means to provide, 50 12, 129,; ἀντίληψις means change? 55,; ἀποφθέγγεσθαι means to prophesy, as in Lucian, Ptolemy; ἀσχήμων means ignoble, infamous, ἀσχη- μοσύνη and ἀσχημονεῖν (likewise Epictetus; Dittenb. [illegible]), the opposite εὐσχή- μων (cf. Epict. Ptol. inscr.: Dittenb. ind., p. 323); διευθύνειν means to remain; δύναμις: ἀγωγή, αἵρεσις; ἐπὶ τούτου τ. εἴδους means in this case, 77 1.; ἐπὶ παντὸς εἴδους means always, 99 24ει; εἴδη γυναικεία, 9018' res ad res ad mulieres attinentes; ἐπισημασία means distinction, glory; εὐπόριστος active; γεμέλια means fields, estates (Ptol.); θλῖψις means calamity (N.T.); ἴδιος having lost its original force is a pronoun of the third person (Deissmann, Bibelstud., I, 120); ἱκανός means much, great; καθαιρεῖν means to remove from office (also magistrate) and likewise καθαίρεσις, -ρετικός, ἀκαθαίρετος; κατα- λαμβάνεσθαι means to learn (Dion. Hal.); κατασπουδάζειν τινά, 120, ει means to abuse one's influence against the accused (cf. vit. Aeschyli, 311 35 Weil); κεφαλὴ μεγάλη means a great man, 66 11; λογισμός means desire, 87 34; μέθοδος means fraud (Artem.) and so μεθοδικός, II, 91 12 13; ὄχλησις means disease (Ptol.); περικυλεσθαί τινι means to fall into something (Ptol.); πίστις means office, administration (Ptol. inscr.: cf. Dittenb. ind., p. 384); συνοχή means custody, prison (Manetho, Artem.); σώματα means slaves; ὑπερέ- χων (likewise μείζων means a powerful man, (likewise ὑπεροχή means the highest position in the state, 53 31, etc.), cf. Deissmann, II, 83; φέρεσθαι means to be proud, 32 13' cf. Sonny, Ad Dionem analecta, 207; to conduct oneself: ἄνωθεν φερό- μενοι, 37 1828; πρὸς τὸ θέλον, 40 26; ἡδέως, 42, (carried away with joy); 72 13. where the adverb has dropped out; ἀστάτως, 108 2818; φθόνῳ ἐνεχ- θέντες means moved by envy, 43 30goj; καλλονή λόγων means relying on fine words, 49; ἀπειρίᾳ, 862; τύχη τύχη,, 312, used; cf. W. Schmid, Atticism., I, 139. τύχη,

To briefly touch on syntax (for there are not many notable forms, such as ἀμφιάσαι, 57 ο; ἔγγαιος, 68,; διαιρήση, 194..), the usage is entirely unstable in the moods. Thus the author is fond of εἰ with the subjunctive (cf. 90 33'9116); ὅτε, 72 35%; ἕως, 61. He appears to use the participle in place of the verb, 10831; the Perfect 31; the Perfect for the aorist, e.g. 83 26, 86 35, 87 13 (cf. Radermacher ad Demetr., p. 84 sq.); ὁπότε ... ἀναδράμῃ, 49 $... 79126 87., 3ε: ἐὰν ... ἔστι, 87 gr; ἐὰν ... δηλοῦσι, 99 11; ἐὰν βλάπτεται, 10427,, ;; ὁπόταν ... ἐπεμβῶσι ... καὶ εἰσί, 117; ὅταν on εἰσί, 118 15 25 (cf. for many examples Deissmann, II, 30). Therefore I have not emended ἐάν τις .. συγχρονίσαι, 12220°

He uses εἰς in place of ἐν (very frequently), and more rarely ἐν in place of εἰς (55 21, 57 1); ὁμόσε in place of ὁμοῦ, 67, 68 15; ὅπου in place of ὅποι, 52 οι 14

Comparationem senescere declarat cum καινότερος novus, II, 107 $_{18}$ etc., tum πλεῖστα καὶ μείζονα ἀγαθὰ παρέχονται, 56 $_{3}$; πολλῷ μᾶλλον ἀπρακτότεροι, 57 $_{3}$.

Οὖν vim suam amisit; hinc μὲν οὖν, 32 $_{27}$ (ubi fortasse non recte delevi), 40 $_{1}$; εἰ ... εἴτ' οὖν, 90 $_{36}$; εἴτ' οὖν = ἤ, ἤγουν, 108 $_{25}$. Item μήν : οὔτε μήν ... οὔτε, 30 $_{7}$, 31 $_{11}$ (οὔτε ... οὔτε μήν, 98 $_{17, 31}$, 101 $_{14}$; ἀλλ' οὐδὲ μήν, 34 $_{30}$, 122 $_{5}$; οὐκ ἔτυχον ... οὐδὲ μὴν ... γενόμενος, 52 $_{14}$.

Sed haec omnia in indice plenae editionis amplius illustranda erunt.

That the sense of comparison is weakening is indicated both by καινότερος meaning "new," II, 107 118, etc., and by πλεῖστα καὶ μείζονα ἀγαθὰ παρέχονται, 56, πολλῷ μᾶλλον ἀπρακτότεροι, 57 τ.

Οὖν has lost its force: hence μὲν οὖν, 32 27 (where perhaps I was wrong to delete it), 40, ; εἰ ... εἰτ' οὖν, 90 3630 ,, εἰτ' οὖν ἢ, ἤγουν, 108 25gs101 . Likewise μήν: οὔτε μήν ... οὔτε, 30, 31, (οὔτε ... οὔτε μήν, 9817' 31' 101 14); ἀλλ' οὐδὲ μήν, 34 so, 122, ; οὐκ ἔτυχον ... οὐδὲ μήν ... γενόμενος, 52 114..° But all these matters will need to be more fully illustrated in the index of the complete edition.

ADDENDA ET CORRIGENDA

P. 29. Recensionem Valentis praeter V (et S) solo M niti pro certo affirmare possum. Nam codicem Neapolitanum ex ipso M descriptum esse vel ex eis concludi poterat, quae Bassi et Martini in *Catal.*, IV, 65. 174 sqq. congesserant, illi quidem de artiore inter M et N affinitate dubitantes. Nunc codicem Monasterium benigne transmissum cum imaginibus phototypicis codicis M conferre et consensum vel de minimis rebus cognoscere licuit; velut p. 174, 7 ἄνευ νοησίας (pro ἀνευνοησίας), 175, 10 δημοσίαις, 177, 23 τινὰς uterque habet, ut in his paginis nulla fere remaneat diversitas.

P. 30, l. 18. οὐ del. Wendland, ego.

P. 31, l. 12. ὀδμῆς Wdl.

P. 31, l. 34. Scr. ἀπέτρεψαν - οἱ δὴ παρὰ Wdl.

P. 32, l. 4. ἔπραττον, δυναμένοις Wdl.

P. 33, l. 10. ἕκαστος ἀγ. ἡγούμενος <δ> κέκτηται ego.

P. 33, l. 23. τὰς αἰσχίστας Wdl.

P. 33, l. 31. ὁπότε δὴ Wdl., an ὅθεν δὴ ?

P. 35, l. 5. μετοίσειν Wdl., intellego : " melius quam veterum libri legentibus persuadere ".

P. 35, l. 11. ἕνια Wdl. recte.

P. 35, l. 14. <εἰς τὸ> εἴ τις (sine θέλων) Wdl.

P. 37, l. 25. οἵσπερ εἰσι μακαριστοί Wdl.

P. 38, l. 10. <ἀντ'> ἀληθείας Wdl.

P. 39, l. 35. μυρίων Wdl. recte.

P. 42, l. 25. ἀφθονίας Wdl.

P. 43, l. 24. Versus a Stoicis dogmatis sui stabiliendi causa allati; cf. Chrysipp. fr. 925; Plut., *De Hom.*, 120 (haec enim vere Plutarchea esse egregia argumentatione probavit H. Schrader, *De Plut.* Ὁμηρικαῖς μελέταις, Gothae, 1899).

P. 50, l. 30. ὡς ἕκαστος e Thucyd. Strab. Dione Cassio defendit Radermacher.

P. 51, l. 13. εὐξάμενος Cumont.

P. 51, l. 28. ἂν ὑποίσει Rad. (cf. ad Demetr., p. 67).

P. 51, l. 36. συνέχεσθαι Cumont cl. Epict. II, 18, 1.

P. 52, l. 10. ἀδιάφορα Cumont.

P. 52, l. 22. Sero vidi haec et ea quae antecedunt (edita p. 120, 28) desumpta esse

TO BE ADDED AND CORRECTED

P. 29. I can state with certainty that the recensio of Valens, apart from V (and S), rests on M alone. For it could already have been concluded from what Bassi and Martini had assembled in the Catal., IV, 65. 174 sqq. that the Neapolitan codex was copied from M itself — those scholars indeed being uncertain about the closer relationship between M and N. Now it has been possible to compare the codex kindly sent from the monastery with the phototypic images of codex M and to observe agreement even in the smallest details; for instance, at p. 174, 7 ἄνευ νοησίας (for ἀνευνοησίας), 175, 10 δημοσίαις, 177, 23 τινάς, both have the same readings, so that on these pages virtually no divergence remains.

P. 30, l. 18. οὐ del. Wendland, ego.

P. 31, l. 12. ἀδμής Wal.

P. 31, l. 34. Scr. ἀπέτρεψαν — οἱ δή παρά Wdl.

P. 32, l. 4. ἔπραττον, δυναμένοις Wdl.

P. 33, l. 10. Ἕκαστος ἀγ. ἡγούμενος ⟨δ'⟩ κέκτηται ego.

P. 33, l. 23. τὰς αἰσχίστας Wdl.

P. 33, l. 31. ὁπότε δή Wdl., or ὅθεν δή?

P. 35, l. 5. μετοίσειν Wdl., I understand: "better than persuading readers of the ancient books."

P. 35, l. 11. Ἔvia Wdl. correctly.

P. 35, l. 14. <εἴς τό> εἴ τις (sine θέλων) Wal

P. 37, l. 25. οισπέρ εἰσι μακαριστοί Wdl.

P. 38, l. 10. <ἀντ> ἀληθείας Wdl.

P. 39, l. 35. μuplwv Wdl. correctly.

P. 42, l. 25. ἀφθονίας Wdl.

P. 43, l. 21. Verses cited by the Stoics for the purpose of establishing their doctrine; cf. Chrysipp. fr. 925; Plut., De Hom., 120 (that these are genuinely Plutarchean was proven by an excellent argument by H. Schrader, De Plut. 'Ομηρικαῖς μελέραις, Gotha, 1899). P. 50, l. 30. ὧς Ἕκαστος e from Thucydides, Strabo, and Cassius Dio was defended by Radermacher. P. 51, l. 13. eℓEdμενος Cumont.

P. 51, l. 28. ἀν ὑποθέσει Rad. (cf. ad Demetr., p. 67).

P. 51, l. 36. συνέχεσθαι Cumont cl. Epict. II, 18, 1.

P. 52, l. 10. ἐδιδόμορφα Cumont.

P. 52, l. 22. I noticed too late that these and the preceding passages (edited p. 120, 28) are taken from

ex capite II, 41, ubi extant in S. Solum primum exemplum (p. 120, 30-32) translatum est ex capite II, 36, cuius in fine extat. His igitur fulcitur opinio olim a me prolata (*Catal.*, II, 87), ea quae in V post f. 105 traduntur non iam ad seriem operis Vettiani pertinere. Restat autem quaestio de eis, quae in S sequuntur (VIII, 6; cf. supra p. 9).

P. 55-61. Ad capp. ε'-ιδ'. — Haec partim ex opusculo excerpta sunt in codd. Parisin. 2506, saec. XIII, f. 1 ss. (initio mutilo) et Marciano 335 [= Venet. 7], saec. XV, f. 28 ss, servato, quod in *Catal. Parisino* edetur. Cui titulus est Ἑρμοῦ τοῦ τρισμεγίστου περὶ τῆς τῶν ιβ' τόπων ὀνομασίας καὶ δυνάμεως. Pauca tantum Valens ex Hermetis copiis deprompsit. Ubi ad verbum fere Hermetem repetiit, textum ineditum transcripsi.

ε'. Ex capite : Τόπος ιβ' (Venet. f. 39ᵛ).

Ad v. 17. Ὁ ιβ' τόπος καὶ μετακόσμιος καλούμενος σημαίνει τὰ περὶ ἐχθρῶν .... ἐπειδὴ πρὸ τῆς ἐκτροπῆς αὐτοῦ τὸ ζῷδιον ἀνέτειλε.

Ad v. 21. Οἱ δὲ ἀγαθοποιοὶ βλάπτουσι ἐν τῷ ιβ' καὶ οὐ μετρίζουσι (*sic* V) τὰ ἑαυτῶν ἀγαθά.

ς'. Ex capite : Τόπος ἑνδέκατος (Venet. f. 38). Ὁ ια' τόπος καλεῖται ἀγαθὸς δαίμων. οἱ οὖν ἀγαθοποιοὶ ἐνταῦθα ἰδίοις ὄντες προσώποις ἢ οἴκοις ἢ ὑψώμασι ἢ ὁρίοις μέγαν πλοῦτον σημαίνουσι καὶ πράξεις ἐπιφανεῖς ..... καὶ ἀποστασίας κατὰ τὴν ἀκμὴν τῆς νεότητος. πᾶς δὲ κλῆρος καὶ πᾶς οἰκοδεσπότης κλήρου ἢ κέντρου ἢ τόπου ἢ τριγώνου ἐκεῖ τυχὼν πάντα ἀγαθὰ σημαίνει.

P. 56, l. 11-18. Reliqua differunt neque cum " τόπος ἑνδέκατος " neque cum " τόπος δέκατος " congruunt. Hoc capit. incipit : Ὁ ι' τόπος καλεῖται .... Ἐν τούτῳ τῷ τόπῳ οἱ αἱρεσιάρχαι χαίρουσι καὶ πράξεις ἀγαθὰς καὶ ἐπωφελεῖς διδόασι.

ζ'. Θεοῦ Ἡλίου τόπος = Venet. f. 36ᵛ. Τόπος ἕνατος. — Incipit : Ὁ θ' τόπος καλεῖται θεός· ἔστι δὲ τόπος Ἡλίου· σημαίνει δὲ τὰ περὶ θεῶν πάντα καὶ βασιλέων καὶ ξένων καὶ ὀνείρων καὶ θρησκείας· ἔστι δὲ τὸ ζῷδιον ἀστρονομικὸν καὶ μετακόσμιον· ἐν τούτῳ τῷ τόπῳ οἱ ἀγαθοὶ ὄντες ἐπὶ ξένης τὰς εὐτυχίας ποιοῦσι καὶ περὶ τὴν θρησκείαν εὐσεβεῖς καὶ δικαίους, μάλιστα εἰ καὶ ὁ κύριος τοῦ τόπου καλῶς κεῖται καὶ ἐν ἰδίῳ οἴκῳ ἢ ὑψώματι καὶ ἀθεώρητος ὑπὸ κακοποιῶν τύχῃ, ἐν χρηματισμῷ γίνεται· οἱ τοιοῦτοι περὶ ὄχλων ἡγουμένων (l. νοι?) διὰ τὴν ἐμπορίαν, τινὲς δὲ βασιλικοὶ γραμματεῖς γίνονται· ταῦτα δὲ ποιεῖ μετὰ τὴν πρώτην ἡλικίαν. — Cetera omnino differunt.

η'. Ὄγδοος = Venet. f. 35ᵛ. Τόπος ὄγδοος ... Τὸν περὶ θανάτου λόγον σημαίνει ... Ἐὰν οὖν ἐκεῖ τύχῃ ὁ κλῆρος τύχης καὶ ὁ κύριος τοῦ ὡροσκόπου δυσπραγίας καὶ ἀνωμαλίας ποιεῖ· ἐὰν δὲ καὶ κακοποιοὶ ὦσιν οὗτοι, χεῖρον τὸ κακόν· ἀτυχεῖς γὰρ ποιεῖ ...

P. 57, l. 12. Ἑρμῆς κύριος ὄντος (*sic*) τοῦ δαίμονος ἐπιπαρὼν τῷ η' ὄπαυγος μετὰ Κρόνου καὶ Ἄρεως κωφοὺς καὶ ἀλάλους. Σελήνη ἡμέρας τοῖς ἀριθμοῖς καὶ τῷ φωτὶ προστιθεῖσα μάλιστα ℤ ἐν τῷ ια', ἀπὸ νεκρικῶν πραγμάτων καὶ κληρονομιῶν ὠφελήσει.

θ' = Venet. f. 35. Ἕβδομος τόπος. — Incipit : Ὁ ζ' τόπος καλεῖται κέντρον δυτι-

chapter II, 41, where they are found in S. Only the first example (p. 120, 30–32) is translated from chapter II, 36, at the end of which it appears. These therefore support the opinion once put forward by me (Catal., II, 87), that what is transmitted in V after f. 105 no longer belongs to the sequence of Vettius's work. There remains, however, the question concerning those passages that follow in S (VIII, 6; cf. above p. 9).

PP. 55–61. On chapters 5–14. These passages are partly excerpted from the opuscule in the manuscripts Paris. 2506, 13th century, f. 1 ff. (with a mutilated beginning) and Marcianus 335 [= Venet. 7], 15th century, f. 28 ff., preserved, which will be published in the Paris Catalogue. Its title is Ἕρμοῦ τοῦ τρισμεγίστου περὶ τῆς τῶν ιβ᾽ τόπων ὀνομασίας καὶ δυνάμεως. Valens drew only a few items from the resources of Hermes. Where he reproduced Hermes nearly word for word, I have transcribed the unedited text.

5. From the chapter: Place 12 (Venet. f. 39v).

On v. 17. The 12th place, also called the post-cosmic, signifies matters concerning enemies, because the zodiac sign rose before its emergence.

On v. 21. The benefic planets cause harm in the 12th place and do not moderate (sic V) their own benefic qualities.

6. Ex capite: Τόπος ενδέκατος (Venet. f. 38). The 11th place is called Good Daimon. When the benefics are here in their own persons, houses, exaltations, or terms, they signify great wealth, distinguished actions, and periods of withdrawal at the peak of youth. Every lot and every lord of a lot, angle, place, or triplicity that happens to be there signifies all good things.

P. 56, l. 11–18. The remaining passages differ and correspond neither to the 11th place nor to the 10th place. This chapter begins: The 10th place is called.... In this place the sect rulers rejoice and grant good and profitable actions.

7. The place of the god Helios = Venet. f. 36. The Ninth Place. Begins: The 9th place is called God; it is the place of the Sun and signifies all matters concerning gods, kings, foreigners, dreams, and religion; the sign is astronomical and supramundane. In this place those who are benefic bring about their good fortunes in a foreign land and render men pious and just in matters of religion, especially if the lord of the place is also well situated and happens to be in its own house or exaltation and unaspected by malefics, it comes into activity; such persons are leaders of crowds (reading uncertain) on account of commerce, and some become royal secretaries; these things it produces after the first period of life. – The rest differs entirely.

8. Eighth [redacted] Venet. f. 35'. The eighth place... It signifies the matter of death ...If then the Lot of Fortune and the lord of the horoscope happen to be there, it produces misfortune and irregularity; but if these are also malefics, the evil is worse; for it makes [the native] unfortunate . . .

P. 57, l. 12. Mercury, being lord of the daemon, present in the 8th under the beams together with Saturn and Mars, makes [the native] deaf and mute. The Moon, by day adding to its numbers and light, especially when in the 11th, will bring benefit from funerary matters and inheritances.

θ' = Venet. f. 33. Seventh Place. — Incipit: The 7th place is called the western angle;

κόν· σημαίνει δὲ τὸ γῆρας καὶ τὸν γάμον .... ὁ οὖν Ζεὺς παρὼν ἐκεῖ καλὸν τὸ γῆρας καὶ ἄμοχθον ποιεῖ καὶ εὑρήματα καὶ κληρονομίας ἐπὶ ξένης.

P. 58, 7. Ὁ δὲ Κρόνου ἐκεῖ οὐ μόνον κακογάμους ἀλλὰ καὶ πάθη ποιεῖ περὶ τοὺς δακτύλους ἢ αἱμορροίας ἢ ῥεύματα περὶ τοὺς πόδας· πάντως δὲ σίνει τὸ σῶμα καὶ κακοτεκνίαν ποιεῖ μάλιστα παρ' αἵρεσιν ἐν ἰδίῳ οἴκῳ .... Ἄρης δὲ ἐκεῖ ὢν δυσγαμίας καὶ μοιχαλίδας ζεύγνυσιν, σίνει δὲ τοὺς ὀφθαλμοὺς ἢ τοὺς δακτύλους ἢ τοὺς πόδας καὶ τρομώδεις ποιεῖ· πάντως δὲ καὶ τὰ γονικὰ διαφθείρει, μάλιστα δὲ παρ' αἵρεσιν ἀλλοτρίοις οἴκοις, καὶ τὸ γῆρας κακόν.

ι' = Venet. f. 33ᵛ. Ἕκτος τόπος.

Ad v. 17. Ἥλιος δὲ ἐκεῖ, καταδυναστευθήσεται παρ' ὑπερεχόντων καὶ ἐν ὑποταγῇ ἔσται.

Ad v. 20. F. 34ʳ. Ἐὰν δὲ ὁ ♄ (falso Ἑρμοῦ MS) ἐπιπαρῇ τῷ τόπῳ, πλανήτην καὶ ζημιώδη ποιεῖ τὸν γεννώμενον καταλιπόντα τὰ ἑαυτοῦ μετὰ λύπης. ♃ δὲ ἐκεῖ, ἐν δημοσίοις πράγμασι ζημιωθήσεται. Ἀφροδίτη δὲ, διὰ γυναικῶν ζημιωθήσεται καὶ κρίσεις ἕξει πρὸς τὸ γένος. μίγνυται δὲ δούλοις ἢ σεσινωμένοις, ἔσονται δὲ καὶ ἀναφρόδιτοι καὶ ἀχαρεῖς. ♂ δὲ ἐκεῖ, σῖνος περὶ τοὺς πόδας ποιεῖ, κακίζει δὲ καὶ τὸν περὶ δούλων λόγον καὶ ἐχθρῶν ἐπαναστάσεις καὶ ἐπὶ ξένης κινδύνους καὶ σῖνος δίδωσι, οὗ ἐστι τὸ ζῴδιον οἰκεῖον ἔνθα ὁ ♂. ὁ δὲ ☿ ἐκεῖ κακοβούλους, κλέπτας ἀλλοτρίων ἐπιθυμητάς, κακολόγους δυσεπιτεύκτους, καὶ κακὰς φήμας κτήσονται.

ια' = Venet. f. 32ᵛ. Τόπος πέμπτος.

Ad v. 2 ss. Ὅταν οὖν ὁ Ζεὺς ἢ Ἀφροδίτη ἐκεῖ τύχῃ οἰκοδεσπότ(αι) ἢ τοῦ κλήρου τῆς τύχης ἢ τοῦ ὡροσκόπου, ὁ γεννώμενος ἄρχει διὰ λαοῦ· μάλιστα δὲ Ἀφροδίτη ἰδιοπροσωποῦσα ἔξαυγος· ὁ γὰρ τοιοῦτος κυριεύσει χώρας καὶ ἐπαφρόδιτος ἔσται καὶ εὐσχήμων καὶ τιμὰς ἕξει τῶν ὅλων (l. ὄχλων), ἐάνπερ μὴ θεωρῆται ὑπὸ κακοποιῶν. ὁ δὲ ♃ καὶ ἀγαθὸν σύμβουλον πρὸς τοῖς εἰρημένοις ποιεῖ. ὁ δὲ ♂ ἐκεῖ, τύραννον, στρατηγόν. ὁ δὲ κύριος τοῦ ὡροσκόπου ἢ τῆς τύχης ἐκεῖ ἰδιοπροσωποῦντες ποιοῦσι κυρίους ζωῆς καὶ θανάτου. ὁ δὲ Κρόνος ἐκεῖ, πολυκτήμονας ἐγγείων, ἄρχοντας, θεμελίων κτίστας ἢ χωρῶν ἢ πόλεων. ὁ δὲ Ἥλιος ἐκεῖ ἰδιοπροσωπῶν, βασιλέων φίλους καὶ ἱερῶν θείων ἄρχοντας. ὁ δὲ Ἑρμῆς πολυπείρους καὶ γραμματ(εῖς) ποιεῖ προκόπτοντας διὰ λόγων καὶ πίστιν χρημάτων ἔχοντας, μάλιστα δὲ εἴ ἐστιν ἔξαυγος καὶ ἰδιοπρόσωπος καὶ ὁρῶντος Ἄρεως καὶ Κρόνου. ἡ δὲ Σελήνη ἐκεῖ καλῶς κειμένη εὐτυχεῖς ποιεῖ μάλιστα οἰκοδεσποτοῦσα τοῦ κλήρου τῆς τύχης ἢ τοῦ ὡροσκόπου καὶ ἰδιοπροσωποῦσα καὶ τοῖς ἀριθμοῖς προστιθεῖσα. ἄλλοι μὲν ἀγαθοὶ συμπαρόντες αὐτῇ τὰ ἀγαθὰ δώσουσι, οἱ δὲ κακοποιοὶ θραύσουσι. — Sequuntur multa alia de hoc quinto loco.

ιβ' = Venet. f. 31ᵛ. Τόπος δ'. — Differt; deest mentio ἀγαθοποιῶν in Hermete.

ιγ' = Venet. f. 30ʳ. Τόπος γ'. — Post pauca: Ἐὰν οὖν ἡ Σελήνη τύχῃ ἐν τῷ τρίτῳ τὸν οἰκοδεσπότην ἔχουσα τοῦ ὡροσκόπου ἢ τοῦ κλήρου τῆς τύχης ἐν ἰδίῳ προσώπῳ μάλιστα καὶ τῆς αἱρέσεως (?) καὶ μεστὴ καὶ τοῖς ἀριθμοῖς προσθετική, ὁ γεννώμενος ἔσται μέγας, πλούσιος, ὑπὸ θεῶν χρηματιζόμενος καὶ ἱερῶν τόπων <προεστώς>, ἕξει δὲ διάφορα χρήματα, ἄρξει δὲ πόλεων· ἐὰν δὲ συμπαρῇ ὁ Ἥλιος καὶ ἡ Σελήνη ἀπὸ συνόδου, ἱερεὺς ἔσται. ἐὰν δὲ ὁ Κρόνος συμπαρῇ, ἔσται

it signifies old age and marriage .... Jupiter present there makes old age good and without toil, and brings discoveries and inheritances in a foreign land.

P. 58, 7. Saturn there produces not only bad marriages but also afflictions of the fingers, or hemorrhoids, or fluxes about the feet; in any case it damages the body and causes trouble with children, especially contrary to sect in its own house .... Mars being there joins [the native] in unhappy marriages and to adulterous partners, damages the eyes or the fingers or the feet and causes trembling; in any case it also destroys the patrimony, especially contrary to sect in alien houses, and makes old age bad.

ι' = Venet. f. 33. Sixth Place.
Ad v. 17. The Sun there: he will be dominated by those in authority and will be in a state of subjection.

Ad v. 20. Γ. 34. But if Saturn (erroneously written as Mercury in the MS) is present in that place, it makes the native wandering and prone to loss, abandoning his own possessions with grief. Jupiter there, and he will suffer loss in public affairs. Venus there, and he will suffer loss through women and will have legal disputes with his family; he mingles with slaves or the maimed, and they will be lacking in charm and grace. The Sun there causes injury to the feet, and it also damages matters concerning slaves, as well as bringing about uprisings of enemies and dangers in foreign lands; it causes injury in the sign that is the house of Saturn. Saturn there produces men of evil counsel, thieves who covet the possessions of others, slanderers who are hard to deal with, and they will acquire an evil reputation.

11 = Venet. f. 32. The Fifth Place.

Ad v. 2 39. When therefore Jupiter or Venus happens to be there as ruler of the Lot of Fortune or of the Ascendant, the native rules over the people; especially Venus acting in her own person and rising visibly; for such a one will be lord of a region and will be charming and well-bred and will hold honors among all (l. the crowds), provided he is not aspected by malefics. Saturn acting well and being favorable, in addition to what has been said, also makes a good counselor. Mars there makes a tyrant, a general. The lord of the Ascendant or of Fortune acting there in their own persons make lords of life and death. Saturn there makes men of great landed wealth, rulers, founders of buildings, or of regions or cities. The Sun there acting in his own person makes friends of kings and rulers of holy and sacred things. Mercury makes them men of wide experience and secretaries advancing through words and holding the trust of money, especially if he is rising visibly and acting in his own person with Mars and Saturn in aspect. The Moon there, well-placed, makes men fortunate, especially when she is ruler of the Lot of Fortune or of the Ascendant and acting in her own person and adding to the numbers. Other benefics present with her will bestow good things, while the malefics will shatter them. · There follow many other things concerning this fifth place.

ιβ'=== Venet. f. 31. Τόπος δ'. Differs; mention of ἀγαθοποιών is absent in Hermes.
ιγ' = Venet. f. 30. Τόπος γ'. - Shortly after: If therefore the Moon happens to be in the third house, having the lord of the Ascendant or of the Lot of Fortune in its own face, especially also of the sect (?) and full·and additive in numbers, the native will be great, wealthy, receiving oracles from the gods and <presiding over> sacred places, and will possess various riches, and will rule over cities; but if the Sun is present together with the Moon from conjunction, he will be a priest. But if Saturn is present together with it, he will be

ἱεροσκόπος, φιλόδικος, ζημιώδης, θεοχόλωτος, βλάσφημος εἰς τὸ θεῖον. ἐὰν δὲ ὁ Ζεὺς συμπαρῇ τῇ Σελήνῃ, μάγος, προφήτης πλούσιος· ἐὰν δὲ Ἄρης συμπαρῇ τῇ Σελήνῃ, ἔσται πρακτικός καὶ ἀποστερητὴς ἀλλοτρίων· ἐὰν δὲ παρῶσιν ἐν ἰδίῳ τόπῳ ἢ προσώπῳ μάλιστα ἐπὶ νὺξ (*sic*), γίνεται στρατη<λά>της, ἐπίορκος χάριν χρυσοῦ· ἔσθ' ὅτε καὶ χόλῳ βασιλικῷ ἀπόλλυται. ἐὰν δὲ ὁ τῆς τύχης κλῆρος ἐπιπαρῇ σὺν τῷ τῆς Ἀφροδίτης ἐν ἰδίῳ προσώπῳ, μάλιστα νὺξ (*sic*), καὶ ἡ Σελήνη οἰκοδεσποτοῦσα τοῦ κλήρου συνῇ ἐκεῖ ἐν ἰδίῳ προσώπῳ, ὁ γεννώμενος ἔσται μέγας, πλούσιος καὶ ὑπὸ γυναικὸς εὐεργετηθήσεται, τινὲς δὲ καὶ ἐν ἡγεμονίαις διάγουσι· οἱ δὲ καὶ ἀρώματα μεταχειρίζονται. ἐὰν δὲ ὁ Ἑρμῆς σὺν τῇ Σελήνῃ τύχῃ ἐκεῖ ἰδίῳ προσώπῳ καὶ κυριεύσουσα (*sic*) τοῦ ὡροσκόπου ἢ τοῦ κλήρου τῆς τύχης, ὁ γεννώμενος ἐρεῖ τὰ μέλλοντα ὡς θεὸς καὶ μυστηρίων ἀπορρήτων μεθέξει καὶ τῶν οὐρανίων μέτοχος ἔσται· κτλ.

ιδ' = Venet. f. 29r. Δεύτερος τόπος. — Incipit : Ὁ δεύτερος τόπος καλεῖται Ἅιδου πύλη καὶ ἀργός. ἐν τούτῳ ἀργότεροί εἰσιν οἱ ἀγαθοὶ πλὴν τὰ ἐλπιζόμενα καλὰ ἀποτελοῦσιν καὶ ἀπὸ νεκρικῶν πραγμάτων ἐλπίδας, καθὸ ἐπαναφορά ἐστι τοῦ ὡροσκόπου. οἱ δὲ κακοποιοὶ ποιοῦσι νωχελεῖς ἀπράκτους καὶ σίνη περὶ τὰς ὄψεις. ἐὰν δὲ ὁ κλῆρος τύχῃ ἐκεῖ ἢ καὶ ὁ κύριος αὐτοῦ καὶ ὁ οἰκοδεσπότης τοῦ ὡροσκόπου κακοποιοὶ ὄντες τὸν τόπον θεωρήσωσιν, νεκροφύλακας ποιοῦσι καὶ κυνοβρώτους καὶ ἀποκηρύκτους τῶν γονέων· εἰ ὁ Κρόνος δὲ παρῇ τῷ κ' καὶ οἰκοδεσποτ(ῇ) τῆς τύχης ἢ τοῦ ὡροσκόπου, νεκροψύχους, νοσεροὺς ποιεῖ καὶ πτωχούς· ὁ δὲ Ἄρης ὡσαύτως τυχὼν ποιεῖ ἀποβολὰς καὶ ἀντιπτώματα τῷ γεννωμένῳ καὶ περὶ τὰς ὄψεις δὲ πολλάκις σῖνος. ἐπὶ δὲ Ἀφροδίτης οἴκου ἀπὸ γυναικῶν ἔσται ἡ βλαβὴ καὶ κατὰ τὸν ἀστέρα οὗ οἶκος (l. οἰκεῖος) ἔσται ἡ βλαβή. Ἥλιος δὲ ἐν τῷ β' ὢν οἰκοδεσπότης τοῦ κλήρου ἢ τοῦ ὡροσκόπου κατὰ μοῖ(ραν) προσώπῳ ἰδίῳ <ἢ> τοῦ Ἄρεως ὄντος ἐν τῷ ὡροσκόπῳ ἐν Κρόνου ζῳδίῳ, ὁ γεννώμενος τυφλοῦται ἐν τοῖς τοῦ Ἄρεως χρόνοις καὶ ἐπαιτήσει καὶ τῶν πατρώων στερηθήσεται. Ἀφροδίτη δὲ ἐν τῷ δευτέρῳ οὖσα τόπῳ, οἰκοδεσποτοῦσα τῆς τύχης ἢ τοῦ ὡροσκόπου, ὁ γεννώμενος ἀποδημήσει ἢ ἐφ' ὕγρων τὰς πράξεις ἕξει, εἴ ἐστιν ἑῴα ἀνατολική. εἰ δὲ ἑσπερία, ἐν ἱεροῖς θηλείοις καταφεύγουσιν ἢ μυστήρια θεῶν ἢ τελετὰς περιποιοῦνται. Ἑρμῆς δὲ ἐν τῷ δευτέρῳ ὢν ὕπαυγος ἀγραμμάτους ποιεῖ, ἀνατολικὸς δὲ εὐμαθεῖς, περιέργους, ἐπιχειροῦντας ἃ οὐκ ἔμαθον, ἐπιτευκτικοὺς ἐν τοῖς μαθήμασιν. Σελήνη δὲ παροῦσα τῷ β' τόπῳ Κρόνου ὡροσκοποῦντος ὑποδειχθήσ(εται) (scr. ὑποχυθ-) τοὺς ὀφθαλμούς. — Multa huiusmodi sequuntur. [F. C.]

P. 60, l. 8. Ζημιωτικός Hermes.

P. 62. De κατόχοις Syriacis, cf. Draeseke, *Byz. Zeitschr.*, XIV (1905), p. 576 (Cumont).

P. 64, l. 1. ἢ στρατ. natum esse ex ἱστρατ. forma vulgari suspicatur Rad.

P. 69, l. 4 et 5. Scr. παρὰ pro περὶ.

P. 71, l. 18. Scr. II, 28.

P. 72, l. 13. An ὑπενεχθέντες?

P. 73, l. 9. εἰς τὸν] an ἐστόν?

P. 77, l. 14. Scr. ἐν τῷ ὑπογείῳ.

a haruspex, litigious, prone to loss, hateful to God, blasphemous toward the divine. But if Zeus is present together with the Moon, he will be a magician, a wealthy prophet; but if Mars is present together with the Moon, he will be practical and a defrauder of others' property; but if they are present in their own place or face, especially at night, he becomes a general, perjurious for the sake of gold; and sometimes he is also destroyed by royal wrath. But if the Lot of Fortune is present together with that of Venus in its own face, especially at night (sic), and the Moon, ruling the lot, is there together with it in its own face, the native will be great, wealthy and will be benefited by a woman, and some also spend their lives in positions of command; and others also deal in spices. But if Mercury happens to be there together with the Moon in its own face and ruling (sic) the Ascendant or the Lot of Fortune, the native will speak of future things like a god and will partake of secret mysteries and will be a sharer in celestial things, etc.

ιδ' = Venet. f. 29. Second Place. Incipit: The second place is called the Gate of Hades and inactive. In this place the benefics are rather idle, yet they bring about hoped-for good things and hopes from matters of the dead, inasmuch as it is the succeedent of the ascendant; the malefics, however, make men sluggish, inactive, and afflicted in their sight. But if the Lot of Fortune falls there, or its ruler and the lord of the ascendant, being malefics, behold the place, they make guardians of the dead, devoured by dogs, and disowned by their parents. If Saturn is present at the 2nd and is lord of Fortune or of the ascendant, it makes men of dead souls, sickly, and poor. Mars likewise, when he chances to be there, causes losses and reversals for the native, and often an affliction of the sight. In the house of Venus, the harm will come from women, and according to the star whose house it is, the harm will be. The Sun in the 2nd, being lord of the Lot or of the ascendant by degree, in its own person — or Mars being in the ascendant in the sign of Saturn — the native is blinded in the years of Mars, will beg, and will be deprived of his paternal inheritance.Venus, being in the second place and ruling Fortune or the ascendant, the native will travel abroad or will carry on his affairs on water, if she is oriental in the east. But if she is occidental, they take refuge in female sanctuaries, or they acquire mysteries of the gods or sacred rites. Mercury, being in the second place under the rays, makes men illiterate; but when oriental, it makes them quick to learn, curious, attempting things they have not studied, and successful in their studies. The Moon, being present in the 2nd place when Saturn is on the ascendant, will cause a cataract (or: suffusion) of the eyes. Many things of this kind follow. [F. C.]

P. 60, l. 8. Hermes as bringer of harm.

P. 62. On the Syriac κατόχους, cf. Draeseke, Bys. Zeitschr., XIV (1905), p. 576 (Cumont).

P. 64, l. 1. ἢ στρατ. Rad. suspects it was born from the vulgar form ιστρατ.

P. 69, ll. 4 and 5. Write παρά for περί.

P. 71, l. 18. Ser. II, 28.

P. 72, l. 13. Απ ύπενεχθέντες?

P. 73, l. 9. εἰς τὸν] or ἐστόν?

P. 77, l. 14. Write ἐν τῷ ὑπογείῳ.

P. 79, l. 12, Scr. Καρκίνῳ.

P. 87, l. 37. Adn. scr.: corr. H (non M).

P. 110, l. 38. Dele ἢ.

P. 111, l. 16. συγγενικά <πρόσωπα> puto.

P. 111, l. 28. Nempe διοικονομίας.

P. 111, l. 29. Nempe ἐπικτῶνται.

P. 122, l. 23. δύο καὶ τρεῖς tuetur Rad., cf. Themison, *Rh. Mus.*, 1903, p. 51, 19; Hippiatr., p. 59, 13 (Charit., II, p. 10, 3).

P. 122, l. 31. ἀγ. μετέωρος τῷ ἐπαίνῳ Rad.

P. 79, l. 12. Write Καρκίνῳ.

P. 87, l. 37. In the note write: corr. H (not M).

P. 110, l. 38. Delete §.

P. 111, l. 16. συγγενικά <πρόσωπα> I think.

P. 111, l. 28. Namely διοικουμένας.

P. 111, l. 29. Namely ἐπικτῶνται.

P. 122, l. 23. δύο καὶ τρεῖς is supported by Rad., cf. Themison, Rh. Mus., 1903, p. 51, 19; Hippiatr., p. 59, 13 (Charit., II, p. 10, 3).

P. 192, l. 31. ἀγ. μετέωρος τῷ ἐπαίνῳ Rad.

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